

# Introduction to Luke's Gospel

## Authorship

The third Gospel and last of the synoptics is the first half of a two-volume work on the life of Christ and history of the early Church; the second half is the book of Acts. Neither book identifies the author, but a tradition generally accepted within the modern Church states that he was “Luke, by birth an Antiochine and by profession a physician...for long periods a companion of Paul and...closely associated with the other apostles as well.” (Eusebius, *Ecclesiastical History* 3.4).

It is certainly true that Luke writes some of the most polished and sophisticated Greek of the NT. Indeed, he shows an admirable ability to vary his style to suit his setting. On the one hand, passages such as his introduction to his Gospel are elegant examples of standard Greek rhetorical techniques. On the other hand, Luke frequently adopts the idiom of the Greek translation of the Hebrew scriptures, the LXX or Septuagint, in order to link his narrative to the events of Israel's sacred history. (It is similar to the deliberate choice to translate the Book of Mormon in the idiom of the King James Bible in order to strengthen the link between the two volumes of Scripture.) This suggests an educated, native speaker of Greek.

Luke is well acquainted with Roman institutions but rather hazy in places in his understanding of Palestinian geography, customs, and history. Acts shows particular awareness of events in Antioch, and some portions of the narrative of Paul's missionary journeys are narrated in the first person plural, implying that the author was with Paul at the time. All of this is consistent with the traditional attribution. Some scholars have also attempted to show a particularly medical bent in Luke's vocabulary, but the results have not been convincing.

At the same time, there are some discrepancies between Luke's account of Paul's life and teachings and what can be gleaned from Paul's own writings, which would imply that the traditional attribution of authorship is not correct, or, at best, that Luke's association with Paul was sporadic and not intimate.

On the whole, there is no compelling evidence one way or the other. Latter-day Saints may feel most comfortable in following Church leaders' assumption that the Gospel was, in fact, written by Luke. We will refer to the author of the Gospel and Acts as Luke for convenience's sake.

It should be noted that more of the NT is by Luke than by any other author, with the possible exception of Paul. (Although the KJV attributes fourteen epistles to Paul, the authorship of several of these is disputed.) Of the nearly 8000 verses in the NT, nearly 2200 are found in Luke and Acts, and just over 2300 in all the epistles attributed to Paul. Indeed, Luke's Gospel is the longest of the Gospels, being some 10% longer than the next-longest, Matthew. (Matthew has more chapters, but the chapters in Luke are longer—indeed, Luke 1, with eighty verses, is the longest single chapter in the New Testament.)

## Sources

Luke explicitly mentions Gospels prior to his own (1:1), but it is generally believed that he did not draw on a large number of written Gospels when writing his. Three sources or groups of sources are usually posited for Luke:

1) Mark's Gospel. There is considerable overlap between Mark and Luke. Roughly one-third of Luke is found in Mark as well, and with two significant exceptions (the "Big Omission" of Mark 6:45–8:26 and the "Little Omission" of Mark 9:41–10:12), virtually all of Mark is found in Luke. For the most part, Luke also follows Mark's ordering of pericopes. The phrasing is often similar, and where it differs, Luke is consistently more elegant, which implies that Luke has reworked Mark rather than the other way around. Some scholars hold to the so-called Griesbach Hypothesis, which is that Mark drew on Matthew and Luke rather than the other way around, but this is a minority opinion. The Big Omission is the best evidence in favor of rejecting Luke's use of Mark as a source—why would he have left it out? The Little Omission consists of two pericopes which have partial parallels elsewhere in Luke probably derived from a non-Markan source; since Luke tends to avoid duplicates, it makes sense that he would leave these out.

2) Q (for *Quelle*, German for *source*). This hypothetical source or group of sources consists of most of the material common to Matthew and Luke that is not found in Mark. There is considerable overlap between Q and the pseudepigraphal Gospel of Thomas as well. Q is believed to have consisted mostly of isolated sayings without much narrative context. Even those scholars who accept the existence of Q disagree as to whether it was a written document or not.

3) Material which is unique to Luke is attributed to the "L" source, but there's no agreement on its exact nature. It may have been oral or written. It may have been a single source or more than one. Certainly the material unique to Luke can be divided into numerous categories: all of the material in the birth narrative but particularly the excellent hymns contained therein, parables such as the Good Samaritan and Prodigal Son, the ministry of the Seventy, and so on. These may be derived from a single L source or there may be a hymn L source and a parable L source, among others.

4) It is also possible that Luke was aware of the traditions which later became part of the Gospel of John. Certainly there is more affinity between Luke and John than either Matthew or Mark and John.

All this is, of course, conjectural, and as modern Church leaders have taught, secondary to the message Luke is presenting. Trying to determine what Luke's sources were and to reconstruct how he used them can be a fascinating intellectual puzzle. On occasion, we can gain specific insights into the Gospel by careful analysis of how Luke differs from the other synoptics, but here as elsewhere we must be careful not to miss the forest for the trees.

## **Date**

It is all but universally agreed that Luke and Acts were written at the same time by the same person. They must therefore have been completed some time after about AD 60, when the narrative of Acts ends. Nonetheless, the attitude of Luke towards the temple and Judaism seems more appropriate for a composition after the destruction of the Temple in AD 70 than one before it. As a result, Luke is generally considered to have been written at roughly the same time as Matthew, around AD 80 to 85. A minority of scholars favor a date in the 60's. The issues will be outlined in greater detail in the introduction to Acts.

## **Characteristics**

One particularly notable characteristic of Luke is his focus on women. For example, more is written in his Gospel about the Virgin Mary and the other women in Christ's life than in all the

other Gospels together. In particular, the only canonical mention of Mary Magdalene outside of the passion and resurrection accounts is found in Luke. Some modern scholars have even speculated that the author of Luke-Acts was in point of fact a woman, a possibility which cannot altogether be eliminated although it does seem unlikely.

Luke has organized his work around geography—events in the Gospel work towards a climax in Jerusalem, and Acts shows Christianity spreading in ever-widening ripples outward until it reaches Rome. Also characteristic of Luke's Gospel are his focus on Christ's compassion and the impact of Christ's ministry on women and the poor.

The text of Luke's Gospel is relatively well-preserved. There are few significant changes between the TR and a modern critical text. The JST of Luke contains more changes than Mark but fewer than Matthew.

## Manuscript History

The earliest manuscripts date to the third century. The earliest four manuscripts are:

P4, or P. Bibliothèque Nationale Suppl. Gr. 1120, now housed in Paris, contains Luke 1:58-59; 1:62-2:1; 2:6-7; 3:8-4:2; 4:29-32; 4:34-35; 5:3-8; 5:30-6:16. This manuscript has been dated paleographically to the third century AD.

P45, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of Luke that it contains are Luke 6:31-41; 6:45-7:7; 9:26-41; 9:45-10:1; 10:6-22; 10:26-11:1; 11:6-25; 11:28-46; 11:50-12:12; 12:18-37; 12:42-13:1; 13:6-24; 13:29-14:10; 14:17-33. This manuscript has been paleographically dated to the third century AD.

P69, or P. Oxy. 2383, now housed in Oxford, contains Luke 22:41, 45-48, 58-61. This manuscript has been dated paleographically to the third century AD.

P75, or P. Bodmer XIV and XV, now housed in Cologny, contains portions of Luke and John. The portions of Luke it contains are Luke 3:18-22; 3:33-4:2; 4:34-5:10; 5:37-6:4; 6:10-7:32; 7:35-39; 7:41-43; 7:46-9:2; 9:4-17:15; 17:19-18:18; 22:4-end. This manuscript has been dated paleographically to the third century AD.

Many other manuscripts have survived, but all date later than these four. Despite three substantial third century manuscripts, chapter 8 of Luke is not preserved before the fourth century.

## Outline

The following may be taken as a simple outline.

1. Luke's prologue (1:1-4)
2. Infancy Narrative
  - a. Birth of John the Baptist foretold (1:5-25)
  - b. The Annunciation to Mary (1:26-38)
  - c. Mary visits Elisabeth (1:39-56)
  - d. The birth of John the Baptist (1:57-80)
  - e. The birth of Jesus (2:1-21)
  - f. Jesus presented at the Temple (2:22-40)
  - g. Jesus in the Temple at age twelve (2:41-52)

3. Preparation for Ministry (3:1–4:13)
  - a. The ministry and imprisonment of John the Baptist (3:1–20)
  - b. Jesus baptized (3:21–22)
  - c. Jesus' genealogy (3:23–38)
  - d. Jesus tempted by the devil (4:1–13)
4. Galilean Ministry (4:14–9:50)
  - a. The ministry begins (4:14–44)
    - i. Initial summary (4:14–15)
    - ii. Jesus rejected in Nazareth (4:16–30)
    - iii. Healings (4:31–44)
  - b. Disciples called (5:1–6:16)
    - i. The miraculous draught of fishes (5:1–11)
    - ii. A leper and paralytic healed (5:12–26)
    - iii. The call of Levi (5:27–32)
    - iv. Fasting and Sabbath observance (5:33–6:11)
    - v. The Twelve called (6:12–16)
  - c. Teaching and miracles (6:16–9:17)
    - i. The Sermon on the Plain (6:17–49)
    - ii. Healing of a centurion's servant (7:1–10)
    - iii. The widow's son raised at Nain (7:11–17)
    - iv. John the Baptist's messengers (7:18–35)
    - v. A sinful woman forgiven (7:36–50)
    - vi. Women in Jesus' entourage (8:1–3)
    - vii. Parable of the sower (8:4–15)
    - viii. Parable of the light in a vessel (8:16–18)
    - ix. Jesus' family (8:19–21)
    - x. Calming a storm (8:22–25)
    - xi. Healing the Gadarene demoniac (8:26–39)
    - xii. Jairus' daughter and the woman with a hemorrhage (8:40–56)
    - xiii. The mission of the Twelve (9:1–6)
    - xiv. Herod's anxiety regarding Jesus (9:7–9)
    - xv. The feeding of the five thousand (9:10–17)
  - d. Revelation of Jesus (9:18–50)
    - i. Peter's confession of faith (9:18–20)
    - ii. First prediction of the Passion (9:21–27)
    - iii. The Transfiguration (9:28–36)
    - iv. Healing of a demoniac boy (9:37–43)
    - v. Second prediction of the Passion (9:44–45)
    - vi. The disciples' reaction (9:46–48)
    - vii. Enemies and friends (9:49–50)
5. The journey to Jerusalem (9:51–19:27)
  - a. The Lucan travel narrative (9:51–18:14)
    - i. Jesus message sent to a wider audience
      1. Samaritans refuse to receive Jesus (9:51–56)
      2. The cost of discipleship (9:57–62)
      3. The mission of the seventy[-two] (10:1–11)



4. Woes to unrepentant cities (10:13–16)
5. The seventy[-two] return (10:17–20)
6. Jesus rejoices (10:21–24)
7. The parable of the Good Samaritan (10:25–37)
- ii. Martha and Mary (10:28–42)
- iii. The Lord's prayer (11:1–13)
- iv. Jesus and Beelzebul (11:14–23)
- v. Return of the unclean spirit (11:24–26)
- vi. Happiness (11:27–28)
- vii. Sign-seeking (11:29–32)
- viii. The light of the body (11:33–36)
- ix. Pharisees and lawyers denounced (11:37–54)
- x. Hypocrisy (12:1–3)
- xi. Whom to fear (12:4–7)
- xii. Confessing Jesus (12:8–12)
- xiii. Parable of the rich fool (12:13–21)
- xiv. Care and anxiety (12:22–34)
- xv. Watchful servants (12:35–48)
- xvi. Strife because of Jesus (12:49–53)
- xvii. Knowing the time (12:54–56)
- xviii. Setting with your accuser (12:57–59)
- xix. Repent or perish (13:1–5)
- xx. The parable of the barren fig tree (13:6–9)
- xxi. A crippled woman healed on the Sabbath (13:10–17)
- xxii. The parables of the mustard seed and leaven (13:18–12)
- xxiii. The narrow door and strait gate (13:13–30)
- xxiv. Lament over Jerusalem (13:31–35)
- xxv. A man with dropsy healed (14:1–6)
- xxvi. Hosting the rich or the poor (14:7–14)
- xxvii. Parables
  1. The parable of the great banquet (14:15–24)
  2. Serving God above all (14:25–33)
  3. Insipid salt (14:34–35)
  4. Finding the lost (15:1–32)
    - a. The parable of the lost sheep (15:1–7)
    - b. The parable of the lost coin (15:8–10)
    - c. The parable of the lost son (15:11–32)
  5. The parable of the dishonest steward (16:1–13)
  6. The Law and the Kingdom (16:14–18)
  7. The parable of Lazarus and Dives (16:19–31)
- xxviii. Miscellaneous sayings (17:1–10)
- xxix. Ten lepers healed (17:11–19)
- xxx. The Second Coming (17:20–37)
- xxxi. The parable of the unjust judge (18:1–8)
- xxxii. The parable of the Pharisee and the publican (18:9–14)
- b. The synoptic travel narrative (18:15–19:27)

- i. Little children blessed (18:15–17)
  - ii. The rich ruler (18:18–30)
  - iii. The third prediction of the Passion (18:31–34)
  - iv. A blind man near Jericho healed (18:35–43)
  - v. Jesus and Zacchaeus (19:1–10)
  - vi. The parable of the ten pounds (19:11–27)
- 6. Jesus arrives in Jerusalem (19:28–21:38)
  - a. The triumphal entry (19:28–44)
  - b. Jesus confronts the authorities (19:45–20:19)
    - i. The cleansing of the temple (19:45–48)
    - ii. Jesus' authority (20:1–8)
    - iii. The parable of the vineyard and the tenants (20:9–19)
  - c. Jesus confronted by his enemies (20:20–21:4)
    - i. Paying tax to Caesar (20:20–26)
    - ii. The Sadducees' resurrection paradox (20:27–40)
    - iii. David's son (20:41–44)
    - iv. The scribes denounced (20:45–47)
    - v. The widow's mites (21:1–4)
  - d. The coming destruction of the temple (21:5–38)
    - i. The destruction of the temple foretold (21:5–6)
    - ii. Signs and persecutions (21:7–19)
    - iii. The Eschatological Discourse (21:20–38)
- 7. The Passion (22:1–23:55)
  - a. Preliminaries (22:1–46)
    - i. The plot to kill Jesus (22:1–6)
    - ii. Preparation for the Passover meal (22:7–13)
    - iii. The institution of the Sacrament (22:14–23)
    - iv. The dispute over greatness (22:24–30)
    - v. Peter's denial prophesied (22:31–34)
    - vi. Purse, bag, and sword (22:35–38)
    - vii. The garden prayer (22:39–46)
  - b. Arrest and trial (22:47–26)
    - i. Judas' betrayal and Jesus' arrest (22:47–53)
    - ii. Peter's denials (22:54–62)
    - iii. Jesus mocked and beaten (22:63–65)
    - iv. Jesus before the Sanhedrin (22:66–71)
    - v. Jesus before Pilate (23:1–7)
    - vi. Jesus before Herod Antipas (23:8–12)
    - vii. Jesus sentenced to death (23:13–26)
  - c. Crucifixion and death (22:27–56)
    - i. The crucifixion (22:27–43)
    - ii. Jesus dies (22:44–49)
    - iii. Jesus buried (22:50–56)
- 8. The Resurrection (24:1–52)
  - i. The empty tomb (24:1–12)
  - ii. Jesus appears on the road to Emmaus (24:13–35)

- iii. Jesus appears to the Twelve (24:36–49)
- iv. The Ascension (24:50–53)

## Further Readings

### *Non-LDS Sources*

Bock, Darrell L. (1994, 1996). *Baker Exegetical Commentary on the New Testament: Luke*. Grand Rapids: Baker Books. 2 volumes. Bock's commentary is similar in scope and quality to Fitzmyer's, below, but is written from a more conservative perspective with which Latter-day Saints may be more comfortable. In particular, Bock addresses issues raised by the controversial Jesus Seminar, showing that as a rule their positions are guided more by their preconceptions than by their analyses.

Caird, G.B. (1963). *Westminster Pelican Commentaries: Saint Luke*. Philadelphia: The Westminster Press. Caird's commentary, based on the Revised Standard Version, is relatively short and focused more on moral lessons than other aspects of Luke's narrative. His style is very pleasant, and he frequently provides pithy and insightful summaries of particular passages.

Fitzmyer, Joseph A. (1981, 1985). *The Anchor Bible: The Gospel According to Luke*. New York: Doubleday and Company, Inc. 2 volumes. These are among the best volumes in the Anchor Bible, a large, ecumenical effort to provide new translations and commentaries for every book of the Bible (including the Apocrypha). Fitzmyer is a Catholic specializing in Aramaic and the Dead Sea Scrolls but has produced a sterling work combining faith and scholarship, textual and linguistic studies, and insightful commentary. The later volumes of the Anchor Bible tend to be aimed more at scholars than lay readers, but the interested layman can still benefit from working his way through Fitzmyer's commentary.

Geldenhuis, Norval (1979). *The New International Commentary on the New Testament: The Gospel of Luke*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company. This commentary is based on the Revised Standard Version but includes extensive linguistic notes. The New International Commentary series is aimed at conservative, Evangelical Christians. Geldenhuis, in particular, is determined to uphold Luke's historical accuracy against all critics. Latter-day Saints may be most comfortable with his defense of traditional views on the Gospels, but his account is not balanced and he rarely cites views other than his own except to prove them wrong.

Haskins, Susan (1995). *Mary Magdalen: Myth and Metaphor*. New York: Riverhead Books. This has little to do with Luke, actually, but it is a solid overview of the sparse scriptural evidence regarding the life of Mary Magdalene and the legends that have accrued to her over the centuries. Haskins has a slight tendency to repeat herself and is more comfortable with Catholic perspectives than Protestant ones, but her book is a fascinating look into how legend can become more important than Scripture.

### *LDS Sources*

Anderson, Richard L. "The Testimony of Luke." *Studies in Scripture, Vol. 5: The Gospels*. Ed. by Kent P. Jackson and Robert L. Mittle. Salt Lake City: Deseret Book, 1986, 88-108.

Keller, Roger R. "Mark and Luke: Two Facets of a Diamond." *The Lord of the Gospels: The 1990 Sidney B. Sperry Symposium on the New Testament*. Ed. by Bruce A. Van Orden and Brent L. Top. Salt Lake City: Deseret Book, 1994, 83-98.

Welch, John W. "The Good Samaritan: A Type and Shadow of the Plan of Salvation." *BYU Studies* 38/2 (1999): 50-115.

# The Gospel According to St. Luke

## Chapter 1

### Introduction

<sup>1</sup> FORASMUCH<sup>1</sup> as many<sup>2</sup> have taken in hand<sup>3</sup> to set forth in order a declaration<sup>4</sup> of those things which are most surely believed<sup>5</sup> among us, <sup>2</sup> Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;<sup>6</sup> <sup>3</sup> It seemed good to me also, <sup>7</sup> having had perfect understanding<sup>8</sup> of all things from the very first, to write unto thee in order, <sup>9</sup> most excellent Theophilus,<sup>10</sup> <sup>4</sup> That thou mightest know the certainty<sup>11</sup> of those things, wherein thou hast been instructed.<sup>12</sup>

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<sup>1</sup> Luke begins his Gospel with an elaborate and elegant sentence that lasts for four verses, one adhering to the canons of Greek rhetoric. This is not typical of his style, but it would impress an upper class Gentile audience. The first Greek word, ἐπειδήπερ *epeidēper*, is well translated by the slightly pretentious English “forasmuch.” The JST changes the beginning of the verse to “As I am a messenger of Jesus Christ, and knowing that...”

<sup>2</sup> “Many” (πολλοὶ *polloi*) is at best hyperbole; but the use of “many” would have been expected of Luke in this literary context. In point of fact, of the canonical Gospels, only Mark and Matthew could have been written earlier, and although Luke almost certainly knew Mark, he almost certainly did not know Matthew. None of the non-canonical Gospels could be older than Luke with the very marginal possibility of the Gospel of Thomas. Still, oral accounts would have been circulating and some written material unknown to us might have been available at the time.

<sup>3</sup> Literally “have set their hand to” (ἐπεχείρησαν *epecheirēsan*). The word occasionally has a pejorative sense (EG Acts 9:29, 19:13) and some commentators argue that Luke intends such a connotation here. This may imply that Luke was not overly impressed with prior efforts.

<sup>4</sup> διήγησιν *diēgēsīn* narrative. This is the root of the English *digest*.

<sup>5</sup> πεπληροφορημένων *peplērophorēmenon* have been fulfilled (cf. NRSV). The KJV appears to take it in the sense of “have been fully [persuaded].”

<sup>6</sup> Luke is not implying that he himself was an eyewitness to Jesus’ ministry; rather, those who delivered the message of Christ’s message were “eyewitnesses, and ministers of the word.”

<sup>7</sup> Some mss. add “and to the Holy Spirit” to emphasize Luke’s divine authority to write.

<sup>8</sup> The meaning of the GR παρηκολουθηκότι *parēkolouthēkoti* is disputed. The basic meaning of the verb is “to follow closely.” Luke is either characterizing himself as a “close follower” of early Christianity, or one who has paid close attention to the traditions that he is writing down.

<sup>9</sup> ἀκριβῶς *akribōs* “carefully” or “accurately.”

<sup>10</sup> “Theophilus” means “Lover-of-God” and is an apt name for any who want to learn of Christ. As such, it has occasionally been assumed that Theophilus was not a real man, but an “Everyman”-like character representing the typical Christian. On the other hand, Luke’s reference to him as “most excellent” (GR κράτιστε *kratiste*, which might more loosely be

*The Birth of John the Baptist Foretold*

<sup>5</sup> THERE was<sup>13</sup> in the days of Herod,<sup>14</sup> the king of Judæa,<sup>15</sup> a certain priest<sup>16</sup> named Zacharias,<sup>17</sup> of the course of Abia:<sup>18</sup> and his wife *was* of the daughters of Aaron,<sup>19</sup> and her name

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translated “Your Excellency,” and was a term of respectful address for upper-class Romans) implies that he was a real man, possibly Luke’s patron, although the name itself might be a pseudonym. One suggested identity for Theophilus is Titus Flavius Clemens, cousin to the emperors Titus and Domitian. His wife Domitilla was a Christian and he was ultimately executed on a charge of atheism—that is, rejection of the Roman gods.

<sup>11</sup> This is in the emphatic final position in the paragraph so might be better rendered “utter certainty.”

<sup>12</sup> κατηχήθης *katēchēthēs* you have been told/instructed. The word implies oral teaching. It is also ambiguous as to whether Theophilus was a Christian who had been instructed in his faith or had merely heard some of the anti-Christian reports then in circulation.

<sup>13</sup> ἐγένετο *egeneto* it came to pass. Having started off in a very good Greek idiom, Luke now switches to a Hebrew one as he ties his story in with Israel’s sacred past. Luke’s first two chapters deal with the circumstances surrounding Christ’s birth. Only Matthew and Luke of the canonical Gospels have infancy narratives, and there is virtually no overlap between the two. They agree on the name of Jesus’ parents, that he was born during the reign of Herod the Great, and that he was born in Bethlehem and raised in Nazareth. Nothing else is common between the two. Various attempts have been made to explain this, such as that Matthew is based on Joseph’s recollections and Luke on Mary’s, but none of these are entirely satisfactory. Luke divides his account into four sections, which provide parallels between Jesus and John the Baptist: the annunciation of John’s birth (1:5–25); the annunciation of Jesus’ birth (1:26–56); John’s birth and naming (1:57–80); Jesus’ birth, naming, and presentation at the Temple (2:1–40).

<sup>14</sup> Herod the Great, who reigned 37–4 BC as a Roman client king. Such areas as Rome did not rule directly were frequently ruled by native kings, who owed their thrones to Rome’s military strength and steered their foreign and domestic policies accordingly.

<sup>15</sup> Properly speaking, “Judea” refers only to the region from just north of Jerusalem south to the Negeb, and Herod ruled areas such as Samaria and Galilee as well. This was the region assigned to Judah by Joshua (slightly trimmed), resettled by the Jews after the Babylonian Captivity.

<sup>16</sup> IE a descendant of Aaron.

<sup>17</sup> The Greek form of the name rendered “Zechariah” in the KJV OT. More than 30 men in the Bible have this name, most notably a priest during the reign of Joash of Judah, one of the Kings of Israel, one of the Minor Prophets, and John the Baptist’s father. The name means “Yahweh remembers” and is an apt one here—not only does God remember Zacharias’ prayers for a son, but he also remembers his people and sends both John the Baptist and Jesus Christ to them. Zacharias is not mentioned outside of Luke’s Gospel, except possibly at Matt. 23:35 (|| Luke 11:51), where Zacharias the son of Barachias is said to have been killed “between the temple and the altar.” This Zacharias has various identifications, but one possibility is John the Baptist’s father. A statement incorrectly attributed to Joseph Smith accepts this identification and further states that he was killed for refusing to divulge to Herod’s soldiers the place where Elisabeth and John the Baptist had fled for safety (*Times and Seasons* 3:902). This tradition is also found in the pseudepigraphal *Protevangelium of James* 16:3-17, which is likely the actual

was Elisabeth.<sup>20 6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.<sup>7</sup> And they had no child,<sup>21</sup> because that Elisabeth was barren,<sup>22</sup> and they both were *now* well stricken in years.<sup>23 8</sup> And it came to pass, that while he executed the priest's office before God in the order of his course,<sup>24 9</sup> According to the custom of the priest's office,<sup>25</sup> his lot<sup>26</sup> was to burn incense when he went into the temple of the Lord.<sup>27 10</sup> And the whole multitude of the people were praying without<sup>28</sup> at the time of incense.<sup>11</sup> And there appeared unto him an angel of the Lord<sup>29</sup> standing on the right side of the altar of incense.<sup>30</sup>

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source of the account in the *Times and Seasons*. The *Protevangelium* is generally considered largely unreliable by modern scholars. For example, it also identifies Zacharias as the Jewish high priest (9:5), which is certainly wrong.

<sup>18</sup> David divided the Aaronic priests into twenty-four courses to take turns in officiating in the Temple (see 1 Chron. 24). Abia or Abijah was the eighth.

<sup>19</sup> Aaronic priests had various restrictions placed on whom they could and could not marry (see Lev. 21), but there is no requirement that they marry Aaronic women. Zacharias is being particularly scrupulous here.

<sup>20</sup> Usually spelled "Elizabeth," this is the name of Aaron's wife (Ex. 6:23). Its meaning is unclear, but it provides another tie to Israel's OT history.

<sup>21</sup> Luke here and throughout the remainder of the chapter invokes the memory of several miraculous births from the OT, such as Isaac, Jacob and Esau, Joseph, Samson, and Samuel. The parallels to Isaac, Samson, and Samuel are particularly evocative.

<sup>22</sup> The ancients invariably believed that if a couple was childless, it was because the woman was infertile, not the man; Luke's statement is in line with this tradition and should not be taken as a modern medical diagnosis.

<sup>23</sup> This detail is particularly reminiscent of Abraham and Sarah and the birth of Isaac. God intervened with Isaac to establish his covenant with Abraham; God will intervene with John the Baptist to prepare for a new covenant with Abraham's descendants.

<sup>24</sup> JST priesthood. This change merely clarifies the text, emphasizing that Zacharias was acting in the proper function as a priest.

<sup>25</sup> JST according to the law. This change emphasizes the propriety of the priestly functions; IE it is not merely a matter of custom. The Torah does not, in fact, indicate that Zacharias' duties should be shared among the priests by lot.

<sup>26</sup> IE he was selected by lot—rather like throwing dice or picking straws. Officiating in the temple itself would be a once-in-a-lifetime event for most priests.

<sup>27</sup> IE on the brazier within the temple just before the Holy of Holies. This was done twice a day, once in the morning and once in the evening.

<sup>28</sup> IE outside (cf. "within" meaning "inside").

<sup>29</sup> In both Greek and Hebrew, the word translated "angel" is the common word for "messenger." (The English *angel* derives from the Greek word, ἄγγελος *angelos*.) It may mean an ordinary human acting as God's messenger (EG 9:51) or a supernatural being. Indeed, it is used occasionally in the NT to refer to purely human messengers (EG Luke 7:24). Thus, in the case of Abraham and Sarah, the birth of Isaac was foretold by three "angels" who may or may not have been heavenly beings. Samson's birth, however, was foretold by a decidedly supernatural being, as was John's.

<sup>30</sup> Standing on the right would be a token of the positive message that is going to be proclaimed.

<sup>12</sup> And when Zacharias saw *him*, he was troubled, and fear fell upon him. <sup>13</sup> But the angel said unto him, Fear not, Zacharias: for thy prayer is heard;<sup>31</sup> and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.<sup>32 14</sup> And thou shalt have joy and gladness; and many shall rejoice at his birth. <sup>15</sup> For he shall be great in the sight of the Lord, and shall drink neither wine<sup>33</sup> nor strong drink;<sup>34</sup> and he shall be filled with the Holy Ghost, even from his mother's womb. <sup>16</sup> And many of the children of Israel shall he turn to the Lord their God. <sup>17</sup> And he shall go before him in the spirit and power of Elias,<sup>35</sup> to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. <sup>18</sup> And Zacharias said unto the angel, Whereby shall I know this?<sup>36</sup> for I am an old man, and my wife well stricken in years. <sup>19</sup> And the angel answering said unto him, I am Gabriel,<sup>37</sup> that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.<sup>38 20</sup> And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be

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<sup>31</sup> Like Samuel, John is born as the result of a parent's prayer.

<sup>32</sup> "John" is from the Hebrew "Yohanan" and means *Yahweh shows favor*. It was rare in OT times but is shared by many intertestamental and NT figures (EG the Maccabean high priest John Hyrcanus). It is also an apt name for the one who would be the precursor to the Messiah, referring to the favor God shows his people.

<sup>33</sup> The Torah (Num. 6) allowed Jews to place themselves under a special vow for a period of time. Such people were called "Nazarites," meaning *consecrated ones*. Nazarites were to avoid alcohol and anything derived from grapes, to refrain from cutting their hair, and to avoid contact with the dead. Samson was a Nazarite from birth (Judg. 13:4). In 1 Sam. 1:11, Samuel's mother vows that if God gives her a son, he will not cut his hair all his life; the LXX (and possibly DSS) go further and say that he would be a Nazarite and drink no wine nor strong drink. Again Luke is echoing the OT stories of miraculous births and implying that John the Baptist was also a Nazarite from birth.

<sup>34</sup> "Strong drink" (GR σίκερα *sikera*) does not refer to distilled liquors, which had not yet been invented. Here it should be taken as meaning intoxicating beverages other than wine (e.g., beer), or as a hendiadys (using two near synonyms to mean a single thing).

<sup>35</sup> "Elias" is the usual GR form for "Elijah." LDS teachings also state that it is a role named for a prophet from Abraham's day and refers to any forerunner (see D&C 110:12, BD *Elias*). Confusion between or conflation of the two is almost inevitable; note, for example, Luke's echo of Malachi 4:5–6 which refers to Elijah, not Elias.

<sup>36</sup> Zacharias' question to the angel is also asked by Abraham when God makes a covenant with him (Gen. 15:8).

<sup>37</sup> Gabriel means "God is my warrior" and is the name of the angel who acts as Daniel's guide in Dan. 9. The only other angel named in the Heb. OT is Michael (Dan. 12); Raphael is also mentioned in the Apocrypha (Tob. 3:17) and other angels are named in other intertestamental works (EG 1 Enoch 20). Gabriel, Raphael, and Michael are all mentioned in D&C 128:21, and Gabriel is identified as Noah in LDS tradition (HC 3:386).

<sup>38</sup> εὐαγγελίσασθαι *euangelisasthai* from the verb ἀγγερίζω *angelizō* (*to bear a message*): "to bring good news." This Greek verb is the source of the English "evangelist," in the sense of "one who brings good news, a preacher." The word has a specialized meaning in Mormonism (EG at D&C 107:39) from Joseph Smith's identification of the offices of evangelist and patriarch (HC 3:381). "Shew" is pronounced like "show" (cf. "sew").



performed, because thou believest not my words, which shall be fulfilled in their season.<sup>39 21</sup> And the people waited for Zacharias, and marvelled that he tarried so long in the temple.<sup>22</sup> And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.<sup>23</sup> And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.<sup>24</sup> And after those days his wife Elisabeth conceived, and hid herself five months, saying,<sup>25</sup> Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

### *The Annunciation*

<sup>26</sup> And in the sixth month<sup>40</sup> the angel Gabriel was sent from God unto a city of Galilee,<sup>41</sup> named Nazareth,<sup>42 27</sup> To a virgin<sup>43</sup> espoused<sup>44</sup> to a man whose name was Joseph,<sup>45</sup> of the house of David;<sup>46</sup> and the virgin's name *was* Mary.<sup>47 28</sup> And the angel came in unto her, and said,<sup>48</sup>

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<sup>39</sup> καιρὸν *kairon* due time.

<sup>40</sup> The traditional liturgical calendar used by many non-LDS Christian churches celebrates the Annunciation on 25 March, precisely nine calendar months before Christmas. In the eastern tradition, Christmas is celebrated on January 6, and the Annunciation anciently was celebrated nine months before, on April 6 (in modern times it is celebrated on April 7 due to a calendrical change).

<sup>41</sup> The region of Palestine west of the Sea of Galilee, bordered by the Litani River in modern Lebanon on the north and the valley of Jezreel on the south. In OT times, Galilee had been assigned largely to Naphtali. As part of the northern kingdom of Israel, it had not been resettled by Jews after the Babylonian Captivity, but was settled by Jews leapfrogging Samaria in the second century BC. By Jesus' day, it was dominated by its Jewish population although it was not exclusively Jewish. The Jews who lived there were looked down on by the Jews of Judea as unsophisticated rustics.

<sup>42</sup> A village of perhaps two thousand people in mid-Galilee. Nazareth was utterly insignificant and is not mentioned in the OT, Josephus, or rabbinic writings. It was, however, relatively close to the main highway to Egypt and only an hour's walk from the larger and more cosmopolitan town of Sepphoris, which was Herod Antipas' capital until AD 26.

<sup>43</sup> παρθένον *parthenon*. Unlike other words which the KJV translates "virgin," this means specifically a person who has not had sexual relations. Note that Luke's Gospel nowhere directly affirms the Virgin Birth—that Mary was a virgin at the time Christ was born—so although it is consistent with that doctrine, it is also (in isolation) consistent with the belief that Mary was a virgin at the time of her marriage to Joseph but not at the time when Jesus was born. Many of the changes which have been made by copyists in early chapters of Luke have been made to avoid the implication that Joseph was Jesus' biological father. Note that John, the last representative of the old dispensation, is born to old parents in a pattern well-attested in the OT; Jesus, the first representative of the new dispensation, is born to a young girl in an unprecedented fashion.

<sup>44</sup> ἐμνηστευμένην *emnēsteumenēn* betrothed.

<sup>45</sup> The name of the hero of the last quarter of Genesis. Luke characteristically pays less attention to Joseph than to his fiancée.

<sup>46</sup> Luke agrees with Matthew that Joseph was a descendant of David. As Joseph was Jesus' legal father, Christ would also be counted as one, regardless of Mary's status and his own

Hail,<sup>49</sup> *thou that art* highly favoured,<sup>50</sup> the Lord *is* with thee: blessed *art* thou among women.<sup>51</sup> <sup>29</sup> And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.<sup>30</sup> And the angel said unto her, Fear not, Mary: for thou hast found favour with God.<sup>31</sup> And, behold, thou shalt conceive in thy womb, and bring forth a son,<sup>52</sup> and shalt call his name JESUS.<sup>53</sup> <sup>32</sup> He shall be great, and shall be called the Son of the Highest.<sup>54</sup> and the Lord God shall give unto him the throne of his father David:<sup>33</sup> And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.<sup>34</sup> Then said Mary unto the angel, How shall this be, seeing I know not a man?<sup>55</sup> <sup>35</sup> And the angel answered and said unto her,

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actual biological paternity. Luke's phrase here is ambiguous and could be taken that Mary was "of the house of David"; Church fathers such as Origen and John Chrysostom so took it. On the other hand, Elisabeth her kinswoman is described as being of Aaronic descent. Many of the assertions that Mary was a descendant of David are, however, not grounded in the NT itself but driven by theological requirements that Christ be *biologically* descended from David, or efforts to reconcile Matthew's genealogy of Christ with Luke's.

<sup>47</sup> Luke actually calls her Mariam (GR Μαριάμ *Mariam*) here and elsewhere in this chapter, rather than the usual Greek "Maria" (Μαρία *Maria*). Both derive from Miriam, the name of Moses' and Aaron's sister, and Luke is using a rarer form of the name to underscore this. Christ's mortal parents symbolically bracket Israel's entire Egyptian experience. Like "Elisabeth," the meaning of the name is unclear.

<sup>48</sup> The JST rewords Gabriel's greeting to Mary but the only significant change is that he begins, "Hail, thou virgin."

<sup>49</sup> In Latin, "Ave!" This passage is the source of the traditional Christian hymn, *Ave Maria*. The GR Χαῖρε *chaire* is not only a common greeting but also means literally "rejoice." Luke may intentionally be alluding here to OT passages such as Zeph. 3:14-17 where Israel, personified as a young woman, is told to rejoice.

<sup>50</sup> The Vulgate here has *Ave gratia plena* (Hail, you who are full of grace). English speakers may best know the *Ave Maria* in translation based upon this: *Hail Mary, full of grace*. This phrasing has been taken by some Catholics to indicate that Mary is an independent source of divine grace, hence encouraging the Catholic practice of adoring Mary. (Until recently, the Vulgate was regarded by Catholics as more authoritative than the GR and HEB originals for Biblical exegesis. There are similarly many LDS who have a similar preference for the KJV.)

<sup>51</sup> The phrase, "blessed art thou among women" is missing in the better Greek MSS and seems to have been copied from v. 42.

<sup>52</sup> The phrasing parallels the stories of Ishmael (Gen. 16:11) and Samson (Judg. 13:3, 5).

<sup>53</sup> The Greek form of the Hebrew name Joshua or Jeshua, which is usually taken to mean something like, "Save me, Yahweh" or "Yahweh saves." The most famous Biblical Joshua is Moses' successor. As the mother bears a name coming from the Exodus from Egyptian bondage, so the Son bears a name coming from Israel's entry into the Promised Land. Significantly, the first High Priest after the Babylonian captivity also bore the name Jeshua (see Haggai 1:1).

<sup>54</sup> A tantalizing fragment from the Dead Sea Scrolls appears to contain this phrase, but its context is unknown.

<sup>55</sup> Cf. Zacharias' response to Gabriel. Note that while Zacharias' case has OT prototypes, Mary's is unprecedented. The use of "to know" as a euphemism for sexual relations is typically

The Holy Ghost shall come upon thee,<sup>56</sup>  
and the power of the Highest shall overshadow thee:<sup>57</sup>  
therefore also that holy thing which shall be born of thee  
shall be called the Son of God.<sup>58</sup>

<sup>36</sup> And, behold, thy cousin<sup>59</sup> Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. <sup>37</sup> For with God nothing shall be impossible.<sup>60</sup> <sup>38</sup> And Mary said, Behold the handmaid<sup>61</sup> of the Lord; be it unto me according to thy word. And the angel departed from her.

### *Mary Visits Elisabeth*

<sup>39</sup> And Mary arose in those days, and went into the hill country with haste, into a city of Juda;<sup>62</sup> <sup>40</sup> And entered into the house of Zacharias, and saluted Elisabeth. <sup>41</sup> And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb;<sup>63</sup> and Elisabeth

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Semitic. Note also the use of the present tense, which some commentators (most notably Catholics) have taken to imply a vow of perpetual virginity on Mary's part. The use of the present tense here is unexpected and difficult to explain; the JST does away with the difficulty altogether by omitting the words "seeing I know not a man."

<sup>56</sup> Some LDS have taught that Mary was married (for eternity) to God the Father and that Christ was conceived in the usual way in such a situation. Such teachings are not universal among LDS, and should be discussed with discretion as they are very offensive to non-Mormon Christians, particularly Catholics. In any event, such speculations are not official teachings of the Church, are difficult to reconcile with the NT text, and are not universally held by LDS.

<sup>57</sup> The JST shortens the first part of Gabriel's reply to, "Of the Holy Ghost and the power of the Highest."

<sup>58</sup> The chiasm here, (a) holy thing, (b) shall be born, (b) shall be called, (a) the Son of God, is an artifact of the translation (as, of course, is the capitalization of "son"). The GR is διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ *dio kai to gennōmenon hagion klēthēsetai huiois theou* therefore also the being-born holy-thing will be called God's son.

<sup>59</sup> συγγενίς *sungenis* kinswoman. The word does not imply that Mary and Elisabeth were first cousins.

<sup>60</sup> Cf. Gen. 18:14. Again, Luke is bringing the story of Isaac's birth to mind.

<sup>61</sup> δούλη *doulē* slave-girl. Hannah calls herself the same in 1 Sam. 1:11.

<sup>62</sup> The exact phrase is πόλιν Ἰούδα *polin Iouda*, which is unexpected. Since proper nouns of non-Greek origin can often be indeclinable, this could mean "a city of Judah" (which is the meaning most commentators would accept), or "a city [named] Juda." Eusebius in his *Chronicon* suggests the latter and identifies it as the town whose name is spelled Juttah in the KJV (Josh. 15:55, 21:16; see JC 82). By a happy coincidence, the town's Hebrew name is pronounced (and spelled) identically with the state of Utah's. The "city of Juda" is usually identified, however, as Ain Karim, about 4 mi (6.5 km) west of Jerusalem.

<sup>63</sup> A significant detail. First century Christians found Jesus' baptism by John the Baptist an awkward point, inasmuch as it would appear to give the casual investigator of Christianity reason to believe that John had primacy over Christ. Luke handles this in several ways. One, he here shows John acknowledging Jesus as his superior while yet unborn, both in the form of his own response within Elisabeth's womb, and in the form of Elisabeth's greeting to Mary. Indeed, the entire parallel structure of John's and Jesus' births throughout chapters 1 and 2 underscores

was filled with the Holy Ghost: <sup>42</sup> And she spake out with a loud voice, and said, Blessed *art* thou among women, <sup>64</sup> and blessed *is* the fruit of thy womb. <sup>43</sup> And whence *is* this to me, <sup>65</sup> that the mother of my Lord should come to me? <sup>44</sup> For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. <sup>45</sup> And blessed <sup>66</sup> *is* she that believed: for there shall be a performance of those things which were told her from the Lord. <sup>46</sup> And Mary <sup>67</sup> said, <sup>68</sup>

My soul doth magnify <sup>69</sup> the Lord,

<sup>47</sup> And my spirit hath rejoiced <sup>70</sup> in God my Saviour.

<sup>48</sup> For he hath regarded the low estate <sup>71</sup> of his handmaiden:

for, behold, from henceforth all generations shall call me blessed.

<sup>49</sup> For he that is mighty hath done to me great things;

and holy *is* his name. <sup>72</sup>

<sup>50</sup> And <sup>73</sup> his mercy *is* on them that fear him  
from generation to generation.

<sup>51</sup> He hath shewed strength with his arm;  
he hath scattered the proud in the imagination of their hearts.

<sup>52</sup> He hath put down the mighty from *their* seats,  
and exalted them of low degree.

<sup>53</sup> He hath filled the hungry with good things;  
and the rich he hath sent empty away. <sup>74</sup>

<sup>54</sup> He hath holpen <sup>75</sup> his servant Israel,  
in remembrance of *his* mercy;

<sup>55</sup> As he spake to our fathers, to Abraham,  
and to his seed for ever.

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this aspect of Luke's solution to the problem. For example, John was born to aged but sterile parents (which had several OT precedents); Jesus was born to a virgin (which had none). There may be a parallel intended to the story of Jacob and Esau, whose struggle against one another while in the womb foreshadowed their struggles after birth (Genesis 25); Luke uses the same word for *leaped* as the LXX of Gen. 25:22 (ἐσκήρτησεν *eskirtēsen*).

<sup>64</sup> εὐλογημένη *eulogēmenē*, the past participle of the verb "to bless." The GR μακαρία *makaria* (happy/fortunate), also translated "blessed" by the KJV, is not used here. See v. 45n.

<sup>65</sup> JST "why is it, that this blessing is upon me," a clarification.

<sup>66</sup> μακαρία *makaria* happy, fortunate. See 6:20n.

<sup>67</sup> Some MSS have "Elisabeth" here instead of "Mary."

<sup>68</sup> The hymn or canticle in vv. 46-55 is known as the *Magnificat* in Christian hymnology after the first word in Latin. It closely parallels Hannah's canticle in 1 Sam. 2.

<sup>69</sup> μεγαλύνει *megaluei* to exalt, extol.

<sup>70</sup> JST "rejoiceth," harmonizing with the tense of the rest of the canticle.

<sup>71</sup> Mary's characterization of herself as "lowly" begins a theme that will run through Luke; God is always regarding the low estate of his servants.

<sup>72</sup> JST "I will magnify his holy name."

<sup>73</sup> JST "for."

<sup>74</sup> Concern for the poor is a particular theme for Luke, who often contrasts, as here, the eternal destinies of the temporally humble with those of the temporally wealthy. See v. 48n.

<sup>75</sup> IE "helped," a change made by the JST.

<sup>56</sup> And Mary abode with her about three months, and returned to her own house.<sup>76</sup>

*The Birth and Naming of John the Baptist*

<sup>57</sup> Now Elisabeth's full time came that she should be delivered; and she brought forth a son. <sup>58</sup> And her neighbours and her cousins<sup>77</sup> heard how the Lord had shewed great mercy upon her; and they rejoiced with her. <sup>59</sup> And it came to pass, that on the eighth day<sup>78</sup> they came to circumcise the child; and they called him<sup>79</sup> Zacharias, after the name of his father. <sup>60</sup> And his mother answered and said, Not so; but he shall be called John.<sup>80 61</sup> And they said unto her, There is none of thy kindred that is called by this name.<sup>81 62</sup> And they made signs to his father, how he would have him called.<sup>82 64</sup> And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. <sup>65</sup> And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. <sup>66</sup> And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. <sup>67</sup> And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,<sup>83</sup>

<sup>68</sup> Blessed *be* the Lord God of Israel;  
for he hath visited and redeemed his people,  
<sup>69</sup> And hath raised up an horn of salvation for us  
in the house of his servant David;  
<sup>70</sup> As he spake by the mouth of his holy prophets,  
which have been since the world began:  
<sup>71</sup> That we should be saved from our<sup>84</sup> enemies,  
and from the hand of all that hate us;  
<sup>72</sup> To perform the mercy *promised* to our fathers,  
and to remember his holy covenant;

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<sup>76</sup> As phrased, this would imply that Mary left before John was born. Luke, however, prefers to complete one pericope before moving on to the next—EG when he recounts John's imprisonment in ch. 3 before Jesus' baptism—so Mary may well have stayed until the baby was born or even circumcised.

<sup>77</sup> συγγενεῖς *sungeneis* kindred, relatives. See v. 36.

<sup>78</sup> The date prescribed by the Law for circumcision of a male child. D&C 84:28 says that John the Baptist was "ordained by the angel of God at the time he was eight days old" for his ministry. The verse also states that he was baptized "while yet in his childhood," and some have assumed this meant he was also baptized at eight days; but this is difficult to reconcile with Book of Mormon teachings on infant baptism.

<sup>79</sup> It is often asserted that the naming of a male child at its circumcision was the usual practice in Palestinian Judaism, but it is actually unattested and may not, in fact, be the case. Inasmuch as it was Greek custom to name boys about ten days after birth, it is also possible that Luke is assuming that Jews would do about the same.

<sup>80</sup> Naming a child for his father would be rare, but not unheard of.

<sup>81</sup> It was generally the case that a boy would be named for some relation.

<sup>82</sup> Zacharias would appear to have been struck deaf as well as mute.

<sup>83</sup> The canticle in vv. 67-79 is known as the *Benedictus* in Christian hymnology after its first Latin word.

<sup>84</sup> Omitted in better Greek MSS.

<sup>73</sup> The oath which he swore to our father Abraham,  
<sup>74</sup> That he would grant unto us,  
 that we being delivered out of the hand of our enemies  
 might serve him without fear,  
<sup>75</sup> In holiness and righteousness before him,  
 all the days of our life.  
<sup>76</sup> And thou, child, shalt be called the prophet of the Highest:  
 for thou shalt go before the face of the Lord to prepare his ways;  
<sup>77</sup> To give knowledge of salvation unto his people  
 by <sup>85</sup> the remission of their sins,  
<sup>78</sup> Through the tender mercy of our God;  
 whereby the dayspring <sup>86</sup> from on high hath visited <sup>87</sup> us,  
<sup>79</sup> To give light to them that sit in darkness and *in* the shadow of death,  
 to guide our feet into the way of peace.  
<sup>80</sup> And the child grew, and waxed strong in spirit, and was in the deserts <sup>88</sup> till the day of  
 his shewing unto Israel.

## Chapter 2

*The birth of Jesus (cf. Matt. 1:18–25)*

<sup>1</sup> AND it came to pass <sup>89</sup> in those days, that there went out a decree from Cæsar Augustus, <sup>90</sup> that all the world <sup>91</sup> should be taxed. <sup>92</sup> <sup>2</sup> (And this taxing was first <sup>93</sup> made when

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<sup>85</sup> The JST inserts “baptism for” here. This harmonizes with John’s later role and the emphasis on baptism as a key ordinance in LDS theology leading to the remission of sin.

<sup>86</sup> ἀνατολή *anatolē* dawn, east.

<sup>87</sup> The better Greek MSS have ἐπισκεπsetai *episkepsetai* will visit. Scribes changed the tense to harmonize with v. 68 and form a better inclusio.

<sup>88</sup> Since the discovery of the Dead Sea Scrolls, there has been persistent speculation that John was raised by the Essenes in a place such as Qumran. This would explain why John is not portrayed as following his father’s footsteps and serving in the Temple, but attractive as the hypothesis may be, there is as yet no solid evidence in its favor.

<sup>89</sup> We now turn to the fourth and climactic part of Luke’s infancy narrative, Christ’s birth and its immediate aftermath, which occupies the bulk of ch. 2.

<sup>90</sup> Born Gaius Octavius on 23 September 63 BC, Augustus was posthumously adopted by his great-uncle Julius Caesar in 43 and took the name Gaius Julius Caesar Octavianus accordingly. “Augustus” (*the venerable one*) is a title given him by the Senate in 27. Luke here refers to him using the transliteration Αὐγούστος *Augoustos*, rather than the translation Σεβαστός *Sebastos*, which is more usual in the Greek NT. Both “Caesar” and “Augustus” became names/titles adopted by all his successors, and in their distorted forms “kaiser” and “tsar” survived to the 20<sup>th</sup> Century. Augustus ended nearly a century of civil strife at the battle of Actium in 31 and initiated a lengthy period of peace and prosperity, the *Pax Romana*. Although Rome reverted to nominally republican government and was theoretically ruled by the Senate, Augustus’ control of the army and key public offices made it clear that a new civil order had been initiated. From Augustus’ military title *Imperator* (commander) we get our words

Cyrenius<sup>94</sup> was governor<sup>95</sup> of Syria.)<sup>96 3</sup> And all went to be taxed, every one into his own city.<sup>97 4</sup> And Joseph also went up<sup>98</sup> from Galilee, out of the city of Nazareth, into Judæa, unto the city of

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“Emperor” and “Empire”; his reign marks the transition from the Roman Republic to the Roman Empire. Ancient Christians felt it was no coincidence that Christ was born at the beginning of the *Pax Romana*, rather the way modern LDS feel about the Restoration taking place in the infant United States of America. Ironically, Luke’s efforts here to ground Christ’s birth in a historical setting ultimately provide one of the knottiest problems of NT scholarship, as almost all of his details are at odds with what is known of secular history.

<sup>91</sup> οἰκουμένην *oikoumenēn* inhabited area of the world. The word is a slight exaggeration, as the Romans did not control the entire world, but directly or indirectly every civilized power of which they knew was under their sway other than Parthia (Persia) immediately to their east. Certainly Luke’s statement reflects common Roman rhetoric about themselves. The JST changes this to “his empire,” which removes the hyperbole but creates a new problem, as not only did Augustus maintain the legal fiction that Rome was still a republic and he merely a prominent private citizen, but Judea and Galilee were, strictly speaking, part of a client kingdom and not Roman territory. Augustus did periodically order censuses taken of both Rome and its client states, but there is no record of a single census covering the entire area under Roman control.

<sup>92</sup> ἀπογράφεσθαι *apographesthai* to be registered. IE Augustus was conducting a census. Censuses in antiquity were usually precursors to revising taxation assessments or a military conscription and were unpopular as a result (see 1 Chron. 21, which attributes David’s census of Israel to Satan’s influence).

<sup>93</sup> JST omits, which does not help the confusion regarding Luke’s chronology.

<sup>94</sup> Publius Sulpicius Quirinius, the imperial legate governing Syria AD 6-7 and who conducted a census of Judea during his tenure in connection with Rome taking direct control of the area. This is anywhere from five to ten years after Christ’s birth. Most efforts to salvage Luke’s chronology focus on taking the verse to mean, “this taxing was made when Cyrenius was first governor of Syria,” implying that his legateship of 6-7 was his *second* and followed an earlier appointment to the same office. This, however, is virtually impossible to reconcile with known facts of Quirinius’ life and Roman history. Another possibility would be that the census was started under Herod and took nearly a decade to complete, being finished under Quirinius. For those who do not require historical inerrancy on Luke’s part, the simplest solution is that he was simply mistaken in his understanding of the chronology of Roman administrators, an easy mistake to make.

<sup>95</sup> ἡγεμονεύοντος *hēgemoneuontos* was governing. Quirinius’ title was not actually “governor.”

<sup>96</sup> Syria was the Roman province which included most of the eastern coast of the Mediterranean. Its core was the ancient Semitic kingdom called Syria in the KJV but Aram in most modern translations, which had Damascus as its capital. After the death of Alexander the Great, Syria became the core of the Seleucid Empire whose persecution of the Jews precipitated the Maccabean rebellion. The Seleucid Empire was conquered by Pompey the Great in 63 BC and made a Roman province.

<sup>97</sup> There is no ancient precedent for people being required to travel to their ancestral homes for a census. The disruption such would cause to public life would be staggering. It is

David,<sup>99</sup> which is called Bethlehem;<sup>100</sup> (because he was of the house and lineage of David:)<sup>5</sup> To be taxed with Mary his espoused wife,<sup>101</sup> being great with child.<sup>102</sup> <sup>6</sup> And so it was, that, while they were there, the days were accomplished that she should be delivered. <sup>7</sup> And she brought forth her firstborn son,<sup>103</sup> and wrapped him in swaddling clothes,<sup>104</sup> and laid him in a manger,<sup>105</sup> because there was no room for them in the inn.<sup>106</sup> <sup>8</sup> And there were in the same country shepherds<sup>107</sup> abiding in the field,<sup>108</sup> keeping watch over their flock by night. <sup>9</sup> And, lo, the angel

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sometimes assumed that this was not actually *required*, but that Joseph personally felt it best to do so. Even such an assumption, however, breaks with the literal reading of Luke's text.

<sup>98</sup> ἀνέβη *anebē* ascended. Our modern conventions—derived from the habit of putting north at the top of maps—would have Joseph go *down* to Bethlehem from Nazareth. For Luke, however, not only is Nazareth about 700 feet lower than Bethlehem, but Jerusalem and its environs are the spiritual center of the world.

<sup>99</sup> In the OT, “the city of David” usually refers to the citadel of Jerusalem, which David conquered and made his capital. David was, however, born in Bethlehem (about 5 miles SSW of Jerusalem), and so Luke takes that to be David's city.

<sup>100</sup> A small town about eight kilometers (five miles) south of Jerusalem, first mentioned in one of the Amarna letters in the fourteenth century BC. Bethlehem is mentioned periodically in the OT, most notably as the scene of most of the action of the book of Ruth and as the birthplace of King David.

<sup>101</sup> ἐμνηστευμένη *emnēsteumenē* fiancée. Luke does not actually call Mary Joseph's wife, and his characterization here of Mary as his fiancée is odd—but we should not assume that Luke is saying that Joseph made a long and arduous trip in public with a very pregnant woman who was not his wife.

<sup>102</sup> ἐγκύω *enkuō* pregnant.

<sup>103</sup> τὸν υἱὸν αὐτῆς τὸν πρωτότοκον *to huion autēs ton prōtotokon* her son, the firstborn one. The fact that all four evangelists refer to Christ's brothers has created problems for exegetes who believe in Mary's perpetual virginity, but Luke's phrasing here merely implies Christ's legal status, and not that Mary did in fact have other children later. Note, however, that Christ is not called *Joseph's* first son, which would imply Joseph's biological paternity. Some traditions state that Joseph was a widower when he married Mary and had children by his first marriage.

<sup>104</sup> ἐσπαργάνωσεν *esparganōsen* refers to wrapping the baby tightly in strips of cloth that were intended to strengthen the back and bones generally.

<sup>105</sup> ἰε a feeding trough for animals (GR φάτνη *phatnē*). Luke emphasizes the humility, if not humiliation, associated with Christ's birth as well as his parents' relative poverty. Note that Luke fails to mention whether any animals were actually present at Christ's birth, no matter what legend, Christmas cards, Christmas carols, and Christmas television specials may say.

<sup>106</sup> καταλύματι *katalumati* a lodging, caravansary, or khan. Luke's exact meaning is unclear: did he mean a building or a public campground? The word also may refer to a guest room in a relative's home. The JST changes this word to “inns” to avoid the implication there was only one place where they might have stayed. The tradition that Christ was born in a cave comes from the *Protevangelium of James*.

<sup>107</sup> Not only are shepherds—the first to hear of Christ's birth in Luke—among the poor and lowly, but the picture of shepherds near Bethlehem invokes the memory of David, who



of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. <sup>10</sup> And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. <sup>11</sup> For unto you is born this day in the city of David a Saviour, which is Christ the Lord. <sup>109 12</sup> And this *shall be* a sign unto you; <sup>110</sup> Ye shall find the babe wrapped in swaddling clothes, lying in a manger. <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup> Glory <sup>111</sup> to God in the highest,  
and on earth peace, good will toward men. <sup>112</sup>

<sup>15</sup> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. <sup>16</sup> And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. <sup>17</sup> And when they had seen *it*, they made known abroad the saying which was told them concerning this child. <sup>18</sup> And all they that heard *it* wondered at those things which were told them by the shepherds. <sup>19</sup> But Mary kept all these things, and pondered *them* in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told <sup>113</sup> unto them.

### *Jesus Presented in the Temple*

<sup>21</sup> And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. <sup>22</sup> And when the days of her <sup>114</sup> purification according to the law of Moses <sup>115</sup> were accomplished,

started his career as a shepherd from Bethlehem. There is also a certain suitability to this picture, given the OT metaphor of God as Israel's shepherd.

<sup>108</sup> ἀγραυλοῦντες *agraulountes* making the fields their home. That they were living out of doors does mitigate against the tradition associating Christ's birth with 25 December—a tradition not derived from Scripture, but from an early attempt to steal the thunder of popular Roman winter festivals. The most common LDS belief is that Christ was born on 6 April, derived from a literal reading of D&C 20:1. This is consistent with Luke's phrasing, but other interpretations are possible.

<sup>109</sup> The designation "Christ the Lord" occurs nowhere else in the NT; some MSS alter it to "the Lord's Christ."

<sup>110</sup> That is, a sign of the truth of the angels' message. Curiously, "And this shall be a sign unto you" is omitted by the JST.

<sup>111</sup> The angels' brief hymn is known as the *Gloria* from its first word in Latin.

<sup>112</sup> Older Greek MSS have ἐν ἀνθρώποις εὐδοκίας *en anthrōpois eudokias* (towards men of good will) instead of ἐν ἀνθρώποις εὐδοκία *en anthrōpois eudokia* (good will towards men), the two differing only by a single letter. If the former reading is adopted—as is usually the case nowadays—its meaning might still be either, "towards men who have good will" or "towards men in [God's] good will," which is the meaning generally accepted today.

<sup>113</sup> JST "as they were manifested."

<sup>114</sup> The better Greek MSS here have αὐτῶν *autōn* their. Since only Mary needed to be purified according to the Law, it is easy to see why this would be altered to αὐτῆς *autēs* her.

<sup>115</sup> Lev. 12:2-8 states that a woman is ritually unclean for forty days after the birth of a male child and eighty after the birth of a female. Such ritual impurity stems in part from the bloody genital discharge associated with birth. Throughout this section, Luke emphasizes that

they brought him to Jerusalem, to present *him* to the Lord;<sup>116 23</sup> (As it is written in the law of the Lord, **Every male that openeth the womb<sup>117</sup> shall be called holy to the Lord;**)<sup>118 24</sup> And to offer a sacrifice<sup>119</sup> according to that which is said<sup>120</sup> in the law of the Lord, **A pair of turtledoves, or two young pigeons.**<sup>121 25</sup> And, behold, there was a man in Jerusalem, whose name *was* Simeon;<sup>122</sup> and the same man *was* just and devout, waiting for the consolation<sup>123</sup> of Israel;<sup>124</sup> and the Holy Ghost was upon him.<sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death,<sup>125</sup> before he had seen the Lord's Christ.<sup>27</sup> And he came by the

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the Law is being followed here; Jesus and his parents were pious and obedient Jews. This is an important point in LDS theology, as well (see EG 2 Nephi 31:7).

<sup>116</sup> The Law doesn't actually require that a firstborn child be presented to the Lord. Rather, the child is absolved from priestly service by the payment of a five shekel tax at the age of one month (see Num. 18:15-16). Samuel, however, was presented to God at the Temple and offered up for perpetual service (1 Sam. 1:22-24); Luke may have this scene in mind. In any event, if a child were brought along when the redemption payment was made, this could function as a public presentation. Cf. the modern LDS custom of blessing and naming a child in a public meeting and then holding it up for the congregation to see, which functions as a public presentation of the child to the ward and to God.

<sup>117</sup> Some Christian traditions (EG the *Protevangelium of James* 14) state that Mary's virginity was miraculously maintained even after giving birth, that is, that her hymen remained intact. Such traditions are not usually accepted by LDS.

<sup>118</sup> A paraphrase of Exo. 13:2. Luke has added the noun "male" which is in accord with the usual interpretation of the verse.

<sup>119</sup> Luke appears to imply that the sacrifice was for Jesus' sake, which is a misunderstanding. The sacrifice was to render Mary ritually pure.

<sup>120</sup> JST "written." The GR here is εἰρημένον *eirēmenon*, which carries the nuance of oral teaching. The JST avoids that implication.

<sup>121</sup> Lev. 12:6 requires a woman to bring two animals at the end of her purification after giving birth, a yearling sheep for a burnt offering and a pigeon or turtledove for a sin offering. Lev. 12:8 allows a second pigeon or turtledove to be substituted for the sheep if the parents cannot afford the more expensive animal; Luke again calls attention to Joseph's relative poverty.

<sup>122</sup> "Simeon" and its shorter form "Simon" were popular names among first century Jews; this Simeon is otherwise unknown, despite attempts to identify him with prominent men of the time bearing that name. The *Protevangelium of James* identifies him as Zacharias' successor as high priest, which is certainly false and nowhere even hinted at by Luke. "Simeon" is the name of one of the Twelve Tribes and means "God has heard."

<sup>123</sup> παράκλησιν *paraklēsin* comfort, consolation, encouragement. The word is related to παράκλητος *paraklētos*, found in John 14 and elsewhere and translated by the KJV as "Comforter."

<sup>124</sup> Simeon is one of many whom Luke characterizes as waiting for God to fulfill his promises to Israel. This parallels the situation of many early members of the LDS Church, who were waiting for God to restore his Gospel.

<sup>125</sup> IE die, a common Semitism.

Spirit into the temple:<sup>126</sup> and when the parents brought in the child Jesus, to do for him after the custom of the law,<sup>28</sup> Then took he him up in his arms, and blessed God, and said,<sup>127</sup>

<sup>29</sup> Lord,<sup>128</sup> now lettest thou thy servant depart in peace,  
according to thy word:

<sup>30</sup> For mine eyes have seen thy salvation,<sup>129</sup>

<sup>31</sup> Which thou hast prepared before the face of all people,<sup>130</sup>

<sup>32</sup> A light to lighten the Gentiles,<sup>131</sup>

and the glory of thy people Israel.<sup>132</sup>

<sup>33</sup> And Joseph and his mother<sup>133</sup> marvelled<sup>134</sup> at those things which were spoken of him.

<sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again<sup>135</sup> of many in Israel; and for a sign which shall be spoken against;<sup>136</sup> <sup>35</sup> (Yea, a sword shall pierce through thy own soul also,)<sup>137</sup> that the thoughts of many hearts may be

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<sup>126</sup> Note that the action for the remainder of ch. 2 all takes place in the Temple; this is very characteristic of Luke.

<sup>127</sup> Simeon's beautiful hymn is known as the *Nunc dimittis* after its first words in Latin.

<sup>128</sup> δέσποτα *despota* master. This is the appropriate word for Simeon to use, as he characterizes himself as God's δοῦλος *doulos* slave.

<sup>129</sup> An allusion to Isaiah 40:5 (LXX). All the allusions to Isaiah in the *Nunc dimittis* come from the second section of the book (ch. 40 *et seq.*) which emphasizes God's mercy and Israel's future redemption.

<sup>130</sup> Cf. Isaiah 52:10.

<sup>131</sup> Cf. Isaiah 49:9.

<sup>132</sup> Cf. Isaiah 46:13.

<sup>133</sup> The older Greek MSS have "his father and his mother." As this implies that Joseph was Christ's biological father—and hence could be taken as denying the Virgin Birth—this was altered to "Joseph and his mother," an awkward phrase. The JST picks up on this awkwardness and alters it to "Joseph and Mary."

<sup>134</sup> ἦν . . . θαυμάζοντες *ēn . . . thaumazontes* was marvelling, which is, at best, unusual grammar having as it does a number disagreement between the finite verb (singular) and participle (plural). Such number disagreements do occur on occasion elsewhere in the NT, so it is not clear whether this was deliberate on Luke's part. Luke's command of Greek is such that it seems unlikely to be an error, but if deliberate, it is not clear precisely what nuance the construction would convey.

<sup>135</sup> Although the GR here is ἀνάστασιν *anastasin*, which is the noun used for "resurrection," the contrast with "fall" implies that the root meaning of "rise again" is to be preferred.

<sup>136</sup> ἀντιλεγόμενον *antilegomenon* denounced, contradicted.

<sup>137</sup> JST "a spear shall pierce through him to the wounding of thy own soul also." This solves a knotty literary problem of interpretation, namely, what metaphorical sword Luke had in mind (Bock, for example, lists ten possibilities that have been forwarded). From the JST, it would appear that specific reference is being made to the crucifixion, which eliminates some (but not all) possibilities. The most likely interpretation of the JST is that Mary suffers seeing Jesus die. See also JC 97. The whole phrase is curious and disruptive in its present position, as it breaks the thought between vv. 34 and 35b.

revealed.<sup>36</sup> And there was one Anna,<sup>138</sup> a prophetess,<sup>139</sup> the daughter of Phanuel, of the tribe of Aser:<sup>140</sup> she was of a great age, and had lived with an husband seven years from her virginity;<sup>141</sup>  
<sup>37</sup> And she *was* a widow of about fourscore and four years,<sup>142</sup> which departed not from the temple, but served *God* with fastings and prayers night and day. <sup>38</sup> And she coming in that instant gave thanks likewise unto the Lord, and spake<sup>143</sup> of him to all them that looked for redemption in Jerusalem.<sup>144</sup> <sup>39</sup> And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. <sup>40</sup> And the child grew, and waxed strong in spirit, filled with wisdom: and the grace<sup>145</sup> of God was upon him.

### *Jesus in the Temple at Age Twelve*

<sup>41</sup> Now<sup>146</sup> his parents went to Jerusalem every year at the feast of the passover.<sup>147</sup> <sup>42</sup> And when he was twelve years old,<sup>148</sup> they went up to Jerusalem after the custom of<sup>149</sup> the feast. <sup>43</sup>

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<sup>138</sup> The GR form of the name *Hannah*, borne by Samuel's mother, which comes from the same Hebrew root as John.

<sup>139</sup> Several women in the OT and NT are characterized as being "prophetesses." This is odd for modern LDS, who associate "prophet" with a formal priesthood office; but the word is the GR for *spokesman* and refers to any who serve as oracles for the divine word. The modern limitation of such authoritative spokesmen to men of high ecclesiastical position did not pertain anciently.

<sup>140</sup> One of the Ten Tribes. The Apostle Paul was also from one of the Ten Tribes, namely, Benjamin, as was Lehi (Manasseh). Although the bulk of the Ten Tribes was carried off by Assyria, some remnants remained behind.

<sup>141</sup> JST "only seven years, whom she had married in her youth."

<sup>142</sup> The GR could be taken as meaning she was now 84 years old, but the more natural reading is that she had been a widow for 84 years. Added to seven years of marriage, this would make her rather more than one hundred years old.

<sup>143</sup> ἐλάλει *elalei* was speaking. The tense is the imperfect, which implies repeated action.

<sup>144</sup> Cf. Luke's description of Simeon in v. 25. This phrase, however, parallels some such phrases used by the Jews during their second revolt against Rome (AD 132-135). It is abundantly clear in the NT that many looking for God to redeem his people were looking for a purely secular redemption.

<sup>145</sup> χάρις *charis* favor, grace. For medieval theologians, the problem of how the Second Person of the Trinity could grow in grace was a difficult one.

<sup>146</sup> This is the only canonical story from Christ's youth. Numerous stories of his childhood and youth are to be found among early Christian legends, many of which are almost repulsive to a modern audience as they virtually reduce Christ to being a vindictive magician.

<sup>147</sup> Associated with, but properly separate from the Feast of Unleavened Bread, Passover was one of the high points of the Jewish year and one of three feasts for which all Israelite men were expected to travel to Jerusalem if at all possible. Women and children were *not* required to attend the feast; the presence of Mary and Jesus merely underscores the piety of Joseph's household. Passover was a celebration of God's freeing Israel from Egyptian bondage at the time of the Exodus and is a fitting time for key events to take place in the life of our Savior.

<sup>148</sup> Later Jewish tradition would place Christ on the verge of adulthood at age twelve; this custom may indeed date back to the first century.

And when they had fulfilled the days,<sup>150</sup> as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.<sup>44</sup> But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.<sup>45</sup> And when they found him not, they turned back again to Jerusalem, seeking him.<sup>46</sup> And it came to pass, that after three days<sup>151</sup> they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.<sup>152</sup><sup>47</sup> And all that heard him were astonished at his understanding and answers.<sup>48</sup> And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.<sup>49</sup> And he said unto them, How is it that ye sought me? wist<sup>153</sup> ye not that I must be about my Father's<sup>154</sup> business?<sup>155</sup><sup>50</sup> And they understood not the saying which he spake unto them.<sup>156</sup><sup>51</sup> And he went down with them, and came to Nazareth, and was subject<sup>157</sup> unto them: but his mother kept all these sayings in her heart.<sup>52</sup> And Jesus increased in wisdom and stature, and in favour with God and man.<sup>158</sup>

## Chapter 3

*The Ministry of John the Baptist (Matt. 3:1–12, Mark 1:1–8, John 1:19–28)*

<sup>1</sup> NOW<sup>159</sup> in the fifteenth year<sup>160</sup> of the reign<sup>161</sup> of Tiberius Cæsar,<sup>162</sup> Pontius Pilate<sup>163</sup> being governor of Judæa, and Herod<sup>164</sup> being tetrarch<sup>165</sup> of Galilee, and his brother Philip<sup>166</sup> tetrarch of

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<sup>149</sup> JST “to.” That is, it is not the feast’s custom, but the custom is to go to Jerusalem at Passover.

<sup>150</sup> The celebrations would take about a week.

<sup>151</sup> Either three days searching in Jerusalem, or three days from the time they first noticed him missing. Luke may have in mind the parallel of three days between Christ’s death and resurrection, when he was “missing” so far as his disciples were concerned.

<sup>152</sup> JST “and they were hearing him, and asking him questions.” This removes the awkward question of why it was so remarkable that Jesus should be “hearing them, and asking them questions.” That after all is what one would expect a pious twelve-year-old to be doing in the presence of doctors of the law.

<sup>153</sup> IE “knew” (a change the JST makes).

<sup>154</sup> A gentle echo of Mary’s words regarding Christ’s “father” in v. 48.

<sup>155</sup> ἐν τοῖς τοῦ πατρὸς μου *en tois tou patros mou* in/among my father’s, with the object unstated. The KJV takes it as “in my father’s affairs” but it could also mean “among my father’s people.”

<sup>156</sup> A common theme in all four Gospels.

<sup>157</sup> ἦν ὑποτασσόμενος *ēn hupotassomenos* was obeying. Luke emphasizes Jesus’ characteristic obedience to his parents, perhaps in part to offset his apparent lack of filial concern shown by staying behind in Jerusalem without telling them.

<sup>158</sup> Cf. 1 Sam. 2:26, another parallel with the young Samuel.

<sup>159</sup> Luke here begins his Gospel proper with a summary of the political rulers of the time. Indeed, some scholars have found vv. 1-2 so apt a beginning as to hypothesize that this was the actual, original beginning of Luke’s Gospel and that chs. 1-2 were added later (compare the relatively sudden beginning of Mark). There is little general acceptance of such a view, however.

Ituræa<sup>167</sup> and of the region of Trachonitis,<sup>168</sup> and Lysanias<sup>169</sup> the tetrarch of Abilene,<sup>170</sup> 2 Annas<sup>171</sup> and Caiaphas<sup>172</sup> being the high priests,<sup>173</sup> the word of God came unto John<sup>174</sup> the son of

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<sup>160</sup> Because Roman emperors technically did not *reign* at this time, this is a less exact date than one might expect. Augustus associated Tiberius with him in public offices three years before he died. Nonetheless, the generally accepted interpretation would place the fifteenth year of Tiberius' reign at AD 28-29.

<sup>161</sup> ἡγεμονίας *hēgemonias* hegemony, rule, government. This is essentially the same word as is used in a verbal form in the next phrase when talking about Pontius Pilate "being governor."

<sup>162</sup> Tiberius Claudius Nero (Caesar Augustus), the stepson, son-in-law, and adopted son and heir of Augustus. A general of proven worth, Augustus settled on him as his successor and began associating him with his rule in AD 11 or 12. Although Tiberius was a capable soldier and administrator, he had the position of Emperor thrust upon him unwillingly, and his administration suffered as a result. He spent many of his later years in retirement on the island of Capri and left administration in the hands of his ruthless minister, Seianus. Tiberius' personal character is difficult to assess; the black stories of his excesses come from sources personally hostile to him or overly willing to spread juicy gossip. He does seem, however, to have been a talented man and excellent general, rigidly devoted to duty to the point of making himself miserable in obeying it. He also seems to have been harsh and self-pitying, particularly in his later years.

<sup>163</sup> A middle-class Roman administrator who was prefect (not procurator, as traditionally assumed) of Judea from AD 26 to 36, appointed by Seianus. He was the sixth to hold the post. Jewish sources such as Josephus and Philo are hostile towards him, but Christian views have run the gamut from damning him for his willingness to execute an innocent man to praising him for discerning Christ's innocence. Some Christian traditions assert he became a Christian himself and even a martyr. Modern historians note his ability to maintain peace and stability in a touchy region for over a decade.

<sup>164</sup> Herod Antipas, one of Herod the Great's few sons who had the good fortune to survive his father. Most of the references to "Herod" in the Gospels are to Herod Antipas.

<sup>165</sup> Upon Herod the Great's death in 4 BC, his kingdom was divided into four pieces ruled by three of his sons—the oldest son, in accordance with Jewish custom, received two of the pieces. Judea and Samaria went to Archelaus, who was removed by Rome after a decade of incompetent rule. Herod Antipas was therefore literally a *tetrarch* (which means "ruler of a fourth"), although the word could be used of any petty princeling. Antipas was frequently referred to as "king" although that was never his actual title; when he sought it in AD 39, he was deposed by Tiberius' half-mad successor, Caligula, and sent into exile in Gaul.

<sup>166</sup> Philip (*horse-lover*) is a Greek name borne by Alexander the Great's father and popular even among Jews. Herod Philip ruled over variously listed patches of his father's old territory until his death, without heirs, in AD 34.

<sup>167</sup> A region NE of the Sea of Galilee, mentioned only here in the NT.

<sup>168</sup> Known in the OT as Bashan, this is a rocky plateau between Galilee and Damascus.

<sup>169</sup> Otherwise unknown. Another Lysanias is known to have ruled the same area around 36 BC. It is not clear whether listing him here is an error on Luke's part or a reference to an otherwise unattested prince.

<sup>170</sup> A small region NE of Damascus.

Zacharias<sup>175</sup> in the wilderness.<sup>176 3</sup> And he came into all the country about Jordan, preaching the baptism<sup>177</sup> of repentance for the remission of sins; <sup>4</sup> As it is written in the book of the words of Esaias<sup>178</sup> the prophet, saying,<sup>179</sup>

**The voice of one crying in the wilderness,  
Prepare ye the way of the Lord,<sup>180</sup>  
make his paths straight.  
<sup>5</sup> Every<sup>181</sup> valley shall be filled,**

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<sup>171</sup> Appointed high priest by Quirinius in AD 6, he held the office until 15. Even after his deposition, Annas wielded considerable influence; one of his sons and his son-in-law later became high priest.

<sup>172</sup> Annas' son-in-law and high priest from AD 18-36. Christian sources are, not unnaturally, generally hostile to Caiaphas.

<sup>173</sup> There were never actually two high priests serving at any one time. Luke may not have known that, or he may be slyly referring to the actual power held by Annas. Another, less likely, possibility is that Luke is referring to Annas as "high priest" rather the way modern LDS continue to call released bishops "Bishop." The high priest served as the spiritual head of Judaism and held considerable secular influence as the president of the Sanhedrin, even under Roman rule. Although restricted to descendants of Aaron and limited, in practice, to members of the Jerusalem aristocracy, the high priesthood had not been a hereditary position for over 200 years and was at this point a political appointment made by the Roman government.

<sup>174</sup> "The word of God" is an important term in OT theology, and refers to God's message through his prophets. Luke's use here explicitly identifies John the Baptist as a first century Isaiah or Jeremiah.

<sup>175</sup> This final mention of Zacharias links John back with the stories of his miraculous birth told in ch. 1.

<sup>176</sup> Again, Luke picks up the narrative thread from 1:80, where John was said to have grown up in the desert. This is masked by the KJV, which uses two different English words here and in 1:80 for the same GR original (ἐρημος *erēmos*).

<sup>177</sup> Although modern scripture asserts that baptism for the remission of sins dates back to Adam (Moses 6:64-68), it had no role in Mosaic religion. The Law does, however, prescribe various ritual washings, and by John's day baptism with more-or-less its full significance was not unknown. Its *full* significance as a rite marking formal initiation into the Church is a later Christian innovation.

<sup>178</sup> IE Isaiah. "Esaias" is a transliteration of the Greek spelling of Isaiah.

<sup>179</sup> Isaiah 40:3-5. Luke follows the LXX here with some minor rewording. In the parallel passages in Matthew and Mark, only Isaiah 40:3 is quoted; by extending the quotation through v. 5, Luke emphasizes the universality of John's ministry.

<sup>180</sup> An important but subtle point here is that "the Lord" is not merely the mortal Jesus but the OT God in all his majesty, and the way being prepared is not merely the preaching of John's kinsman, but the bringing to pass of all God's promises made to his people since the days of Abraham.

<sup>181</sup> The JST has a lengthy insertion before this word: "For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; Yea, even the dispersed and afflicted; and also to prepare the way, and make

**and every mountain and hill shall be brought low;  
and the crooked shall be made straight,  
and the rough ways *shall be* made smooth;**

<sup>6</sup> **And all flesh shall see the salvation of God.**

<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, <sup>182</sup> O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father.<sup>183</sup> for I say unto you, That God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. <sup>10</sup> And the people asked him, <sup>184</sup> saying, What shall we do then? <sup>11</sup> He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat,<sup>185</sup> let him do likewise. <sup>12</sup> Then came also publicans to be baptized, and said unto him, Master,<sup>186</sup> what shall we do? <sup>13</sup> And he said unto them, Exact no more than that which is appointed you.<sup>187</sup> <sup>14</sup> And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any*

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possible the preaching of the gospel unto the Gentiles;/And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,/Until the fullness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;/To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;/For it is a day of power; yea,...” Note that the insertion does not occur in any extant text of Isaiah, including the JST.

<sup>182</sup> The JST inserts, “crying against them with a loud voice, saying.”

<sup>183</sup> The JST inserts, “we have kept the commandments of God, and none can inherit the promises but the children of Abraham.” This makes explicit some of the unspoken assumptions made by John’s audience. Note that modern LDS can fall into a similar trap of self-satisfaction. Just because the outward displays of holiness are in place, there is no guarantee that genuine righteousness is present.

<sup>184</sup> Luke shows John answering three parallel questions from three groups of listeners. In each case, John warns the questioners from what might be their besetting sins: the common people to use their poverty as an excuse not to help their neighbor, the tax-collector to extort more than was his due, and the soldier to play the bully for his own advantage.

<sup>185</sup> βρώματα *brōmata* food.

<sup>186</sup> διδάσκαλε *didaskale* teacher.

<sup>187</sup> The JST adds, “For it is well known unto you, Theophilus, that after the manner of the Jews and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion; And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.” This would appear to imply that John was warning the publicans against making undue welfare demands. The usual interpretation of this verse is that John is referring to their activities as tax collectors. Publicans were tax farmers, and bid for the right to collect taxes in a certain region. Anything they were able to collect above and beyond their bid was their profit. In this view, John would be seen as urging them not to collect beyond the legal tax rates in order to maximize their profits.



falsely; and be content with your wages.<sup>15</sup> And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;<sup>16</sup> John answered, saying unto *them* all, I indeed<sup>188</sup> baptize you with water; but one mightier than I cometh, the latchet of whose shoes<sup>189</sup> I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:<sup>190</sup> <sup>17</sup> Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.<sup>191</sup> <sup>18</sup> And many other things in his exhortation preached he unto the people.

*John the Baptist's Arrest (Matt. 14:3–12, Mark 6:17–29)*

<sup>19</sup> But Herod the tetrarch, being reproved by him for Herodias his brother Philip's<sup>192</sup> wife,<sup>193</sup> and for all the evils which Herod had done,<sup>20</sup> Added yet this above all, that he shut up John in prison.<sup>194</sup>

*The Baptism of Jesus (Matt. 3:13–17, Mark 1:9–11)*

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<sup>188</sup> ἐγὼ μὲν *egō men*. By expressly including the pronoun (ἐγὼ *egō*), it is emphasized; the particle μὲν *men* provides a contrast with what follows. It could be expressed in English as, “I, on the one hand, baptize you with water, but, on the other hand, one mightier than I cometh...”

<sup>189</sup> τὸν ἱμάντα τῶν ὑποδημάτων *ton himanta tōn hupodēmatōn* sandal straps.

<sup>190</sup> ἐν πνεύματι ἁγίῳ καὶ πυρὶ *en pneumati hagiō kai puri* in the Holy Ghost and fire. The *in* parallels the *in water* of earlier in the verse (indeed, v. 16 is a prototypical μὲν/δε *men/de* construction in the GR by which contrast is expressed). The *Holy Ghost and fire* is generally taken as a hendiadys, the use of two parallel terms to refer to one object (here, the fire of the Holy Ghost), or as two parallel results stemming from one's own righteousness—the Holy Ghost for the righteous, and fiery destruction for the wicked. The phrase is also found in the Book of Mormon (EG 2 Nephi 31:13–14), where it is definitely a hendiadys; but that does not necessarily imply that John the Baptist himself or Luke understood it as such.

<sup>191</sup> This is a metaphor derived from harvesting wheat. A large winnowing fan was used to toss the threshed grain into the air. The wind would blow away the light chaff and the wheat left behind would fall to the ground, where it could be gathered and ground into flour.

<sup>192</sup> The older GR MSS simply have “his brother's wife.” While the Herod mentioned here is Herod Antipas, the tetrarch of Galilee, this is *not* the Philip mentioned in 3:1. Josephus identifies Herodias' husband as simply “Herod.” From the identification in the Gospels, it is sometimes assumed that Herod had two sons with the personal name Philip, one (the tetrarch from 3:1) called Philip and the other Herod Philip. It is also possible that, given the large and complicated nature of Herod's family, there was confusion early on as to who, exactly, was Herodias' original husband.

<sup>193</sup> Herod Antipas was in violation of Lev. 18:16, which forbids intercourse with one's brother's wife; the institution of levirate marriage was a partial exception for cases where the brother dies childless. A papal dispensation was required for Henry VIII to marry his late brother's widow, Catherine of Aragon, contrary to this verse. He later claimed that her failure to provide him with an heir was proof that God had not blessed the union and sought an annulment on that basis, leading to his break with the Roman Catholic Church.

<sup>194</sup> According to Josephus, the prison was Machaerus on the east of the Dead Sea.

<sup>21</sup> Now when all the people were baptized, it came to pass, that Jesus also<sup>195</sup> being baptized, and praying,<sup>196</sup> the heaven was opened,<sup>22</sup> And the Holy Ghost descended in a bodily shape<sup>197</sup> like a dove upon him, and a voice came from heaven, which said, Thou<sup>198</sup> art my beloved Son;<sup>199</sup> in thee I am well pleased.

*The Genealogy of Jesus (Matt. 1:1–17)*

<sup>23</sup> And Jesus himself began to be about thirty<sup>200</sup> years of age,<sup>201</sup> being (as was supposed ) the son of Joseph,<sup>202</sup> which was *the son* of Heli,<sup>203</sup> <sup>24</sup> Which was *the son* of Matthat, which was

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<sup>195</sup> The JST inserts, “came unto John and,” which explicitly identifies who it was that baptized Jesus. Note that Luke’s habit of finishing one story before moving on has created a situation where John appears to have been imprisoned *before* Christ’s baptism; this accounts, in part, for Luke’s failure to mention who baptized Jesus. Another motive is likely to have been a desire to avoid confronting Christian investigators with the awkward implications of Jesus’ baptism by John that John was superior to Jesus or that Jesus needed to have his sins remitted.

<sup>196</sup> Luke pays particular attention to prayers in general and to Christ’s prayers in particular. That Christ was praying at his baptism is a detail unique to Luke’s Gospel.

<sup>197</sup> By adding this detail, Luke appears to be emphasizing the objective reality of the experience—that is, the appearance of the Spirit in the form of a dove was not purely visionary and seen by Jesus alone.

<sup>198</sup> The GR explicitly includes the pronoun, which gives it particular emphasis: “*Thou* art...”

<sup>199</sup> Some MSS add “today I have begotten you.” This makes the words spoken a quotation from Ps. 2:7. It also would strengthen the case of those who believe that Christ was not literally God’s physical son but was adopted as such at the time of his baptism. Such adoptionist views of Christology have won few (if any) adherents among LDS commentators.

<sup>200</sup> The Common or Christian Era derives from this verse. If John’s ministry and Christ’s baptism were in Tiberius’ fifteenth year, and that were taken as the year 783 in the Roman era (AUC), and Jesus was turned thirty in this year, then one subtracts 30 from 783 to arrive at 753 AUC for the date of Jesus’ birth. Modern historians would generally take this as being at least four years too late, based on Josephus’ dating of Herod the Great’s death.

<sup>201</sup> The JST inserts, “having lived with his father.”

<sup>202</sup> Here starts Luke’s genealogy of Christ, which runs through v. 38. Note that the phrase “which was the son” is italicized throughout. As was customary in the 17<sup>th</sup> century, the KJV translators use italics to indicate words which are not explicitly in the original but are implied by the grammar. In this case, the passage runs, “X, of Y, of Z,” and so on. “X of Y” is a standard Greek way of indicating paternity (or, on occasion, another close personal relationship). This would naturally appear to a Greek-speaker, therefore, to be a chain of fathers reaching back to Adam, all the more because the names from David back to Adam do match OT genealogies. The reason why Luke’s genealogy of Christ differs from Matthew’s so extensively, however, is unclear. Most reconciliations attempt to deny that one or the other is an actual genealogy (EG that Matthew’s is a king list), or that one or the other is Mary’s genealogy, both of which require a departure from the written text. The JST implies a novel approach to the problem, since it generally deletes the words “which was the son” and occasionally substitutes simply “and” or “which was a descendant.” (Cf. the genealogy in Ether 2.) The implication is that Luke’s list is not a chain of paternity but merely a list of progenitors. This would have Luke violate the

*the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,*<sup>25</sup> *Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,*<sup>26</sup> *Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,*<sup>27</sup> *Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel,*<sup>204</sup> *which was the son of Salathiel, which was the son of Neri,*<sup>205 28</sup> *Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,*<sup>29</sup> *Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,*<sup>30</sup> *Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,*<sup>31</sup> *Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan,*<sup>206</sup> *which was the son of David,*<sup>32</sup> *Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,*<sup>33</sup> *Which was*

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canons of Greek style but may suggest a solution worthy of further investigation. Most modern scholars who aren't committed to the assumption of complete historical accuracy on the part of the Scriptures assume that multiple traditions existed giving Christ's exact lineage, and that Matthew adopted one and Luke another. Note that Luke's genealogy has 77 names in it; the fact that this is a multiple of 7 may be significant. The names from between Joseph and David are otherwise unknown; those from David back to Adam match OT lists, as mentioned, but follow Greek spelling. As might be expected for something which is nothing more than a long list of names, copyists had a difficult time with this passage and various Greek MSS exhibit an unusual amount of variation one from another.

<sup>203</sup> One theory reconciling Matthew's genealogy of Jesus with Luke's is that Luke is listing Mary's genealogy, not Joseph's. The fact that Luke's birth narrative is focused on Mary is used as evidence in favor of this: Luke, it is argued, is basing his account on Mary's recollections and Matthew on Joseph's, thus it might be that the genealogy given here is Mary's. It is further noted that Luke's genealogy begins in GR ὡν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἑλὶ ὄν υἱός, ὡς ἐνομίζετο, *Iosēph tou Ēli* with the article τοῦ *tou* missing before Joseph's name. This is used to assume that Joseph is being treated differently in the list from the others in it, and hence to justify parsing the phrase (*being the son, as was supposed, of Joseph*), the [grand]son of *Eli*, and so on. Nonetheless, the most natural parsing of the phrase for a Greek speaker would be *being the son, as was supposed, of Joseph, the son of Eli*, and so on.

<sup>204</sup> This is probably Zerubbabel, the Davidic prince who led the Jews after the Babylonian captivity. He is also found in Matthew's genealogy of Jesus (Matt. 1:12), as is his father Salathiel (Shealtiel). Matthew and Luke agree with Haggai 1:1 and Ezra 3:2 in making him Shealtiel's son; 1 Chron. 3:19 gives his father as Pedaiah. Both Shealtiel and Pedaiah were sons of the Jewish king, Jehoiachin.

<sup>205</sup> This flatly contradicts OT genealogies, which agree that Shealtiel was a son of Jehoiachin. From here until the mention of Nathan in v. 31, the men mentioned by Luke are unknown.

<sup>206</sup> David's son Nathan is mentioned in 2 Sam. 5:14 and 1 Ch. 3:5, 14:4. From this point on, Luke's genealogy closely follows OT data. The name Nathan means *given [by God]*; cf. the name Jonathan. The most famous Nathan in the OT is David's court prophet in passages such as 2 Sam. 7.

*the son of Aminadab,*<sup>207</sup> *which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,*<sup>34</sup> *Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,*<sup>35</sup> *Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec,*<sup>36</sup> *which was the son of Heber, which was the son of Sala,*<sup>36</sup> *Which was the son of Cainan,*<sup>208</sup> *which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,*<sup>37</sup> *Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,*<sup>38</sup> *Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.*<sup>209</sup>

## Chapter 4

### *Jesus Tempted (Matt. 4:1–11, Mark 1:12–13)*<sup>210</sup>

<sup>1</sup> AND Jesus being full of the Holy Ghost<sup>211</sup> returned from Jordan, and was led by the Spirit into the wilderness,<sup>212</sup> <sup>2</sup> Being forty days tempted of the devil.<sup>213</sup> And in those days he did eat nothing: and when they were ended, he afterward hungered. <sup>3</sup> And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. <sup>4</sup> And Jesus answered him,

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<sup>207</sup> The text of v. 33 is confused. The version followed by the KJV is a cleaned-up one, synchronized with OT genealogical data. Some modern editors prefer the text τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρώμ *tou Aminadab tou Admin tou Arni tou Esrōm* the son of Aminadab the son of Admin the son of Arni the son of Esrom... (or one of the similar readings) as a *lectio difficilior*.

<sup>208</sup> Luke is here following the LXX and not Hebrew MT in making Salah Cainan's son and Arphaxad's grandson (Gen. 10:24, 11:12, 1 Chron. 1:18 ms. A).

<sup>209</sup> Some LDS have interpreted this literally, that Adam was God's physical son. Note, however, that the JST changes this last phrase to, "who was formed of God, and the first man upon the earth."

<sup>210</sup> Only Luke and Matthew give any details regarding Jesus' temptations. They agree on what Satan's three temptations were, but they use a different order. Note that Luke's order has the temptation experience end at the Temple in Jerusalem, a favorite location for him to portray events reaching a climax. It seems most reasonable that Luke has reordered the temptations accordingly. There has traditionally been debate on whether or not Jesus was *peccable*, that is, capable of committing sin. LDS teaching is consistently that he could have sinned, but successfully resisted all temptation to do so (see JC 134–135).

<sup>211</sup> πλήρης πνεύματος ἁγίου *plērēs pneumatos hagiou* full of a holy spirit. The emphasis on the role of the Spirit in Christ's ministry is typical of Luke. Note the lack of the definite article in the GR.

<sup>212</sup> Better GR MSS have ἐν τῇ ἐρήμῳ *en tē erēmō* in the desert, not into the desert. The use of the dative and not accusative case (found in the TR) implies that the Spirit was leading Christ about from one place to another in the desert.

<sup>213</sup> JST "And after forty days, the devil came unto him to tempt him." The several changes made in the JST in this passage shift Satan's role from actively manipulating Jesus to merely capitalizing on his circumstances.

saying, It is written, That **man shall not live by bread alone, but by every word of God.**<sup>214 5</sup> And the devil, taking<sup>215</sup> him up into an high mountain<sup>216</sup>, shewed<sup>217</sup> unto him all the kingdoms of the world<sup>218</sup> in a moment of time. <sup>6</sup> And the devil<sup>219</sup> said unto him, All this power will I give thee,<sup>220</sup> and the glory of them: for that is delivered unto me;<sup>221</sup> and to whomsoever I will I give it.<sup>222 7</sup> If thou therefore wilt worship me, all shall be thine. <sup>8</sup> And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.**<sup>223 9</sup> And he<sup>224</sup> brought him to Jerusalem, and set him on a pinnacle of the temple, and<sup>225</sup> said unto him, If thou be the Son of God, cast thyself down from hence: <sup>10</sup> For it is written,

**He shall give his angels charge over thee, to keep thee:**<sup>226</sup>

<sup>11</sup> And

**in *their*<sup>227</sup> hands they shall bear thee up,**

**lest at any time thou dash thy foot against a stone.**<sup>228</sup>

<sup>12</sup> And Jesus answering said unto him, It is said, **Thou shalt not tempt the Lord thy God.**<sup>229 13</sup> And when the devil had ended all the temptation, he departed from him for a season.

*Jesus Begins Preaching (Matt. 4:12–17, Mark 1:14–15)*

<sup>214</sup> Deut. 8:3. The better Greek MSS omit “but by every word of God,” which appears to have been inserted as a harmonization with Matt. 4:4.

<sup>215</sup> JST “And the Spirit taketh...” Note the harmonization of tenses with the account in Matthew.

<sup>216</sup> Most Greek MSS omit “into an high mountain,” another scribal harmonization with Matthew.

<sup>217</sup> JST “And he beheld...”

<sup>218</sup> οἰκουμένης *oikoumenēs* inhabited regions of the world. The same word is used in 2:1.

<sup>219</sup> JST inserts “came unto him and.”

<sup>220</sup> The GR pronouns σοὶ *soi* and ἐμοὶ *emoi* (“to thee” and “to me”) are both at the emphatic initial position in their respective phrases.

<sup>221</sup> Note that Satan fails to say by whom it was given. This is usually seen as a boast, and not a statement of actual fact.

<sup>222</sup> An old legal formula.

<sup>223</sup> Deut. 6:13 (LXX)

<sup>224</sup> JST “the Spirit...”

<sup>225</sup> JST inserts “the devil came unto him and...”

<sup>226</sup> Ps. 91:11. The last phrase of the verse is omitted; hence the bridging “and” is not a part of the quotation, even though Satan continues with Ps. 91:12.

<sup>227</sup> JST “his.” Note that the word is in italics in the KJV, marking it as one added by the translators.

<sup>228</sup> Ps. 91:12.

<sup>229</sup> Deut. 6:16 (LXX). *To tempt* (ἐκπειράζω *ekpeirazō*) means not *to entice to evil* but *to put to a test*. Christ’s citation has two-fold application here. Satan was wrong to test Christ’s awareness of who he was; Christ would be wrong to test the Father’s promises.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee: and there went out a fame<sup>230</sup> of him through all the region round about. <sup>15</sup> And he taught in their synagogues,<sup>231</sup> being glorified of all.<sup>232</sup>

*Jesus Rejected in Nazareth (Matt. 13:53–58, Mark 6:1–6)*

<sup>16</sup> And he came to Nazareth, where he had been brought up: and, as his custom was,<sup>233</sup> he went into the synagogue on the sabbath day, and stood up for to read.<sup>234</sup> <sup>17</sup> And there was delivered unto him the book of the prophet Esaias.<sup>235</sup> And when he had opened<sup>236</sup> the book, he found the place where it was written,

<sup>18</sup> **The Spirit of the Lord is upon me,  
because he hath anointed me  
to preach the gospel to the poor;  
he hath sent me to heal the brokenhearted,<sup>237</sup>  
to preach deliverance to the captives,  
and recovering of sight to the blind,  
to set at liberty them that are bruised,**

<sup>19</sup> **To preach the acceptable year of the Lord.**<sup>238</sup>

<sup>20</sup> And he closed the book, and he gave it again to the minister,<sup>239</sup> and sat down.<sup>240</sup> And the eyes of all them that were in the synagogue were fastened<sup>241</sup> on him. <sup>21</sup> And he began to say

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<sup>230</sup> φήμη *phēmē* report; as the KJV translation implies, it is the root of the English *fame*.

<sup>231</sup> The GR συναγωγή *synagōgē* means both a meeting and a meeting-place. In the latter sense, it refers to Jewish congregations which grew up during the Babylonian Captivity while the main body of Jews were not in Palestine and there was no temple at which to worship. The Book of Mormon (EG Alma 16:13) implies that some form of synagogue-like institution may antedate the Captivity, although in the absence of further data or the original text of the Book of Mormon, it is difficult to be absolutely certain. Just as he puts more emphasis on the Temple than the other evangelists, Luke also focuses more on preaching or teaching in synagogues.

<sup>232</sup> JST inserts “who believed on his name.”

<sup>233</sup> Again, Luke portrays Christ as a pious Jew.

<sup>234</sup> The exact details of the patterns of synagogue worship in the first century are unfortunately more vague than some commentator would imply. Perhaps Jesus was invited to read by the synagogue’s president (cf. Acts 13:15).

<sup>235</sup> It is not clear whether this was part of a regular cycle of scripture reading, or Jesus requested this particular scroll.

<sup>236</sup> Many GR MSS have ἀναπτύξας *anaptuxas* having unrolled. This is technically the better word, as Jesus would be reading from a scroll, not a codex (like modern printed books).

<sup>237</sup> The phrase “to heal the brokenhearted” is missing from better GR MSS.

<sup>238</sup> The quote is a conflation of Isaiah 61:1-2 and 58:6, following the LXX.

<sup>239</sup> ὑπηρέτης *hupēretē* attendant. The translation “minister” was chosen by the KJV to conform to then-current Protestant practice.

<sup>240</sup> Having read the passage while standing, the appointed reader would then expound it while sitting.

<sup>241</sup> ἀτενίζοντες *atenizontes* to look or gaze intently. The verb is frequently used by Luke and carried here a nuance of looking with esteem and trust.

unto them, This day is this scripture fulfilled<sup>242</sup> in your ears.<sup>22</sup> And all bare him witness,<sup>243</sup> and wondered at the gracious words<sup>244</sup> which proceeded out of his mouth. And they said, Is not this Joseph's son?<sup>245</sup> <sup>23</sup> And he said unto them, Ye will surely say unto me this proverb,<sup>246</sup> Physician, heal thyself:<sup>247</sup> whatsoever we have heard done in Capernaum,<sup>248</sup> do also here in thy country.<sup>24</sup> And he said, Verily I say unto you,<sup>249</sup> No prophet is accepted in his own country.<sup>25</sup> But I tell you of a truth, many widows were in Israel in the days of Elias,<sup>250</sup> when the heaven was shut up three years and six months, when great famine was throughout all the land;<sup>26</sup> But unto none of them was Elias sent, save unto Sarepta,<sup>251</sup> a city of Sidon,<sup>252</sup> unto a woman *that was* a widow.<sup>253</sup> <sup>27</sup>

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<sup>242</sup> IE in your hearing or as you listen.

<sup>243</sup> ἐμαρτύρουν αὐτῷ *emarturoun autō* bore witness or testified of it or him. Luke's meaning here is obscure. Is the object of the verb Jesus or what he said? And in what sense does he mean *testify*? It is clear from the sequel that Luke does *not* mean the usual LDS sense of "acknowledged a witness borne by the Spirit"; they did not accept that Jesus was who he was claiming to be. The NIV and RSV have *spoke well of him*, and the NJB *he won the approval of all*. The AB takes the sense differently and translates it *acknowledged it* (IE what he said). Some commentators argue that the dative here should be a dative of disadvantage and translate it, *testified against him*. The sudden transition from apparent approval here to blatant disapproval later in the same narrative may imply a conflated account of two incidents.

<sup>244</sup> τοῖς λόγοις τῆς χάριτος *tois logois tēs charitos* the words of grace. This could either refer to his quality of speaking (IE charismatic speaking—note that the English *charismatic* derives from the GR χάρις *charis* grace/charm), or as the subject about which he was speaking (IE words about God's grace).

<sup>245</sup> They are either pleasantly surprised at his quality of teaching or upset that an upstart should teach such things.

<sup>246</sup> παραβολὴν *parabolēn* comparison, parable. The word covers a number of different forms of metaphoric or symbolic language, including what we would now call parables.

<sup>247</sup> A common saying, even outside Palestine.

<sup>248</sup> Luke fails to record any prior ministry of Jesus in Capernaum; this may be a result of his shifting this episode to the beginning of Christ's ministry. Note, for example, that Mark places Christ's rejection in Nazareth after the exorcism related next (see Mark 6:1–6 and 1:21–28, respectively). This rearrangement allows Luke to use the incident as a type of Christ's entire ministry: rejected—and even killed—by the Jews, Jesus finds acceptance among the Gentiles.

<sup>249</sup> This is Luke's first use of a phrase (ἀμὴν λέγω ὑμῖν *amēn legō hūmin* truly I tell you) that is found in all four Gospels as characteristic of Jesus' speech and not used by anybody else.

<sup>250</sup> IE Elijah. See 1:17n.

<sup>251</sup> Called Zarephath in the KJV OT, this is the modern Sarafand, 13 km (eight miles) south of Sidon and nearly twice that north of Tyre.

<sup>252</sup> With Tyre, Sidon was one of the two richest and most powerful cities of Canaanite Phoenicia. Its wealth, idolatry, and power made it a by-word for wickedness among the Jews. Sidon was a city-state, meaning a city which ruled the surrounding territory including other towns and villages. Identifying Zarephath as being "of Sidon" here may not mean that Zarephath belonged to Sidon or was governed by it; it may merely be a notice of the nearest well-known town.

<sup>253</sup> See 1 Kings 17-18.

And many lepers were in Israel in the time of Eliseus<sup>254</sup> the prophet; and none of them was cleansed, saving Naaman the Syrian.<sup>255</sup> <sup>28</sup> And all they in the synagogue, when they heard these things, were filled with wrath,<sup>29</sup> And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built,<sup>256</sup> that they might cast him down headlong.<sup>30</sup> But he passing through the midst of them went his way,<sup>31</sup> And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.<sup>32</sup> And they were astonished at his doctrine: for his word was with power.

*Jesus Casts Out a Demon (Mark 1:21–28)*

<sup>33</sup> And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,<sup>34</sup> Saying, Let *us* alone;<sup>257</sup> what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.<sup>35</sup> And Jesus rebuked him, saying, Hold thy peace,<sup>258</sup> and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.<sup>36</sup> And they were all amazed, and spake among themselves, saying, What a word<sup>259</sup> *is* this! for with authority and power he commandeth the unclean spirits, and they come out.<sup>37</sup> And the fame of him went out into every place of the country round about.

*Jesus Heals Peter's Mother-in-Law and Others (Matt. 8:14–17, Mark 1:29–39)*

<sup>38</sup> And he arose<sup>260</sup> out of the synagogue, and entered into Simon's<sup>261</sup> house. And Simon's wife's mother was taken with a great fever;<sup>262</sup> and they besought him for<sup>263</sup> her.<sup>39</sup> And he stood

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<sup>254</sup> IE Elisha. *Eliseus* is a transliteration of the GR form of the name. This is the only mention of Elisha in the entire NT.

<sup>255</sup> See 2 Kings 5. Jesus cites two examples of prophets providing miracles to benefit Gentiles instead of Israelites. Linked to Christ's rejection in Nazareth, this foreshadows Christianity's acceptance among the Gentiles.

<sup>256</sup> Modern Nazareth is not on the brow of a hill. Luke is confused about Palestinian geography here. The site traditionally associated with this incident is about 2 miles SE of Nazareth.

<sup>257</sup> ἐα *ea* an exclamation of anger or displeasure.

<sup>258</sup> φημώθητι *phimōthēti* silence! (literally, "be muzzled!"). The word was also used in Greek exorcisms.

<sup>259</sup> λόγος *logos* lit. "word" but with extended meanings that vary from context to context. Philips translates the exclamation, "What sort of words are these?" and Fitzmyer, "What is there in this man's words?"

<sup>260</sup> JST inserts "and went." Luke's phrasing is a bit elliptical but acceptable stylistically. The GR is literally *Rising up from the synagogue...*; the JST is merely supplying the implied finite verb.

<sup>261</sup> A short version of the name Simeon (see 2:25n); this is Simon Peter's first appearance in Luke's gospel. Peter would later act as the head of the Church after Christ's Ascension. Catholics count him as the first Pope (that is, the first Bishop of Rome), and celebrate his feast day on 29 June. According to tradition, he was crucified in AD 64 on the Vatican Hill in Rome, where St. Peter's now stands; he felt himself unworthy to die as his Savior had died, and therefore was crucified upside-down.



over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

<sup>40</sup> Now when the sun was setting,<sup>264</sup> all they that had any sick with divers diseases brought them unto him; and he laid his hands<sup>265</sup> on every one of them, and healed them. <sup>41</sup> And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. <sup>42</sup> And when it was day, he departed and went into a desert<sup>266</sup> place: and the people sought him, and came unto him, and stayed<sup>267</sup> him, that he should not depart from them. <sup>43</sup> And he said unto them, I must preach the kingdom of God<sup>268</sup> to other cities also: for therefore am I sent. <sup>44</sup> And he preached<sup>269</sup> in the synagogues of Galilee.<sup>270</sup>

## Chapter 5

*The first disciples called (Matt. 4:18–22, Mark 1:16–20, John 21:1–14)*

<sup>1</sup> AND it came to pass, that, as the people pressed upon him to hear the word of God,<sup>271</sup> he stood by the lake of Gennesaret,<sup>272</sup> <sup>2</sup> And saw two ships standing by the lake: but the fishermen

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<sup>262</sup> It is occasionally asserted that Luke is using precise medical terminology here, distinguishing a great (high) fever from a low one. It is more likely that he is emphasizing the extent of Peter's mother-in-law's illness to emphasize the greatness of the miracle that cures her.

<sup>263</sup> JST inserts "to heal."

<sup>264</sup> Since Christ was described as being in a synagogue in v. 31, the healings in vv. 31–39 presumably took place on a Sabbath. If so, it would be significant that people start flocking to Christ for healing after sunset, IE, as soon as the Sabbath is over.

<sup>265</sup> An essential feature of modern ordinances for healing, the laying on of hands is unmentioned in the OT. It is mentioned, however, in the DSS.

<sup>266</sup> JST "solitary." Luke's point is that Jesus is seeking to spend some time alone. The GR is ἔρημον *erēmon*, which could be used for an isolated or solitary location as well as one with little rainfall.

<sup>267</sup> JST "desired." This removes an archaic meaning of the verb "to stay" but restructures the sentence's grammar somewhat.

<sup>268</sup> This is the first appearance of a key theological phrase in Luke. Note that, unlike Matthew, Luke makes no reference to "the kingdom of heaven."

<sup>269</sup> ἦν κηρύσσων *ēn kērussōn* was preaching. The imperfect tense emphasizes continued action.

<sup>270</sup> The better GR MSS have Ἰουδαίας *Ioudaias* Judea here. This is such an obvious mistake that it is accepted by textual scholars on the basis of *lectio difficilior*: mistakes such as this are more likely to be silently corrected by copyists than introduced. In any event, Luke tends to use "Judea" to refer to all of Palestine (EG in 1:5).

<sup>271</sup> "The word of God" is a phrase used frequently by Luke but rarely by the other evangelists. The corresponding phrase, "the word of the LORD" is common in the OT to refer to a prophet's message. Cf. 3:2.

<sup>272</sup> Genessaret is the name of a district immediately to the lake's west, south of Capernaum. The lake itself has a number of names; LDS are most familiar with it as the Sea of Galilee.

were gone out of them, and were washing<sup>273</sup> *their* nets. <sup>3</sup> And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. <sup>4</sup> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.<sup>274</sup> <sup>5</sup> And Simon answering said unto him, Master,<sup>275</sup> we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. <sup>6</sup> And when they<sup>276</sup> had this done, they inclosed a great multitude of fishes: and their net brake. <sup>7</sup> And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. <sup>8</sup> When Simon Peter<sup>277</sup> saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. <sup>9</sup> For he was astonished, and all that were with him, at the draught of the fishes which they had taken: <sup>10</sup> And so *was* also James,<sup>278</sup> and John,<sup>279</sup> the sons of Zebedee,<sup>280</sup> which were partners with Simon. And Jesus said unto Simon,

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<sup>273</sup> JST "wetting."

<sup>274</sup> Pronounced like *draft*. In this case, it means a haul.

<sup>275</sup> ἑπιστάτα *epistata* overseer/supervisor. Only Luke uses this as a term of address used when talking to Christ.

<sup>276</sup> Luke has nowhere explicitly mentioned anyone in the boat other than Simon himself; presumably his brother and partner Andrew was with him.

<sup>277</sup> The use of the compound name "Simon Peter" is more characteristic of John than Luke (where it is nowhere else used). This incident is recorded only here among the synoptics; John has a similar incident that takes place *after* the resurrection (John 21). LDS have typically assumed that there were two miraculous draughts of fish, and that the recurrence after the resurrection was a sign to Peter reminding him of the incident associated with his initial call. Most modern Biblical scholars assume that there was but one miracle, placed variously by Luke and John; Luke, at the least, shows a consistent willingness to arrange his (apparent) chronology to fit with his theological agenda. In either case, the miraculous catch of fish is a symbol of the work that the apostles will do in "catching men."

<sup>278</sup> Ἰάκωβον *Iakōbon* Jacob. The tradition of using *James* in English translations of the NT instead of *Jacob* derives from the late Latin form *Iacomus*. This James is one of several in the NT; he is generally called "James the Great" to distinguish him from others. He was killed by Herod Agrippa in the early 40's; see Acts 12:1–2. Legend holds that he preached the Gospel in Spain before his death.

<sup>279</sup> This is the second John in the NT; see 1:13n. John the son of Zebedee is traditionally held to be the author of the Fourth Gospel and three anonymous catholic epistles (1–3 John). The tradition that he also wrote Revelation is not universally accepted, hence the fudging on the part of the KJV attributing it to "St. John the Divine," and not "St. John." 1 Nephi 14:18–28, however, identifies John as the author of Revelation. There is no universally accepted tradition concerning his death, although some feel that he died in Ephesus around AD 100; his tomb there was later converted into a mosque. Modern revelation, however, teaches that he was translated and will continue to minister until the Second Coming (3 Ne. 28:6–7, D&C 7). His feast day in Roman Catholicism is 27 December.

<sup>280</sup> Zebedee is the Jared Pratt of the primitive Church, the father to two high-profile members of the Twelve. Nothing is known about him other than the scraps which can be garnered from the Gospel accounts, that he was apparently a prosperous fisherman.

Fear not; from henceforth<sup>281</sup> thou shalt catch men.<sup>282</sup> <sup>11</sup> And when they had brought their ships to land, they forsook all, and followed him.

*A Leper Healed (Matt. 8:1–4, Mark 1:40–45)*

<sup>12</sup> And it came to pass, when he was in a certain city, behold a man full of leprosy:<sup>283</sup> who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. <sup>13</sup> And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. <sup>14</sup> And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded,<sup>284</sup> for a testimony unto them. <sup>15</sup> But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

<sup>16</sup> And he withdrew himself into the wilderness, and prayed.<sup>285</sup> <sup>17</sup> And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law<sup>286</sup> sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.<sup>287</sup>

*A Man With Palsy Healed (Matt. 9:1–8, Mark 2:1–12)*

<sup>18</sup> And, behold, men brought in a bed a man which was taken with a palsy:<sup>288</sup> and they sought *means* to bring him in, and to lay *him* before him. <sup>19</sup> And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling<sup>289</sup> with *his* couch<sup>290</sup> into the midst before Jesus. <sup>20</sup> And when he saw

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<sup>281</sup> JST “Fear not from henceforth, for.”

<sup>282</sup> ἔσῃ ζῶντων *esē zōgrōn* you will be capturing alive.

<sup>283</sup> This is not the modern leprosy, Hansen’s disease. The word is used for various unsightly skin ailments such as psoriasis. The Law devotes considerable space to diagnosing leprosy and the sacrifices required after its cure (Lev. 13–14). Lepers were required to live apart from society in general, and to warn people to stay away with shouts of “Unclean!” This was not because of fear of physical contamination—the various diseases lumped together as leprosy in the Bible are not communicable. Here as elsewhere in the Law, physical defects and contamination are symbolic of spiritual ones, and the way we deal with the former provides a model for dealing with the latter.

<sup>284</sup> There are detailed instructions in Leviticus 13–14 for the diagnosis of leprosy and the sacrifices to be offered if a priest declares one cleansed from it.

<sup>285</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος *autos de ēn hupochōrōn en tais erēmois kai proseuchomenos* he was withdrawing into the wilderness and praying. The use of the imperfect tense for the main verb implies repeated or customary action.

<sup>286</sup> νομοδιδάσκαλοι *nomodidaskaloi* teachers of the law. This term is used nowhere else in the Gospels; it apparently means the group usually called “scribes.” The English word *doctor* derives from the Latin word for *teacher*.

<sup>287</sup> Better GR MSS have *for him to be able to heal*.

<sup>288</sup> ἦν παραλελυμένος *ēn paralelumenos* was paralyzed.

<sup>289</sup> Luke has in mind a typical Greco-Roman house. Palestinian houses in general were not roofed with tiles.

<sup>290</sup> κλινιδίῳ *klinidiō* bed, pallet. This is the same word as in v. 18.

their faith, he said unto him, Man, thy sins are forgiven thee.<sup>21</sup> And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?<sup>291</sup> Who can forgive sins, but God alone?<sup>22</sup> But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?<sup>23</sup> Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?<sup>292 24</sup> But that ye may know that the Son of man<sup>293</sup> hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.<sup>25</sup> And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.<sup>26</sup> And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.<sup>294</sup>

*Levi Called (Matt. 9:9–13, Mark 2:13–17)*

<sup>27</sup> And after these things he went forth, and saw a publican, named Levi,<sup>295</sup> sitting at the receipt of custom:<sup>296</sup> and he said unto him, Follow me.<sup>28</sup> And he left all, rose up, and followed him.<sup>29</sup> And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.<sup>30</sup> But their scribes and Pharisees<sup>297</sup> murmured against his disciples, saying, Why do ye eat and drink with publicans<sup>298</sup> and sinners?<sup>31</sup> And

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<sup>291</sup> Later rabbinic Judaism would restrict blasphemy to the uttering of God's ineffable Name. Here Christ is attacked for assuming divine prerogatives.

<sup>292</sup> That is, which kind of miracle is easier to perform? Jesus' point is that in either case, it is not human power operative here, but divine. The divine mandate might just as easily come to forgive sins as to cure disease. There is also the use of physical disease as a symbol for sin, its spiritual counterpart. The JST has, "Does it require more power to forgive sins than to make the sick rise up and walk?" Note that, in some sense, forgiving sins is an "easier" miracle to perform—failure is harder to detect.

<sup>293</sup> This is the first appearance in Luke's Gospel of a title characteristically used by Jesus for himself. It derives from Ezekiel, where it is used to mean a mere mortal, a human being, as contrasted with God, but it later gained Messianic overtones. By using it, Jesus is able to characterize himself as more than an ordinary Jew but without openly claiming to be the Messiah.

<sup>294</sup> "To day" is in the emphatic final position in GR. The effect could be better captured in English by putting it at the head of the sentence, "Today have we seen..." Note that "to day" was a two-word phrase in 1611.

<sup>295</sup> The name of one of the Twelve Tribes. Luke agrees with Mark on the publican's name; only Matthew names him "Matthew," and only Matthew identifies one of the Twelve as a publican named Matthew. A Jew having two Semitic names was rare, but not unheard of. It is entirely possible that the publican was named "Levi Matthew." An alternate tradition going back to early Church Fathers is that Levi and Matthew were two different men.

<sup>296</sup> *τελώνιον telōnion* tax-office.

<sup>297</sup> οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν *hoi Pharisaioi kai hoi grammateis autōn* the Pharisees and their scribes, that is, both Pharisees who were scribes and those who were not.

<sup>298</sup> Publicans, acting as toll-collectors, might have been shunned as Roman toadies and quislings, traitors to their own kind. A modern LDS employed by a tobacco company or distillery might find himself similarly ostracized. At the same time, they would as a class have been viewed as being willing to resort to extortion and other dishonest tricks to maximize their results; modern attitudes towards tax-collection agencies such as the IRS are not dissimilar. Cf. John the

Jesus answering said unto them, They that are whole need not a physician; but they that are sick.  
<sup>32</sup> I came not to call the righteous, but sinners<sup>299</sup> to repentance.

*A Question About Fasting (Matt. 9:14–17, Mark 2:18–22)*

<sup>33</sup> And they said unto him, Why do the disciples of John fast often, and make prayers,<sup>300</sup> and likewise *the disciples* of the Pharisees;<sup>301</sup> but thine eat and drink? <sup>34</sup> And he said unto them, Can ye make the children of the bridechamber<sup>302</sup> fast, while the bridegroom is with them?<sup>303 35</sup> But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

<sup>36</sup> And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise,<sup>304</sup> then both the new maketh a rent,<sup>305</sup> and the piece that was *taken* out of the new agreeth not with<sup>306</sup> the old. <sup>37</sup> And no man putteth new wine into old bottles,<sup>307</sup> else<sup>308</sup> the new wine will burst the bottles, and be spilled, and the bottles shall perish. <sup>38</sup> But new wine must be put into new bottles; and both are preserved.<sup>309 39</sup> No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.<sup>310</sup>

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Baptist's admonition to the publicans in 3:12–13. In either case, most of Christ's contemporaries would have a hard time seeing a publican as having the slightest chance of being a good Jew.

<sup>299</sup> Christ's statement works on several levels. One is that he disarms his critics' charge by tacitly admitting it and making it a virtue. There is also the subtle criticism of his attackers who are confident and proud of their own righteousness; by the standards of Christ's own life, *all* are sinners who need repentance—not just “publicans and sinners,” but Pharisees, too.

<sup>300</sup> Vv. 33–38 parallel Matthew 9:14–17 and Mark 2:18–22, but only Luke mentions fasting *and* prayer. Prayer is an important concept for Luke and he misses few opportunities to mention it.

<sup>301</sup> As much as twice weekly.

<sup>302</sup> IE the bridegroom's attendants.

<sup>303</sup> Jewish tradition allowed the existence of days on which fasting or mourning were inappropriate, as they celebrated God's great victories. Christ's answer is similar: the physical presence of God's son among them is too joyous an event for his disciples to fast or mourn.

<sup>304</sup> JST “new cloth upon an old garment; if so.”

<sup>305</sup> σχίσει *schisei* tears. The word is the root of the English *schism*. That is, the new garment gets a hole in it when a piece is cut out to patch the old.

<sup>306</sup> IE does not match.

<sup>307</sup> ἀσκοῦς *askous* wineskins. The fermenting wine generates carbon dioxide which makes the skins swell; if the wine is new (and hence undergoing relatively vigorous fermentation) and the wineskin is old, it may very well burst.

<sup>308</sup> εἰ δὲ μή γε *ei de mē ge*, which is difficult to translate but in this context means something like “if they should.”

<sup>309</sup> The phrase *and both are preserved* is omitted by many GR MSS. These first two metaphors deal with the inappropriate desire to soften reforms so as to make them fit with what had gone on before; Christ next approaches the same problem from the opposite direction—those people who reject the new simply because of its novelty.

<sup>310</sup> V. 39 is omitted by some GR MSS. Many MSS have “good” instead of “better.” As teetotalers, LDS might not appreciate the metaphor and the extent to which old wine could be

## Chapter 6

*Two Sabbath Controversies (Matt. 12:1–14, Mark 2:23–3:6)*

<sup>1</sup> AND it came to pass on the second sabbath after the first,<sup>311</sup> that he went through the corn fields;<sup>312</sup> and his disciples plucked the ears of corn,<sup>313</sup> and did eat, rubbing *them* in *their* hands. <sup>2</sup> And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?<sup>314</sup> <sup>3</sup> And Jesus answering them said, Have ye not read so much as this,<sup>315</sup> what David did, when himself was an hungred,<sup>316</sup> and they which were with him; <sup>4</sup> How he went into the house of God,<sup>317</sup> and did take and eat the shewbread,<sup>318</sup> and gave also to them that were with him; which it is not lawful to eat but for the priests alone? <sup>5</sup> And he said unto them, That the Son of man is Lord also of the sabbath. <sup>6</sup> And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. <sup>7</sup> And the scribes and Pharisees watched<sup>319</sup> him, whether he would heal on the sabbath day; that they might find an accusation against him. <sup>8</sup> But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. <sup>9</sup> Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil?<sup>320</sup> to save life, or to destroy *it*? <sup>10</sup> And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. <sup>11</sup> And

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considered better-tasting than new. The reluctance of human beings to adopt something superior over something familiar is not confined to first century Jews.

<sup>311</sup> The TR has here ἐν σαββάτῳ δευτεροπρωτῳ *en sabbatō deuteropōtō*. The word δευτεροπρωτός *deuteroprōtos* is a *hapax legomenon* (Greek for “once said,” a word that is found nowhere else). TCGNT suggests its presence here is as a “*vox nulla* that arose accidentally through a transcriptional blunder.” Better GR MSS simply have ἐν σαββάτῳ *en sabbatō* on a sabbath.

<sup>312</sup> σπορίμων *sporimōn* fields of grain. *Corn* meant *grain* when the KJV was translated; its current meaning of *maize* came later and is restricted largely to American English.

<sup>313</sup> Dt. 23:25 allows one to pick grain by hand while traversing a neighbor’s fields.

<sup>314</sup> Exo. 34:21 mandates resting on the sabbath even during harvest season. This was extended in Christ’s day to disallow any kind of harvesting activity—such as picking and threshing grain—on the sabbath.

<sup>315</sup> οὐδὲ τοῦτο ἀνέγνωτε *oude touto anegnōte* Have you never read this? The passage in question in 1 Sam. 21:1–6.

<sup>316</sup> IE hungry.

<sup>317</sup> IE the Tabernacle precincts. Calling it a “house of God” is strictly speaking an anachronism, as the Temple would not be built for another generation.

<sup>318</sup> Pronounced *showbread*. Lev. 24:5–9 requires twelve loaves of bread to be set out before the Lord every sabbath. This is generally referred to now as “the bread of the presence.” (The NIV has “consecrated bread” here.) Only the priests were authorized to eat the shewbread.

<sup>319</sup> παρετηροῦντο *paretērounto* were watching closely. The word has a negative connotation (IE watching with sinister intent) and the imperfect implies repeated or habitual action.

<sup>320</sup> By implication, to refrain from doing the good that one may is to do evil.

they were filled with madness;<sup>321</sup> and communed one with another what they might do to Jesus.  
<sup>12</sup> And<sup>322</sup> it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.<sup>323</sup>

*The Twelve Chosen (Matt. 10:1–4, Mark 3:13–19)*

<sup>13</sup> And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;<sup>324</sup> <sup>14</sup> Simon,<sup>325</sup> (whom he also named Peter),<sup>326</sup> and Andrew his brother,<sup>327</sup> James and John,<sup>328</sup> Philip<sup>329</sup> and Bartholomew,<sup>330</sup> <sup>15</sup> Matthew<sup>331</sup> and Thomas,<sup>332</sup>

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<sup>321</sup> ἀνοίας *anoias* mindless fury.

<sup>322</sup> Paragraphing is a relatively modern convention, not a part of Luke's original text. Most modern Bibles would not follow the KJV paragraphing here but group v. 12 with the call of the Twelve in vv. 13–16.

<sup>323</sup> Note Luke's characteristic focus on Christ's prayers.

<sup>324</sup> This is one of four lists of the original Twelve found in the NT, the others being found in Matthew 10:1–4, Mark 3:13–19, and Acts 1:13. The GR word ἀπόστολος *apostolos* (*apostle*) means *emissary* and is occasionally used in that sense in the NT; within Christian usage, however, it quickly acquired its modern specialized sense. However, just as one might be a teacher in the LDS Church without holding the priesthood office of Teacher, some of those identified in the NT as "apostles" may not have actually been one of the Twelve. Indeed, even in the modern Church there have occasionally been men ordained Apostles who were never members of the Quorum of the Twelve. Unlike the other evangelists, Luke uses the title "apostle" fairly often; perhaps this is because he alone records the history of the period of time when they led the Church. Note that there are some minor discrepancies between the lists of the Twelve in the three synoptic Gospels and Acts. Although the various lists can be reconciled, we should bear in mind that the nearly fifty year gap between the calling of the original Twelve and the commitment of the Gospels to writing would easily account for these discrepancies as well.

<sup>325</sup> See 4:38n.

<sup>326</sup> Peter is the Greek form of Simon's surname, Cephas, and means *rock*.

<sup>327</sup> Andrew is nowhere else mentioned explicitly in Luke. In the list of the Twelve in Acts, he is placed after James and John.

<sup>328</sup> See 5:10n.

<sup>329</sup> Outside of John's Gospel and the lists of the Twelve in the three Synoptic Gospels and Acts, Philip is not mentioned anywhere in the NT. He came from Bethsaida on the shores of the Sea of Galilee and is traditionally believed to have been crucified upside-down at Hierapolis under Emperor Domitian. His feast day is May 3. He is the attributed author of the Gnostic *Gospel of Philip* which has generated considerable interest among LDS because portions of it bear some resemblance to modern temple ordinances. There is also an apocryphal *Acts of Philip*.

<sup>330</sup> From the Aramaic *bar Tolmei*, the son of Tolmei. From the ninth century onwards, Bartholomew has been identified with the Nathaniel mentioned in John, largely by identifying prominent named individuals in John with known figures from the other Gospels. There is no NT support for this identification, but it is generally accepted by LDS commentators.

<sup>331</sup> This is presumably the same man as the Levi mentioned in 5:27. Little is known about Matthew. He is believed to have been the author of the first Gospel. The style of the Gospel implies a man with a strong Jewish background.

James the son of Alphæus,<sup>333</sup> and Simon called Zelotes,<sup>334</sup> <sup>16</sup> And Judas<sup>335</sup> the brother of<sup>336</sup> James, and Judas Iscariot,<sup>337</sup> which also was the traitor.

*The Sermon on the Plain (cf. Matt. 4:23–7:29, 3 Nephi 12–14)*

<sup>17</sup> And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon,<sup>338</sup> which came to hear him, and to be healed of their diseases; <sup>18</sup> And they that were vexed with unclean spirits: and they were healed. <sup>19</sup> And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

<sup>20</sup> And he lifted up his eyes on his disciples, and said,<sup>339</sup>

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<sup>332</sup> The name “Thomas” comes from the Aramaic word for *twin*. This Thomas is surnamed Didymus, which is the GR for *twin*. The apocryphal *Gospel of Thomas* is attributed to him.

<sup>333</sup> This James and his father are both otherwise unknown. He is probably not the James mentioned in Mark 15:40

<sup>334</sup> Called a “Canaanite” (GR καναναῖος *kananaios* KJV *Canaanite*) by Matthew and Mark, of which the GR ζηλωτὴν *zēlōtēn* (*zealot*) used by Luke is a translation. Just before the Jewish War in AD 66, a political party arose in Palestine called the Zealots. They were rabidly anti-Roman and nationalistic. It is unlikely that this Simon is called “the Zealot” because of a later association with this party. It is more likely that it would be his zeal for Christ’s Gospel that would give him the name.

<sup>335</sup> The GR form for the Hebrew name *Judah*, also translated as *Jude* in the KJV. This Judas is otherwise unknown. Matthew and Mark list “Thaddeus” in his place. It is not known whether his full name was Judas Thaddeus, or whether these are two different individuals.

<sup>336</sup> Ἰούδαν Ἰακώβου *Ioudan Iakōbou* Judas [son of] James. V. 3:23. The KJV “brother of James” is less likely to be correct and represents an attempt to add a third pair of brothers to the list of the original Twelve. See JC, p. 228.

<sup>337</sup> The significance of this Judas’ surname is unknown. It is usually taken to mean *man of Kerioth*, Kerioth being a village in Judea. If this is the case, then Judas would be a Judean in a group of twelve men who are presumably otherwise Galileans. More fanciful explanations include its coming from a Latin phrase which would translate as “dagger-bearer,” meaning that Judas was a member of an even more virulently anti-Roman group than the Zealots would later be (known as the *Sicarii* from their daggers). Many explanations for the name Iscariot are also attempts to psychoanalyze Judas and explain his later treason, something that is unnecessary within the context of the NT itself.

<sup>338</sup> Tyre and Sidon were the two wealthiest and most powerful cities of Canaanite Phoenicia, and as such came to epitomize Gentile wickedness in much of the OT. The Jewish attitude towards them was rather similar, in fact, to the attitude of many conservative Muslims towards the United States today. They are now part of Lebanon.

<sup>339</sup> The remainder of ch. 6 is occupied with the so-called “Sermon on the Plain,” which corresponds to the Sermon on the Mount found in Matthew 5-7 (cf. 3 Nephi 12-14). There is such overlap in the contents that there is an undoubted relationship between the two even though the Sermon on the Plain is only about one-third as long as the Sermon on the Mount (much of the remainder is scattered throughout Luke). While it is true that Jesus doubtless had a number of teachings he repeated in different contexts with variations, at the same time it is also unlikely



Blessed<sup>340</sup> *be ye* poor:<sup>341</sup>  
 for yours<sup>342</sup> is the kingdom of God.  
<sup>21</sup> Blessed *are ye* that hunger now:<sup>343</sup>  
 for ye shall be filled.  
 Blessed *are ye* that weep now:<sup>344</sup>  
 for ye shall laugh.  
<sup>22</sup> Blessed are ye, when men shall hate you, and when they shall separate you *from their*  
*company*,<sup>345</sup> and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.  
<sup>23</sup> Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for  
 in the like manner did their fathers unto the prophets.  
<sup>24</sup> But woe<sup>346</sup> unto you that are rich!

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that either Matthew's Sermon on the Mount or Luke's Sermon on the Plain represent stenographic records of precisely what Jesus said on any specific occasion. Both sermons represent in the end the results of the editorial decisions made by the evangelist. At the same time, the fact that the Sermon on the Mount is also found in 3 Nephi in a form virtually identical to that in Matthew implies for most LDS that Mathew's record is a fairly accurate one of a sermon Jesus actually gave, although we do not know how much Joseph Smith's translation was influenced by the specific language of the KJV Matthew.

<sup>340</sup> μακάριοι *makarioi* happy, fortunate. See 1:45n. The word is used to describe the state of the gods in Greek mythology. This is not the past participle of the verb *to bless*. In English, a contrast between the two senses of *blessed* can be made by pronouncing it *blessèd*, with two syllables when it is used to translated μακάριος *makarios*. From the Latin *beati* which is used here and in Matthew 5 in the Vulgate, these passages are referred to as the *Beatitudes*. Matthew and 3 Nephi list eight beatitudes (or nine, if you count Matt. 5:11–12); Luke has only four but contrasts them with four corresponding woes. Note that the KJV translates the Beatitudes in Matthew as “blessed are,” but in Luke as “blessed are ye that” with a finite verb (as opposed to the participles in the GR). This does not reflect any difference in the GR; rather, it is done to maintain a literary contrast between the four Beatitudes in Luke and the four Woes that follow.

<sup>341</sup> In Matthew, Christ says “Blessed are the poor in spirit,” with 3 Nephi adding, “who come unto me,” meaning the humble and teachable. Luke shifts the emphasis to the very literal: he portrays Christ as speaking about those in material poverty. This focus on this-worldly social justice and the plight of the poor is very characteristic of Luke.

<sup>342</sup> JST “Blessed are the poor; for theirs.” The JST also changes all the instances of “ye” in v. 21 to “they.” This represents a harmonization with Matthew.

<sup>343</sup> Matt. and 3 Nephi have “Blessed are all they who do hunger and thirst after righteousness.” 3 Nephi explicitly mentions that they will be filled “with the Holy Ghost.” Again, this contrasts with the literal meaning emphasized by Luke.

<sup>344</sup> Cf. Matthew/3 Nephi: “Blessed are they that mourn, for they shall be comforted.” Luke provides two antithetical verbs that provide a complete reversal of fortunes (as in his first two beatitudes), rather than a consolation following sadness.

<sup>345</sup> JST “among them.”

<sup>346</sup> οὐαι *ouai* woe. This is not a classical Greek word but is used frequently in the prophetic denunciations of the LXX. It does not make a perfect literary antithesis for μακάριοι *makarioi* (being an exclamation, not an adjective), but is consistent with models of OT preaching.

for ye have received your consolation.

<sup>25</sup> Woe unto you that are full!

for ye shall hunger.

Woe unto you that laugh now!

for ye shall mourn and weep.

<sup>26</sup> Woe unto you, when all men shall speak well of you!

for so did their fathers to the false prophets.

<sup>27</sup> But I say unto you which hear, <sup>347</sup> Love your enemies, <sup>348</sup> do good to them which hate you, <sup>28</sup> Bless them that curse you, and pray for them which despitefully use you. <sup>29</sup> And unto him that smiteth thee on the *one* cheek offer also the other, <sup>349</sup> and him that taketh away thy cloke <sup>350</sup> forbid not *to take thy coat* <sup>351</sup> also. <sup>30</sup> Give <sup>352</sup> to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. <sup>31</sup> And as ye would that men should do to you, do ye also to them likewise. <sup>353</sup> <sup>32</sup> For if ye love them which love you, what thank have ye? for sinners also love those that love them. <sup>33</sup> And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. <sup>354</sup> <sup>34</sup> And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. <sup>36</sup> Be ye therefore merciful, as your Father also is merciful. <sup>355</sup> <sup>37</sup> Judge not, <sup>356</sup> and ye shall

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<sup>347</sup> The JST inserts “my words.”

<sup>348</sup> Vv. 27–36 is a discourse on loving one’s enemies and corresponds to Matthew 6:38–48, where it consists of two parts: an admonition not to follow the OT *Lex Talionis*, the Law of Retribution, and an admonition to love one’s enemies. Luke’s opening “But I say unto you which hear” corresponds to Matthew’s setting, contrasting the written and oral traditions received by the Jews with Christ’s teachings.

<sup>349</sup> The JST inserts, “or, in other words, it is better to offer the other, than to revile again.”

<sup>350</sup> ἱμάτιον *himation* outer garment, mantle. Note the archaic spelling of *cloak*.

<sup>351</sup> χιτῶνα *chitōna* tunic. The garment worn next to the skin; *shirt* would be a good modern translation.

<sup>352</sup> The JST inserts before this word, “For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily I say unto you, Your heavenly Father who seeth in secret, shall bring that wicked one to judgment. Therefore,” Note that this change strengthens the literary link between the Sermon on the Plain and the Sermon on the Mount.

<sup>353</sup> The Golden Rule, which, in its positive and negative forms, is one of the most universally recognized and universally ignored moral imperatives.

<sup>354</sup> The JST omits this verse.

<sup>355</sup> This verse corresponds to the troubling Matthew 5:48 with its command to be “perfect.” Here Luke clarifies that we are to take the Father’s love and mercy as examples and seek to emulate them. The focus is not on complete moral perfection.

<sup>356</sup> The third section of the Sermon on the plain runs from 6:37–42 and corresponds to Matt. 7:1–5. It deals with judgment, not in the sense of presiding over a court, such as is required of both civil and ecclesiastical authorities. Rather, the subject is the human tendency to criticize and condemn their fellows.

not be judged:<sup>357</sup> condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:<sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal<sup>358</sup> it shall be measured to you again.<sup>39</sup> And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?<sup>40</sup> The disciple is not above his master: but every one that is perfect<sup>359</sup> shall be as his master.<sup>41</sup> And why beholdest thou the mote<sup>360</sup> that is in thy brother's eye, but perceivest not the beam<sup>361</sup> that is in thine own eye?<sup>42</sup> Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite,<sup>362</sup> cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.<sup>43</sup> For<sup>363</sup> a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.<sup>44</sup> For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.<sup>45</sup> A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

<sup>46</sup> And<sup>364</sup> why call ye me, Lord, Lord, and do not the things which I say?<sup>365</sup> <sup>47</sup> Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:<sup>48</sup> He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood<sup>366</sup> arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.<sup>367</sup> <sup>49</sup> But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

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<sup>357</sup> Cf. Matt. 7:1, which expresses a purpose: Do not judge, in order to avoid being judged. Luke strengthens the statement and links it with parallel ideas. Do not judge, and you *will not* be judged. Forgive, and you *will* be forgiven.

<sup>358</sup> IE with which you measure.

<sup>359</sup> κατηρτισμένος *katērtismenos* fully trained.

<sup>360</sup> κάρφος *karphos* chip [of wood], speck [of dust].

<sup>361</sup> δοκὸν *dokon* beam of wood, such as one used as the bearing-beam of a house.

<sup>362</sup> ὑποκριτά *hupokrita*. The root meaning is *play-actor*, but it gained the metaphorical meaning of *dissembler, pretender*.

<sup>363</sup> The fourth section of the Sermon on the Plain runs from 6:43–45 and corresponds to Matt. 7:16–20. By beginning it with the GR γάρ *gar* for, Luke explicitly links it to the preceding. An evil person cannot be able to evaluate the moral qualities of any, whether it be other people or not.

<sup>364</sup> The final section of the Sermon on the Plain runs from 6:46–49 and corresponds to Matt. 7:24–27, the conclusion of the Sermon on the Mount.

<sup>365</sup> Luke underscores the inconsistency of professing discipleship but not acting appropriately (a theme begun in the previous section). Cf. Matthew's form of the saying, which warns that salvation does not come to those whose discipleship is only skin-deep.

<sup>366</sup> Matt. uses the metaphor of a storm, where Luke has a flood. The latter, however, evokes memories of Noah and looks forward to the universal destruction at the end of the world.

<sup>367</sup> Better GR MSS have διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν *dia to kalōs oikodomēsthai autēn* because it was well-built. TCGNT considers the reading in the TR to have arisen out of assimilation with Matthew.

## Chapter 7

### *The Healing of a Centurion's Servant (Matt. 8:5–13, John 4:43–54)*

<sup>1</sup> NOW when he had ended all his<sup>368</sup> sayings in the audience<sup>369</sup> of the people, he entered into Capernaum. <sup>2</sup> And a certain centurion's<sup>370</sup> servant,<sup>371</sup> who was dear unto him, was sick, and ready to die.<sup>372</sup> <sup>3</sup> And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. <sup>4</sup> And when they came to Jesus, they besought him instantly,<sup>373</sup> saying, That he was worthy for whom he should do this: <sup>5</sup> For he loveth our nation, and he hath built us a synagogue. <sup>6</sup> Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord,<sup>374</sup> trouble not thyself: for I am not worthy that thou shouldest enter under my roof.<sup>375</sup> <sup>7</sup> Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. <sup>8</sup> For I also am a man set under authority,<sup>376</sup> having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.<sup>377</sup> <sup>9</sup> When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. <sup>10</sup> And they that were sent, returning to the house, found the servant whole that had been sick.

### *The Widow's Son Raised from the Dead at Nain*

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<sup>368</sup> JST “these.”

<sup>369</sup> ἀκοὰς *akoas* hearing. *Audience* would have meant the same thing in 1611.

<sup>370</sup> A centurion is a non-commissioned officer in the Roman army, in charge of a group of (nominally) one hundred men. It corresponds to a modern sergeant, although modern sergeants have fewer men under their command. This is not the only Roman shown as being sympathetic to Judaism in the NT. Outside of the large cities, the lower Roman classes were generally rigidly moral to the point of being puritanical. Romans found Jewish monotheism bizarre, Jewish exclusivity insulting, and the Jewish Law baffling—but they admired Jewish morality.

<sup>371</sup> δοῦλος *doulos* slave. Household slaves in antiquity were usually well-treated. It would not be surprising to find one, as here, treated like a beloved family member.

<sup>372</sup> ἤμελλεν τελευτᾶν *ēmallen teleutan* on the verge of death, lit. *about to [come to an] end*.

<sup>373</sup> σπουδαίως *spoudaiōs* earnestly, fervently.

<sup>374</sup> Κύριε *Kurie* lord. Although the centurion is using the word found in the LXX and NT for *the* Lord, that is, God, it is also a word appropriate to use when addressing a social superior, and he is unlikely to have any sophisticated Christological understanding. In this context, it might better be translated, “Sir.”

<sup>375</sup> A pious Jew would consider himself defiled by entering a Gentile's house. The centurion is anxious to avoid defiling Jesus.

<sup>376</sup> IE part of a chain of command, with officers above and soldiers below.

<sup>377</sup> IE the centurion sees no need for Jesus' physical presence, as his mere word should be enough to bring about results.

<sup>11</sup> And it came to pass the day after, that he went into a city called Nain;<sup>378</sup> and many of his disciples went with him, and much people. <sup>12</sup> Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow;<sup>379</sup> and much people of the city<sup>380</sup> was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her, and said unto her, Weep not. <sup>14</sup> And he came and touched the bier;<sup>381</sup> and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. <sup>15</sup> And he that was dead sat up, and began to speak. And he delivered him to his mother. <sup>16</sup> And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us;<sup>382</sup> and, That God hath visited his people. <sup>17</sup> And this rumour<sup>383</sup> of him went forth throughout all Judæa, and throughout all the region round about. <sup>18</sup> And<sup>384</sup> the disciples of John shewed him of all these things.

*The Messengers from John the Baptist (Matt. 11:2–19)*

<sup>19</sup> And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?<sup>385</sup> <sup>20</sup> When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? <sup>21</sup> And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. <sup>22</sup> Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame

<sup>378</sup> The modern Nein, a town a few miles southwest of Nazareth and about twenty-five miles from Capernaum.

<sup>379</sup> The financial position of women not attached to any adult male—a father, husband, or son—was precarious indeed in ancient Israel. As one might expect, Luke shows particular attention to widows. The miracle recounted here is found only in Luke.

<sup>380</sup> ὄχλος τῆς πόλεως ἱκανὸς *ochlos tēs poleōs hikanos* a large crowd of people from the city. The root meaning of ἱκανὸς *hikanos* is “sufficient, sufficiently large.”

<sup>381</sup> σοροῦ *sorou* an open coffin, a frame or stretcher for carrying a corpse.

<sup>382</sup> Of the OT prophets, only Elijah and Elisha were recorded as having raised the dead (1 Kings 17:17–24 and 2 Kings 4:18–37, respectively). To those inclined to rank men of God, this would put Jesus in very exclusive company, indeed.

<sup>383</sup> λόγος *logos* word, here “report.”

<sup>384</sup> The paragraph break is usually made between vv. 16 and 17 in modern Bibles.

<sup>385</sup> A number of motives have been suggested since patristic times as to why John sent his disciples to Jesus. He might have been truly discouraged and been facing a crisis of faith. He might have been confused as to what to expect from Jesus. He might have been trying to gently nudge Jesus in the direction he felt Jesus should be going. Or he might have been trying to build faith in Jesus in his own disciples. As a rule, LDS commentators have accepted the last of these suggestions, rejecting the idea that John was gnawed by doubt in Christ or his mission, particularly after the testimony of Christ he is recorded as having borne in John 1. Nonetheless, two points must be kept in mind. One is that none of the Christ’s contemporaries seem to have quite understood what Jesus’ role and mission were, at least not during his mortal ministry; it is not at all unreasonable to believe that not even John the Baptist knew precisely what kind of Messiah Jesus was to be. There is a difference between facing a loss of faith, and having a crisis of faith because we do not fully understand God’s will or ways. Moreover, even Peter faltered, however momentarily, when faced with a physical trial that was far from as difficult as John’s. In any event, Luke’s point in recounting the story is to reinforce faith in both Jesus *and* John.

walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.<sup>386 23</sup> And blessed<sup>387</sup> is *he*, whosoever<sup>388</sup> shall not be offended<sup>389</sup> in me.

<sup>24</sup> And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?<sup>390 25</sup> But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.<sup>26</sup> But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.<sup>27</sup> This is *he*, of whom it is written,

**Behold, I send my messenger before thy face,  
which shall prepare thy way before thee.**<sup>391</sup>

<sup>28</sup> For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist:<sup>392</sup> but he that is least in the kingdom of God<sup>393</sup> is greater than he.<sup>29</sup> And all the people that heard *him*, and the publicans, justified<sup>394</sup> God, being baptized with the baptism of John.<sup>30</sup> But the Pharisees and lawyers rejected the counsel of God against themselves,<sup>395</sup> being not baptized of him.

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<sup>386</sup> Note the way in which Christ characterizes his mission and how he uses it to define who he is.

<sup>387</sup> μακάριος *makarios* happy/blessed. See 6:20n.

<sup>388</sup> JST “are they who.”

<sup>389</sup> σκανδαλισθῆ *skandalisthē* caused to stumble, tripped up. The root meaning of σκανδαλίζω *skandalizō* is “to trip or ensnare” with a physical trap. The translation *offend* is misleading, carrying as it does now the sense of affronting someone's sense of propriety. It must be borne in mind that Christ did *not* meet the expectations that first century Judaism had built up for what the Messiah should be. Cf. those whose expectations for what a prophet should be like cause them to reject Joseph Smith.

<sup>390</sup> A commonplace readily seen on the banks of the Jordan, where John's ministry was focused. At the same time, there is some numismatic evidence that some of Herod Antipas's coins used the symbol of a reed; it is possible, then, that this is an allusion to John's captor, a “fox” who shifts back and forth like a reed with every gust of political wind from Rome. Certainly this contrast between Herod Antipas and John can be seen in the next verse.

<sup>391</sup> Mal. 3:1. This is a rather free quotation derived from the LXX.

<sup>392</sup> Better GR MSS have “among those that are born of women there is none greater than John.” The longer reading arose in part from assimilation to Matthew 11:11. The longer reading also avoids an awkwardness on Luke's part. After all, Jesus himself was born of a woman yet was greater than John. The shorter reading therefore is on a literal level untrue.

<sup>393</sup> Since patristic times, there has been a tradition that “the least in the kingdom of God” is Jesus himself, taking the GR μικρότερος *mikroteros* (least) in a temporal sense, as *youngest*. This interpretation was accepted by Joseph Smith (HC 5:261), but on the basis that “Jesus was looked upon as having the least claim in God's kingdom, and [seemingly] was least entitled to their credulity as a prophet.”

<sup>394</sup> ἐδικαίωσαν *edikaiōsan* declared or acknowledged as righteous. They admitted God was right to call them to repentance.

<sup>395</sup> The GR εἰς ἑαυτοὺς *eis heautous* “to themselves” is unclear and is missing from some important mss (notably x). It would appear to mean something like “on their own behalf,” that is, they rejected the things that God was telling them to do for their own good.

<sup>31</sup> And the Lord said,<sup>396</sup> Whereunto then shall I liken the men of this generation? and to what are they like? <sup>32</sup> They are like unto children sitting in the marketplace, and calling one to another, and saying,

We have piped<sup>397</sup> unto you, and ye have not danced;  
we have mourned to you, and ye have not wept.

<sup>33</sup> For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. <sup>34</sup> The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber,<sup>398</sup> a friend of publicans and sinners! <sup>35</sup> But wisdom is justified of all her children.<sup>399</sup>

*A Sinful Woman Forgiven (Matt. 26:1–13, Mark 14:3–9, John 12:1–9)<sup>400</sup>*

<sup>36</sup> And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.<sup>401</sup> <sup>37</sup> And, behold, a woman in the city, which was a

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<sup>396</sup> Jesus continues in vv. 31–35 the idea of being “offended” by those who do not live up to our expectations. John’s mode of living contrasted sharply with Jesus’, but neither was one whom the spiritually proud would be willing to accept as God’s representative; both were rejected. Christ uses the comparison of children sullenly refusing to play any game suggested to them. For Luke, the difference between men such as John the Baptist and Peter was not that they had perfect understanding of God or Jesus, but that they were willing to change their preconceptions to fit what God revealed. As Bock puts it (1:686), “The account asks its readers some basic questions: Where do you stand?...Will you side with wisdom? Will you be like complaining children, wanting God to play by your rules?”

<sup>397</sup> ἠψάλαμεν *ēulēsamen* played the flute.

<sup>398</sup> οἶνοπότης *oinopotēs* a drunk, lit. *a wine-drinker*. The AB has *sot*.

<sup>399</sup> IE wisdom is vindicated by the actions of the wise.

<sup>400</sup> Each Evangelist has an account in his Gospel of a woman anointing Jesus’ feet at a meal. Matthew’s and Mark’s are basically the same, but both Luke’s and John’s are very different. In Matthew/Mark and Luke, the meal is at the home of someone named Simon, but in Matthew/Mark Simon is a leper and in Luke he’s a Pharisee (an unlikely, but not impossible, combination). In Matthew/Mark and John, the anointing is just before the Passion and in Bethany; in Luke, it is earlier in the ministry and in Galilee. In Matthew/Mark and Luke, the woman is anonymous, but in John, it is Mary of Bethany, the sister of Lazarus and Martha. In Matthew/Mark and John, the woman anoints Jesus’ feet with perfume, but in Luke with her tears. In Luke and John (but not Matthew/Mark), she also wipes Jesus’ feet with her hair. It is clear that multiple stories of a woman anointing Jesus’ feet were circulating in the early Church, but whether or not they reflect multiple incidents is now not possible to tell. Luke certainly shows a willingness to rearrange the order of events to suit his theological agenda, but there is no clear reason why he would move an incident from the Passion narrative here. Having recounted it here, however, he refrains from including the incident from the Passion week to avoid a doublet. LDS commentators generally assume that this is a different incident from the one which would later take place in Bethany.

<sup>401</sup> κατεκλίθη *kateklithē* reclined [to dine]. Formal meals such as banquets were eaten in a reclining position. *Meat* refers to food in general; its modern restriction to non-vegetable foods does not date back to 1611.

sinner,<sup>402</sup> when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster<sup>403</sup> box of ointment,<sup>404 38</sup> And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet,<sup>405</sup> and anointed *them* with the ointment.<sup>39</sup> Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet,<sup>406</sup> would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.<sup>40</sup> And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master,<sup>407</sup> say on.<sup>41</sup> There was a certain creditor which had two debtors: the one owed five hundred pence,<sup>408</sup> and the other fifty.<sup>42</sup> And when<sup>409</sup> they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?<sup>43</sup> Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.<sup>44</sup> And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:<sup>410</sup> but she hath washed my feet with tears, and wiped *them* with the hairs of her head.<sup>45</sup> Thou gavest me no kiss:<sup>411</sup> but this woman since the time I came in hath not ceased to kiss my feet.<sup>46</sup> My head with oil thou didst not anoint:<sup>412</sup> but this woman hath anointed my feet with ointment.<sup>47</sup> Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven,<sup>413</sup> *the same* loveth little.<sup>48</sup> And he said unto her, Thy sins are forgiven.<sup>414 49</sup> And they

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<sup>402</sup> That she was publicly known to be a sinner has been taken from antiquity to mean she was guilty of some sexual sin, either as a woman of known loose reputation or even a prostitute. This is not a necessary implication of the text, but it has significance to the identification of Mary Magdalene in chapter 8.

<sup>403</sup> A soft stone that can be carved into useful shapes.

<sup>404</sup> μύρου *murou* myrrh, an expensive perfume.

<sup>405</sup> Washing a guest's feet was a common courtesy, but somewhat demeaning. The unnamed woman is behaving in an almost servile fashion—washing Jesus' feet with her own tears and drying them with her own hair. To the supercilious, her actions are degrading and humiliating to herself and insulting and even defiling to Jesus.

<sup>406</sup> Some GR MSS have "the Prophet," an allusion to the semi-messianic figure expected by first century Judaism based on Deut. 18:15; this reading is almost certainly wrong.

<sup>407</sup> Διδάσκαλε *Disaskale* teacher.

<sup>408</sup> δηνάρια *dēnaria*. The denarius was a standard Roman coin and equal to the daily wage of a working man. The contrast is between a debtor who owes two years' salary and one who owes two months'.

<sup>409</sup> JST inserts "he found."

<sup>410</sup> Christ describes Simon as one who has left out the basic social amenities.

<sup>411</sup> φίλημα *philēma* kiss, token of affection. It would not be unusual for men to kiss as a greeting, as is still the case in many cultures.

<sup>412</sup> Another custom to show respect to a guest. Oil was used to clean in the days before soap.

<sup>413</sup> In the eternal account books, there is no such thing as receiving only a "little" forgiveness. None of us can receive forgiveness without Jesus' help, whether our sins be relatively serious or relatively minor. Here Jesus is referring to someone who is very much aware of God's forgiveness in his life, and someone who, in his self-satisfaction, assumes that God only needs to forgive him a little bit if at all. Cf. 2 Nephi 9:



that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? <sup>50</sup> And he said to the woman, Thy faith <sup>415</sup> hath saved thee; go in peace.

## Chapter 8

### *Women in Jesus' Company*

<sup>1</sup> AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve <sup>416</sup> were with him, <sup>2</sup> And certain women, which had been healed of evil spirits and infirmities, Mary <sup>417</sup> called Magdalene, <sup>418</sup> out of whom went seven devils, <sup>419</sup> <sup>3</sup> And Joanna the wife of Chuza <sup>420</sup> Herod's steward, and Susanna, <sup>421</sup> and many others, which ministered <sup>422</sup> unto him <sup>423</sup> of their substance.

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<sup>414</sup> There is an apparent inconsistency here: Are her sins only forgiven *after* her display of love? Or did she show love out of gratitude for the forgiveness she has already received? One can, of course, assume that Christ is merely reaffirming what she already felt in her heart, but one must not press such questions so much as to lose the point of the pericope—that those of us who acknowledge our status as sinners are sometimes the ones who best appreciate God's love and mercy, and who best show their gratitude by their actions.

<sup>415</sup> IE, her trust that God forgives her, despite her sinful past.

<sup>416</sup> JST inserts "who were ordained of him."

<sup>417</sup> Mary Magdalene, after the Virgin Mary, is probably the most important woman named in the Gospels. She is among the first witnesses of the Resurrection and, according to John 20, the first to actually see the resurrected Christ. The NT itself gives no background on her other than what is stated here—that she had seven devils cast out of her and was (apparently) of independent means. There is a long tradition of speculation regarding Mary. Gnostic texts, for example, refer to her as, "the woman who knew the All," that is, the one whose knowledge of the secret mysteries transcended that of any other. That she may have been Christ's wife has also been speculated from early times and was accepted by some early LDS Church leaders. From the late sixth century onwards, the Roman Catholic Church identified her with Mary of Bethany, the sister of Martha and Lazarus. Such an identification can be neither proven nor disproven from the NT.

<sup>418</sup> IE from the town of Magdala, which is usually located on the coast of the Sea of Galilee near its westernmost point.

<sup>419</sup> That Mary is mentioned immediately after the story of the woman sinner who anointed Christ in 7:36–50, and that she had seven demons cast out from her, gave rise to the legend that they were the same woman and that, in fact, the demons were demons of sexual passion and that she was a reformed prostitute. (Further, by identifying Luke's story of a woman anointing Jesus' feet with John's, we further get the identification of Mary Magdalene with Mary of Bethany.) The English word "magdalene" meaning "reformed prostitute" comes from this identification. Medieval artistic traditions, which pictured her weeping as she anointed Christ's feet or weeping at his crucifixion and tomb also gave rise to the word "maudlin" (a distortion of "magdalene") meaning "mawkishly tearful." This legend has no direct NT support, and commentators have argued passionately over it through the years (some, today, even suggesting that Mary had been a member of goddess-worshipping fertility cults); it has been consistently and roundly rejected by LDS commentators. However, one must be careful not to sell the

*The Parable of the Sower (Matt. 13:1–23, Mark 4:1–20)*

<sup>4</sup> And when much people were gathered together, and were come to him out of every city, he spake by a parable.<sup>424</sup> <sup>5</sup> A sower went out to sow his seed: and as he sowed,<sup>425</sup> some fell by the way side; and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. <sup>7</sup> And some fell among thorns; and the thorns sprang up with it, and choked it. <sup>8</sup> And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. <sup>9</sup> And his disciples asked him, saying, What might this parable be? <sup>10</sup> And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that

**seeing they might not see,**

**and hearing they might not understand.**<sup>426</sup>

<sup>11</sup> Now the parable is this: The seed is the word of God. <sup>12</sup> Those<sup>427</sup> by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. <sup>13</sup> They<sup>428</sup> on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. <sup>14</sup> And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. <sup>15</sup> But

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Atonement short by asserting that a repentant prostitute could never be worthy to be a companion to Jesus or witness of the Resurrection. It should also be remembered that this legend has been a source of hope for uncounted women and other sinners who desperately needed it.

<sup>420</sup> Joanna (a feminine form of the name “John”) is mentioned in 24:10 as one of the women at the tomb. She and her husband are otherwise unknown.

<sup>421</sup> Otherwise unknown. Susanna is also the name of the heroine of a story about the prophet Daniel which is found in the LXX but considered apocryphal by Jews and Protestants; the name has been popular since antiquity as a result.

<sup>422</sup> διηκόνουν *diēkonoun* served. The word’s root meaning is *to wait on tables*; it refers to fulfilling physical needs. It gave rise to the English word “deacon,” used in the LDS Church for a priesthood office focused on the temporal needs of the members.

<sup>423</sup> Better GR MSS have αὐτοῖς *autois* them.

<sup>424</sup> Here, a short metaphorical saying or symbolic story. Parables of this sort are characteristic of Jesus’ teaching in all three synoptics. Each recounts the Parable of the Sower first.

<sup>425</sup> Exactly how agriculture was practiced in first century Palestine is unclear. The field may have been plowed either before or after sowing (or both). The sowing process itself was by broadcasting: tossing the seeds about without due care for where they landed. Hence, in the parable, not all land in the field.

<sup>426</sup> Isa. 6:9–10. (Note that Luke does not extend the quote, as do the other synoptics, to include, “lest at any time they should be converted, and *their* sins should be forgiven them.”) Using metaphorical language deliberately excludes the unprepared and hostile from fully understanding Christ’s meaning. It also creates vivid images for the believer and allows for multiple meanings.

<sup>427</sup> JST “That which fell.”

<sup>428</sup> JST “That which fell.”

that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*,<sup>429</sup> and bring forth fruit with patience.

*A Light Under a Vessel (Matt. 5:15, Mark 4:21–25)*

<sup>16</sup> No man, when he hath lighted a candle,<sup>430</sup> covereth it with a vessel,<sup>431</sup> or putteth *it* under a bed; but setteth *it* on a candlestick,<sup>432</sup> that they which enter in may see the light. <sup>17</sup> For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. <sup>18</sup> Take heed therefore how ye hear: for whosoever hath,<sup>433</sup> to him shall be given; and whosoever hath<sup>434</sup> not, from him shall be taken even that which he seemeth to have.<sup>435</sup>

*Jesus' Family (Matt. 12:46–50, Mark 3:31–35)*

<sup>19</sup> Then<sup>436</sup> came to him *his* mother and his brethren,<sup>437</sup> and could not come at<sup>438</sup> him for the press. <sup>20</sup> And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. <sup>21</sup> And he answered and said unto them, My mother and my brethren are these<sup>439</sup> which hear the word of God, and do it.

*Calming a Storm (Matt. 8:23–27, Mark 4:35–41)*

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. <sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*,<sup>440</sup> and were in jeopardy. <sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they

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<sup>429</sup> JST “what they hear.”

<sup>430</sup> λύχνον *luchnon* a lamp. This would be a shallow terra-cotta dish with a spout and a wick placed in it.

<sup>431</sup> σκεύει *skeuei*, a generic term for a vessel or implement.

<sup>432</sup> λυχνίας *luchnias* a lamp-stand, a portable holder for several lamps.

<sup>433</sup> JST “receiveth.”

<sup>434</sup> JST “receiveth.”

<sup>435</sup> δοκεῖ εἶχειν *dokei echein* thinks he has.

<sup>436</sup> By recounting this episode immediately after the parable of the sower, Luke links the two into a common theme: it is *actions* that count, not merely receiving the word of God or having a formal relationship to Christ.

<sup>437</sup> Presumably full brothers, children of Joseph and Mary. Other meanings are, of course, possible. Unlike other Christians, however, LDS have no strong theological objection to Mary having had children by Joseph after Jesus was born.

<sup>438</sup> JST “speak to.”

<sup>439</sup> JST “those.”

<sup>440</sup> JST “fear.” The GR (συνεπληροῦντο *suneplērounto*) simply says *they were filled*, but lacks a direct object. The KJV translators make the most natural assumption that in a storm on a lake, one fills with water. The JST reflects discomfort with the implication that the passengers were filling with water and not the boat, and so changes the implied object to one that makes more sense for the plural subject of the verb.

ceased, and there was a calm.<sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.<sup>441</sup>

*The Gadarene Demoniac Healed (Matt. 8:28–34, Mark 5:1–20)*

<sup>26</sup> And they arrived at the country of the Gadarenes,<sup>442</sup> which is over against Galilee.<sup>27</sup> And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.<sup>443</sup> <sup>28</sup> When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment<sup>444</sup> me not.<sup>29</sup> (For he had commanded<sup>445</sup> the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)<sup>30</sup> And Jesus asked him, saying, What is thy name? And he said, Legion:<sup>446</sup> because many devils were entered into him.<sup>31</sup> And<sup>447</sup> they besought<sup>448</sup> him that he would not command them to go out into the deep.<sup>449</sup> <sup>32</sup> And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.<sup>450</sup> <sup>33</sup> Then went the devils out of the man, and entered into the swine: and the herd

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<sup>441</sup> Control over the chaotic elements of nature is a power linked with God in the OT (e.g., Ps. 29:3–4, 104:6–7, 107:23–32). There is also a symbolic meaning regarding Christ's ability to bring peace into the chaos of our lives.

<sup>442</sup> There is considerable confusion in the GR MSS as to where this miracle took place. The better reading is τὴν χώραν τῶν Γερασηνῶν *tēn chōran tōn Gerasēnōn* (the country of the Gerasenes), which is a site about 33 mi. SE of the Sea of Galilee. The site identified in the TR is only about six miles from the Sea of Galilee, close enough to have a steep descent into the water within its territory. This reading "Gerasenes," however, is better attested and usually accepted on the basis of *lectio difficilior*.

<sup>443</sup> Contact with the dead leaves one ritually unclean under the Law. Not only would the setting involve a certain natural horror, the thought of a man living among the dead, but the ritual uncleanliness would also make a pious Jew recoil in disgust, much as we would react to a man living in a garbage dump.

<sup>444</sup> βασάνισις *basanisēs* test using a touchstone, hence *to test for genuineness, to examine*, and ultimately *to torture*.

<sup>445</sup> παρήγγειλεν *parēngeilen* was commanding. Jesus appears to have started to cast out the demons when he was interrupted by the plea in v. 28.

<sup>446</sup> The basic unit of the Roman army. At full strength, a legion would have six thousand men.

<sup>447</sup> This verse is omitted by the JST. A variant of the verse is inserted, however, after v. 32 (which see).

<sup>448</sup> παρεκάλουν *parekaloun* lit. called upon, begged, appealed. *Besought* is the past tense of *beseech*.

<sup>449</sup> ἄβυσσος *abusson* the abyss. The word is used in the LXX for the chaotic realm believed to surround the created world. Note the irony: the demons end up in the watery chaos of the Sea of Galilee.

<sup>450</sup> JST inserts "And they besought him also, that he would not command him to go out into the deep, also. And he said unto them, Come out of the man." See v. 31.

ran violently down a steep place into the lake, and were choked.<sup>451</sup> <sup>34</sup> When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. <sup>35</sup> Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus,<sup>452</sup> clothed, and in his right mind: and they were afraid. <sup>36</sup> They also which saw *it*<sup>453</sup> told them by what means he that was possessed of the devils was healed.

<sup>37</sup> Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. <sup>38</sup> Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, <sup>39</sup> Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. <sup>40</sup> And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

*Jairus' Daughter and the Woman with a Hemorrhage (Matt. 9:18–26, Mark 5:21–43)*

<sup>41</sup> And, behold, there came a man named Jairus,<sup>454</sup> and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: <sup>42</sup> For he had one only daughter, about twelve years of age, and she lay a dying.<sup>455</sup> But as he went the people thronged him.

<sup>43</sup> And a woman<sup>456</sup> having an issue of blood<sup>457</sup> twelve years,<sup>458</sup> which had spent all her living upon physicians,<sup>459</sup> neither could be healed of any, <sup>44</sup> Came behind *him*, and touched the border of his garment:<sup>460</sup> and immediately her issue of blood stanchd.<sup>461</sup> <sup>45</sup> And Jesus said, Who

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<sup>451</sup> ἀπεπνίγη *apepnigē* drowned.

<sup>452</sup> The position of a disciple.

<sup>453</sup> JST “miracle.”

<sup>454</sup> Jairus means *may [the Lord] enlighten* and is found in the OT as “Jair.”

<sup>455</sup> “A dying” is an archaic English form of “dying.”

<sup>456</sup> Tradition, busy as always, has supplied the woman with a name, Bernice (Latin Veronica), first found in the Gospel of Nicodemus (also known as the Acts of Pilate) 7:26. Eastern Orthodoxy identifies her with the Saint Veronica who is believed to have wiped Jesus' face as he was on his way to crucifixion; the image of his face is believed to have been imprinted on the cloth she used.

<sup>457</sup> A hemorrhage like this would render a Jew ritually unclean (Lev. 15:25–31). Indeed, by touching Jesus she would render *him* ritually unclean as well, hence her hesitation to have her action known.

<sup>458</sup> That we have interleaved two stories of women who are blessed by Christ, with the period of time twelve years a part of each story strengthens the link between them and creates an even stronger parallel between Christ's ability to save from disease and to save from death. Note that this is the only case where the story of two miracles is intertwined.

<sup>459</sup> The phrase “which had spent all her living upon physicians” is omitted by many GR MSS. Modern scholars are uncertain whether it is a part of the original Gospel or not. There would, however, be a certain irony in the physician Luke's including this subtle criticism of his profession in his Gospel.

<sup>460</sup> LDS are generally uncomfortable with healings brought about by physical possessions of holy men, as this comes too close to Catholic veneration of relics. Physical artifacts, however,

touched me?<sup>462</sup> When all denied, Peter and they that were with him<sup>463</sup> said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?<sup>464</sup> <sup>46</sup> And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. <sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. <sup>48</sup> And he said unto her, Daughter, <sup>465</sup> be of good comfort: thy faith hath made thee whole; go in peace.<sup>466</sup>

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.<sup>467</sup> <sup>50</sup> But when Jesus heard *it*, he answered him, saying,<sup>468</sup> Fear not: believe only, and she shall be made whole. <sup>51</sup> And when he came into the house, he suffered no man to go in, save Peter, and James, and John,<sup>469</sup> and the father and the mother of the maiden. <sup>52</sup> And all wept, and bewailed<sup>470</sup> her: but he said, Weep not; she is not dead, but sleepeth. <sup>53</sup> And they laughed him to scorn,<sup>471</sup> knowing that she was dead. <sup>54</sup> And he put them all out, and took her by the hand,<sup>472</sup> and called, saying, Maid, arise.<sup>473</sup> <sup>55</sup> And her

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can sometimes be powerful aids to build faith. Note the use of Joseph Smith's handkerchief in priesthood blessings in Nauvoo in 1839 (HC 4:3).

<sup>461</sup> ἔσθη *estē* lit. stood, stopped.

<sup>462</sup> Either Christ genuinely did not know—a possibility so long as he was in mortality—or he was creating an opportunity for the woman to come forward voluntarily.

<sup>463</sup> The phrase “and they that were with him” is omitted by better GR MSS. The longer reading represents a partial harmonization with Mark.

<sup>464</sup> The phrase, “and sayest thou, Who touched me?” is omitted by better GR MSS.

<sup>465</sup> A term of affection.

<sup>466</sup> ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην *hē pistis sou sesōken se; poreuou eis eirēnēn* Your faith has saved you; go in peace. These are exactly the words spoken to the unnamed sinner in 7:50. The verb σώζω *sōzō* “to save” carries the double meaning of both spiritual and temporal salvation, exaltation and cures from diseases. This link is always just below the surface of the stories of Christ's healings in the NT; his healing of physical ailments becomes a type of his healing of spiritual ones.

<sup>467</sup> διδάσκαλον *didaskalon* teacher. The use of a capital letter by the KJV reflects a subtle implication not present in the original text (the Greek alphabet in the first century had as yet no lower-case letters). “Master” here should be taken as a term of respect, not veneration.

<sup>468</sup> JST “Jesus heard him and he said unto the ruler of the synagogue.”

<sup>469</sup> The better GR reading is “Peter, and John, and James.” This unusual order may prefigure the close association of Peter and John in Acts.

<sup>470</sup> ἐκόπτοντο αὐτήν *ekoptonto autēn* beat themselves over her. Middle Eastern mourning has always been more demonstrative than is the case in the modern west; we should have an image in mind of people literally beating their breasts.

<sup>471</sup> κατεγέλων *kategelōn* laughed scornfully at him.

<sup>472</sup> Touching a corpse would render one ritually unclean under the Law (Num. 19:11). Jesus characteristically subordinates the law's ritual minutia to doing the Father's work.

<sup>473</sup> Ἡ παῖς, ἔγειρε *hē pais, egeire* Little girl, get up. Jesus speaks to as if she really were just sleeping.

spirit<sup>474</sup> came again, and she arose straightway: and he commanded to give her meat.<sup>56</sup> And her parents were astonished: but he charged them that they should tell no man what was done.

## Chapter 9

### *The Mission of the Twelve (Matt. 10:5–15, Mark 6:7–13)*

<sup>1</sup> THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.<sup>2</sup> And he sent<sup>475</sup> them to preach the kingdom of God, and to heal the sick.<sup>3</sup> And he said unto them, Take nothing for *your* journey, neither staves,<sup>476</sup> nor scrip, neither bread, neither money; neither have two coats apiece.<sup>4</sup> And whatsoever house ye enter into, there abide, and thence depart.<sup>477</sup><sup>5</sup> And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.<sup>478</sup><sup>6</sup> And they departed, and went through the towns, preaching the gospel, and healing every where.

### *Herod's Anxiety (Matt. 14:1–12, Mark 6:14–29)*

<sup>7</sup> Now<sup>479</sup> Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;<sup>480</sup><sup>8</sup> And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.<sup>9</sup> And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

### *The Feeding of the Five Thousand (Matt. 14:13–21, Mark 6:30–44, John 6:1–14)*

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<sup>474</sup> πνεῦμα *pneuma*, which means both *spirit* and *breath*. The meaning is both, “She started breathing again,” and “She came back to life.”

<sup>475</sup> ἀπέστειλεν *apesteilen* sent out. This is the verb corresponding to ἀπόστολος, *apostolos* apostle.

<sup>476</sup> Cf. Mark 6:8, which allows the apostles to take staves (GR ῥάβδον *rabdon* rod, walking stick)

<sup>477</sup> JST “abide until ye depart thence.”

<sup>478</sup> This is a symbolic action, indicating a total repudiation of the people who so reject Christ’s message. Talmage says (JC 345), “It became an ordinance of accusation and testimony by the Lord’s instructions to His apostles as cited in the text. In the current dispensation, the Lord has similarly directed His authorized servants to so testify against those who wilfully and maliciously oppose the truth when authoritatively presented (see D&C 24:15; 60:15; 75:20; 84:92; 99:4). The responsibility of testifying before the Lord by this accusing symbol is so great that the means may be employed only under unusual and extreme conditions, as the Spirit of the Lord may direct.”

<sup>479</sup> Luke here begins a section devoted to Christ’s identity. The first to attempt an identification is Herod Antipas. This section also creates a needed gap in the narrative between the sending out of the Twelve in vv. 1–6 and their return in vv. 10–11.

<sup>480</sup> This is the first indication in Luke that John had in fact been executed.

<sup>10</sup> And the apostles, when they were returned, told<sup>481</sup> him all that they had done. And he took them, and went aside privately into a desert<sup>482</sup> place belonging to the city called Bethsaida.<sup>483</sup> <sup>11</sup> And the people, when they knew *it*, followed him: and he received them,<sup>484</sup> and spake unto them of the kingdom of God, and healed them that had need of healing. <sup>12</sup> And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals:<sup>485</sup> for we are here in a desert<sup>486</sup> place. <sup>13</sup> But he said unto them, Give ye<sup>487</sup> them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat<sup>488</sup> for all this people. <sup>14</sup> For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. <sup>15</sup> And they did so, and made them all sit down. <sup>16</sup> Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. <sup>17</sup> And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.<sup>489</sup>

*Peter's Confession of Faith; First Prediction of the Passion (Matt. 16:13–28, Mark 8:27–9:1)*

<sup>18</sup> And it came to pass,<sup>490</sup> as he was alone praying,<sup>491</sup> his disciples were with him: and he asked them, saying, Whom say the people that I am? <sup>19</sup> They answering said, John the Baptist;

<sup>481</sup> διηγήσαντο *diēgēsanto* narrated. Cf. 1:1.

<sup>482</sup> JST "solitary," which is true to the sense here. The NRSV has "private."

<sup>483</sup> The feeding of the five thousand is the only miracle which each of the four Gospels records; Luke, however, is the only one who identifies its location. Bethsaida (which means *House of the hunter*) is just NE of the Sea of Galilee, not far from where the Jordan River debouches into it. Strictly speaking, Bethsaida was not part of Galilee, but it was close enough that Luke is not stretching his geographical structure much by setting this miracle there. The miracle itself is of central importance. Not only does it provide a parallel between Christ's career and Elisha's (2 Kings 4:42–44), it also has symbolic value showing Christ to be the source of our spiritual nourishment (see John 6), and shows Christ in his role of Creator. There is no apparent source for the food created, however, and this is support for the traditional Christian idea of creation *ex nihilo* which LDS reject.

<sup>484</sup> Despite Jesus' desire for privacy, he nonetheless reacts positively to the people who want to be near him.

<sup>485</sup> Yes, this really is pronounced "vittles."

<sup>486</sup> JST "solitary." See v. 10.

<sup>487</sup> Luke not only explicitly uses the pronoun, ὑμεῖς *humeis*, he further emphasizes it by shifting it towards the end of the sentence. Christ expects the Twelve to solve the problem.

<sup>488</sup> JST inserts "we can provide no more food."

<sup>489</sup> Perhaps symbolic of the Twelve Tribes of Israel.

<sup>490</sup> Much of Luke follows the chronological order of material in Mark. The Feeding of the Five Thousand is recounted in Mark 6:30–44, and Peter's confession in Mark 8:27–30. The absence of material in Luke paralleling Mark 6:45–8:26 is referred to by scholar's as Luke's "Big Omission." The motive behind the Big Omission is unclear, and it is hard for those who believe that Luke used Mark as one of his sources to explain, but it does have the effect of putting the miracle in the middle of a section of Luke's Gospel devoted to issues of Christ's identity. The miracle thus becomes a powerful indication of who Christ was.

<sup>491</sup> A detail characteristic of Luke.



but some say, Elias; and others say, that one of the old prophets is risen again.<sup>20</sup> He said unto them, But whom say ye that I am? Peter answering said, The Christ<sup>492</sup> of God.<sup>493</sup> <sup>21</sup> And he straitly charged them, and commanded *them* to tell no man that thing;<sup>494</sup> <sup>22</sup> Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.<sup>495</sup>

<sup>23</sup> And he said to *them* all,<sup>496</sup> If any *man* will come after me, let him deny himself,<sup>497</sup> and take up his cross<sup>498</sup> daily,<sup>499</sup> and follow me. <sup>24</sup> For whosoever will save his life shall lose it: but whosoever will<sup>500</sup> lose his life<sup>501</sup> for my sake, the same shall save it. <sup>25</sup> For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?<sup>502</sup> <sup>26</sup> For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of<sup>503</sup> the holy angels. <sup>27</sup> But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.<sup>504</sup>

*The Transfiguration (Matt. 17:1–8, Mark 9:2–8)*

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<sup>492</sup> JST inserts "the Son," a harmonization with the better-known confession in Matthew.

<sup>493</sup> Peter's confession forms the pivot around which Luke's Gospel turns. In v. 22, Jesus will for the first time warn them of the coming passion; in vv. 28–36, Luke recounts the Transfiguration which LDS have traditionally understood to be the time when Peter, James, and John received the priesthood keys necessary to preside over the Church after Christ's death; and in v. 51, Jesus begins his final journey to Jerusalem.

<sup>494</sup> JST "of him."

<sup>495</sup> Luke omits Peter's denouncing this prophecy and Jesus' subsequent rebuke. Some have suggested that Luke is deliberately avoiding material which would be embarrassing to the hero of the early part of Acts; but Luke otherwise shows no reluctance to narrate Peter's weaknesses.

<sup>496</sup> The five sayings here about the loyalty to Christ demanded of his disciples are also found as a unit in Mark. This is a logical location for them: Christ has just said what would be demanded of him, and now goes on to what will be demanded of his disciples.

<sup>497</sup> ἀρνησάσθω ἑαυτὸν *arnēsasthō heauton* let him deny/disown himself. We should be willing to lose ourselves in the service of others (as did Jesus).

<sup>498</sup> Crucifixion was a humiliating and painful way to die; part of the humiliation was the requirement that the condemned carry the cross-piece of his own cross to the place of execution. Again like Christ, we should be willing to undergo whatever humiliation comes our way in doing God's will.

<sup>499</sup> Luke adds *daily* to the saying as found in Mark, which also adds emphasis.

<sup>500</sup> JST "must be willing to lose it for my sake; and whosoever will be willing to."

<sup>501</sup> ψυχὴν *psuchēn* soul. Greek philosophy generally made a body/soul dichotomy, which has been rejected by Mormonism (D&C 88:15). Christ's meaning is that we should be willing to lose our *selves* in the service of God and others, a truly frightening demand. The word is the root of English words such as psychology and psychotherapy.

<sup>502</sup> JST "and yet he receive him not whom God hath ordained; and he lose his own soul, and he himself be a castaway?"

<sup>503</sup> JST "kingdom, clothed in the glory of his Father with."

<sup>504</sup> JST inserts "coming in power." LDS accept this as referring to John the son of Zebedee.

<sup>28</sup> And it came to pass about an<sup>505</sup> eight days<sup>506</sup> after these sayings, he took Peter and John and James, and went up into a mountain to pray. <sup>29</sup> And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening. <sup>30</sup> And, behold, there talked with him two men, which were Moses and Elias:<sup>507</sup> <sup>31</sup> Who appeared in glory, and spake of his decease<sup>508</sup> which he should accomplish at Jerusalem. <sup>509</sup> <sup>32</sup> But Peter and they that were with him were heavy with sleep:<sup>510</sup> and when they were awake, they saw his glory, and the two men that stood with him. <sup>33</sup> And it came to pass, as they<sup>511</sup> departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles;<sup>512</sup> one for thee, and one for Moses, and one for Elias:<sup>513</sup> not knowing what he said. <sup>34</sup> While he thus spake, there came a cloud, and overshadowed them:<sup>514</sup> and they feared as they entered into the cloud. <sup>35</sup> And there came a voice out of the cloud, saying, This is my beloved Son: hear him.<sup>515</sup> <sup>36</sup> And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

*Healing of a Demoniac Boy (Matt. 17:14–18, Mark 9:14–27)*

<sup>37</sup> And it came to pass, that on the next day, when they were come down from the hill, much people met him. <sup>38</sup> And, behold, a man of the company cried out, saying, Master, I beseech

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<sup>505</sup> JST omits "about an."

<sup>506</sup> The chronology is confused here. Matthew and Mark date the Transfiguration six days, not eight, after Peter's confession and the first prophecy of the Passion. The usual assumption is that Luke is counting both end days (that is, the day of the earlier miracle and the day of the Transfiguration itself), and Matthew and Mark are not. As usual, however, one should not be too anxious to press for precise chronological information in the Gospels.

<sup>507</sup> LDS have traditionally understood Moses and Elijah as bearing priesthood keys that are to be bestowed on Peter, James, and John on this occasion (TPJS 158). They are also symbolic of the OT as defined by Jews of Christ's day: Moses represents the Law and Elijah the Prophets.

<sup>508</sup> JST "death and also his resurrection." The GR here is ἐξοδον *exodon* departure, a word that is the name of the second book of the Torah in both Greek and English and is surely significant in the context of a visit with Moses.

<sup>509</sup> That Moses and Elijah were speaking of the coming Passion with Christ (or to the disciples?) is a detail unique to Luke. There is an implication that they might have been present to strengthen and comfort Jesus in the face of the coming ordeal (cf. 22:43).

<sup>510</sup> Another detail unique to Luke, and once again it provides a foretaste of the experience in Gethsemane.

<sup>511</sup> JST "after the two men."

<sup>512</sup> σκηνας *skēnas* huts. Peter's request is difficult to understand. One suggestion is that he associated the experience with the religious joy felt during the Feast of Tabernacles, as part of which Jews lived in huts or tents erected outdoors for the festival.

<sup>513</sup> Peter recognizes Christ as being on a par with the two heavenly beings. This desire of his has seen a literal fulfillment, as later Christians have erected three churches on the top of Mount Tabor in honor of the Transfiguration.

<sup>514</sup> JST inserts "all."

<sup>515</sup> Now that Moses and Elijah, symbolic of the OT, have withdrawn, the Father commands Peter, James, and John to rely directly on Christ for direction.

thee, look upon my son: for he is mine only child.<sup>39</sup> And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again,<sup>516</sup> and bruising him hardly<sup>517</sup> departeth from him.<sup>40</sup> And I besought thy disciples to cast him out; and they could not.<sup>41</sup> And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer<sup>518</sup> you? Bring thy son hither.<sup>42</sup> And as he was yet a coming, the devil threw him down,<sup>519</sup> and tare<sup>520</sup> him.<sup>521</sup> And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

*Second Prediction of the Passion (Matt. 17:22–23, Mark 9:30–32)*

<sup>43</sup> And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,<sup>44</sup> Let these sayings sink down into your ears:<sup>522</sup> for the Son of man shall be delivered into the hands of men.<sup>45</sup> But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

*The Disciples Argue Over Precedence (Matt. 18:1–5, Mark 9:33–37)*

<sup>46</sup> Then there arose a reasoning<sup>523</sup> among them, which of them should be greatest.<sup>47</sup> And Jesus, perceiving the thought<sup>524</sup> of their heart, took a child, and set him by him,<sup>525</sup><sup>48</sup> And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

*Friends and Enemies (Mark 9:38–40)*

<sup>49</sup> And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.<sup>50</sup> And Jesus said unto him, Forbid him not:<sup>526</sup> for he that is not against us is for us.<sup>527</sup>

*Samaritans Refuse to Receive Jesus*

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<sup>516</sup> σπαράσσει αὐτὸν μετὰ ἀφροῦ *sparassei auton meta aphrou* tears him with foam. The NRSV has “convulses him until he foams at the mouth.” Luke appears to be describing an epileptic seizure, which was usually attributed to supernatural action in antiquity.

<sup>517</sup> IE badly.

<sup>518</sup> ἀνέξομαι *anexomai* will I put up with.

<sup>519</sup> ἔρρηξεν *errēxen* threw down. This is identical in form to a different verb which would mean *tore to pieces*, which would also fit the context.

<sup>520</sup> IE *tore*.

<sup>521</sup> JST inserts “again.”

<sup>522</sup> JST “hearts.”

<sup>523</sup> διαλογισμὸς *dialogismos* discussion, argument. The word is the root of the English *dialogue*. It generally has a neutral meaning, but Luke tends to use it in a negative sense.

<sup>524</sup> διαλογισμὸν *dialogismon* again.

<sup>525</sup> JST “set him in the midst.”

<sup>526</sup> JST “Forbid not any.”

<sup>527</sup> Cf. 11:23a, where Jesus says, “He who is not with me is against me.”

<sup>51</sup> And it came to pass<sup>528</sup>, when the time was come that he should be received up<sup>529</sup>, he stedfastly set his face to go to Jerusalem,<sup>52</sup> And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.<sup>53</sup> And they<sup>530</sup> did not receive him, because his face was<sup>531</sup> as though he would go to Jerusalem.<sup>532 54</sup> And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?<sup>533 55</sup> But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.<sup>56</sup> For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

*The Cost of Discipleship (Matt. 8:19–22)*

<sup>57</sup> And it came to pass,<sup>534</sup> that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.<sup>58</sup> And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.<sup>59</sup> And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.<sup>60</sup> Jesus said unto him, Let the dead bury their dead.<sup>535</sup> but go thou and preach the kingdom of God.<sup>536 61</sup> And<sup>537</sup>

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<sup>528</sup> 9:51–19:27 are often called Luke's travel narrative, as the events are narrated as taking place on a long journey from Galilee to Jerusalem, where Christ will suffer and be crucified. This is in line with Luke's general organization along geographical lines. The first part of the travel narrative, through 18:14, consists mostly of pericopes which are either unique to Luke or are derived from Q; there are very few which have parallels in Mark. The second section, from 18:15 through 19:27, resumes the parallels with both Matthew and Mark and can be called the synoptic travel narrative.

<sup>529</sup> That is, the Ascension, which is the final event recounted in Luke's Gospel and the first in Acts. The word provides a link to the story of Elijah of which we were reminded in the account of the Transfiguration earlier in the chapter.

<sup>530</sup> JST "the Samaritans."

<sup>531</sup> JST inserts "turned."

<sup>532</sup> IE he was heading to the capital of the Samaritans' hated enemy. As a rule, Jews traveling between Judea and Galilee would avoid Samaria altogether and cross the Jordan, going north and south in Perea on its eastern side.

<sup>533</sup> *Elias* here means *Elijah*. James and John are alluding to 2 Kings 1:10, 12. Hatred of our enemies and a desire to destroy them is not a luxury Christ grants us.

<sup>534</sup> We now have three sayings on the utter devotion to God's cause demanded of disciples.

<sup>535</sup> The exact meaning here is unclear. It is usually taken to mean something like *let the [spiritually] dead attend to temporal matters such as burials*.

<sup>536</sup> To a first century Palestinian audience, this would have been unutterably impious. The duty to bury the dead—and one's parent, at that—would have been paramount (cf. the Book of Tobit in the Apocrypha where Tobit risks ritual impurity and even death in order to bury Jewish dead). Jesus is teaching that nonetheless the most important of worldly considerations take second place to preaching the Gospel. So harsh is the saying that innumerable attempts have been made over the centuries to soften it somehow. Modern LDS, with the Church's current emphasis on family, may also find this mysterious; but we should never forget that always our duty to God comes first.

another also said, Lord, I will follow thee; but let me first go bid them farewell,<sup>538</sup> which are at home at my house.<sup>62</sup> And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.<sup>539</sup>

## Chapter 10

### *The Mission of the Seventy[-two]*

<sup>1</sup> AFTER these things the Lord appointed other seventy<sup>540</sup> also,<sup>541</sup> and sent them two and two<sup>542</sup> before his face into every city and place, whither he himself would come. <sup>2</sup> Therefore said

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<sup>537</sup> This third in a group of three sayings on the cost of discipleship is missing from the parallel passage in Matthew, which is something of a mystery. If it were in Q, why would Matthew have left it out? If it were not in Q, where did Luke get a third saying which fits so neatly with the other two?

<sup>538</sup> Cf. 1 Kings 19:19–21, where Elisha asks permission of Elijah to bid his parents farewell before joining him.

<sup>539</sup> On a symbolic level, this can be taken as meaning that once we have abandoned sin, we cannot continue to look back at it longingly or nostalgically. (Cf. Dante's *Purgatorio*, where looking backwards during the process of purging one's sins results in having to start the process over again.)

<sup>540</sup> The textual witnesses are almost evenly divided as to whether Christ called seventy or seventy-two in this passage. The UBS/Nestle edition of the Greek NT places the *two* of *seventy-two* in brackets to indicate that it is difficult to tell which is correct. Going from external evidence, however, the number *seventy* occurs frequently in the OT with symbolic meaning—Jacob's family consists of seventy when they enter Egypt, Moses establishes a council of seventy elders, and so on. One particularly pregnant instance is the seventy nations into which Jews traditionally divided the Gentiles—and so the Twelve would represent Israel and the Seventy non-Israel. Given this, it is more likely that *seventy-two* would be altered by scribes to *seventy* than the other way around, and *seventy-two* should therefore probably be accepted. The exact number is not significant, of course, to Luke's message or Christ's institution. Bodies of seventy men had been used in governing Israel since Moses' time, and the Sanhedrin itself grew out of such institutions. The tradition that the OT was translated into Greek by seventy scholars gave rise to the name *Septuagint* (seventy) for the translation and LXX as an abbreviation for its name. This passage is the only NT foundation for the priesthood office of Seventy. LDS might be tempted to resolve the textual issue here on the basis of that priesthood office and descriptions of its organization found in the D&C. Note, however, that just as the Twelve Apostles have not always numbered twelve in the modern Church, so have the Seventy rarely been organized into quorums of exactly seventy.

<sup>541</sup> The KJV phrasing here, "the Lord appointed other seventy also," has been taken by some LDS commentators to speculate that this was not the first group of Seventy called by Jesus. The GR here is ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο] *anedeixen ho kurios heterous hebdomēkonta [duo]*, which is simply *the Lord appointed seventy[-two] other [men]*. Since Luke has recounted the mission of the Twelve in ch. 9, the simplest explanation is that these Seventy are appointed in addition to the Twelve, not in addition to some other group of seventy.

he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. <sup>3</sup> Go your ways: behold, I send you forth as lambs among wolves. <sup>4</sup> Carry neither purse, nor scrip, nor shoes:<sup>543</sup> and salute no man by the way.<sup>544</sup> <sup>5</sup> And into whatsoever house ye enter, first say, Peace *be* to this house.<sup>545</sup> <sup>6</sup> And if the son of peace<sup>546</sup> be there, your peace shall rest upon it: if not, it shall turn to you again. <sup>7</sup> And in the same house<sup>547</sup> remain, eating and drinking such things as they give:<sup>548</sup> for the labourer is worthy of his hire. Go not from house to house. <sup>8</sup> And into whatsoever city ye enter, and they receive you, eat such things as are set before you: <sup>9</sup> And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. <sup>10</sup> But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, <sup>11</sup> Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.<sup>549</sup> <sup>12</sup> But I say unto you, that it shall be more tolerable in that day<sup>550</sup> for Sodom,<sup>551</sup> than for that city.<sup>552</sup>

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<sup>542</sup> There are many parallels between the calling of the Seventy as recorded here and the calling of the Twelve as found in Matthew and Mark but *not* Luke. That they were sent out in pairs is one.

<sup>543</sup> βαλλάντιον, μὴ πῆραν, μὴ ὑποδήματα *ballantion, mē pēran, mē hupodēmata* moneybag, nor knapsack, nor sandals.

<sup>544</sup> This mysterious injunction has been variously interpreted. It would appear to mean that the Seventy are to be so focused on their ministry that there is no time for social niceties.

<sup>545</sup> A wish for peace is still a typical Semitic greeting—*peace* is *shalom* in Hebrew and *salaam* in Arabic. The peace wished for is more than an absence of conflict; it is a deep, profound, and intensely spiritual state, the confidence that comes from being in harmony with God.

<sup>546</sup> A Semitism meaning *one who deserves peace*.

<sup>547</sup> JST "into whatsoever house they receive you."

<sup>548</sup> Host/guest relations were of extreme importance to the ancients, who could not rely on extensive networks of commercial (and safe) places to stay if they ever needed to travel. Christ is enjoining the Seventy to be good guests. Since he is presumably addressing Jews who would be visiting Jews, the dilemma faced by many modern missionaries—what to do when one's host offers food that one may not eat for religious reasons—is not addressed here.

<sup>549</sup> Dusting off one's feet is frequently referred to in Scripture, but rarely is such detail provided as to its meaning. Its primary meaning is as a symbolic act, ridding one's self of responsibility for the stubbornness of others. The modern equivalent would probably be washing one's hands of a person or situation, ironically derived itself from the Scriptures in a completely different context. See also 9:5n.

<sup>550</sup> JST "the day of judgment," a clarification.

<sup>551</sup> One of the cities of the plain destroyed in Genesis 19, Sodom became prototypical of wickedness among Jews. Modern attempts to restrict Sodom's sin to homosexuality badly miss the nature of the city's wickedness. In particular, Sodom was seen as violating the canons of hospitality by attempting violence against men who visited it. Indeed, some modern scholars reject the idea that the men of Sodom were even attempting a homosexual gang rape of Lot's guests. In any event, Christ's point is that the rejection of his messengers is an even more heinous sin than the worst that the Jews could imagine.

*Woes to Unrepentant Cities (Matt. 11:20–24)*

<sup>13</sup> Woe unto thee, Chorazin!<sup>553</sup> woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon,<sup>554</sup> which have been done in you, they had<sup>555</sup> a great while ago repented, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment<sup>556</sup>, than for you. <sup>15</sup> And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. <sup>16</sup> He<sup>557</sup> that heareth you heareth me;<sup>558</sup> and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

*Return of the Seventy[-two]*

<sup>17</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. <sup>18</sup> And he said unto them, I beheld Satan as lightning fall from heaven.<sup>559</sup> <sup>19</sup> Behold, I give<sup>560</sup> unto you power to tread on<sup>561</sup> serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. <sup>20</sup> Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

*Jesus Rejoices (Matt. 11:25–27, 13:6–17)*

<sup>21</sup> In that hour Jesus rejoiced in spirit,<sup>562</sup> and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the<sup>563</sup> wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. <sup>22</sup> All things are delivered to me

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<sup>552</sup> The JST inserts at the end of this verse "Then began he to upbraid the people in every city wherein his mighty works were done, who received him not, saying." This is a harmonization with Matthew, but also provides a much needed transition from Christ's instructions to the Seventy to his denunciation of the Galilean cities. Luke uses this denunciation as a means of creating a literary gap between the call of the seventy[-two] and their return, but fails to supply explicit transitions at either end.

<sup>553</sup> Chorazin is presumably a town in Galilee, but its exact location is unknown.

<sup>554</sup> Types of Gentile wickedness. See 6:17.

<sup>555</sup> JST "would have." The KJV text is a rare instance of an English subjunctive, a verb form which had largely died out by the nineteenth century.

<sup>556</sup> JST "day of judgment."

<sup>557</sup> JST "And he said unto his disciples, He." Since the JST explicitly makes a transition from Christ's words to the Seventy—whom Luke, by the way, never identifies as "disciples"—to his denunciation, this change makes an explicit transition *back*.

<sup>558</sup> The identification of the messenger and the one who commissions him is common in the modern Church.

<sup>559</sup> JST "As lightning falleth from heaven, I beheld Satan also falling." The GR text is ambiguous and may either be taken "I beheld Satan falling from heaven the way lightning does" or "I beheld Satan falling like lightning-from-heaven." The JST makes the latter explicit.

<sup>560</sup> JST "I will give."

<sup>561</sup> JST "power over."

<sup>562</sup> Better GR MSS have *in the Holy Spirit*.

<sup>563</sup> JST "them who think they are." The JST is based on the position that the truly wise and prudent would be those who listen to God's word.

of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but<sup>564</sup> the Son, and *he* to whom the Son will reveal *him*.<sup>565</sup>

<sup>23</sup> And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: <sup>24</sup> For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

### *The Parable of the Good Samaritan*

<sup>25</sup> And, behold, a certain lawyer<sup>566</sup> stood up, and tempted<sup>567</sup> him, saying, Master, what shall I do to inherit eternal life? <sup>26</sup> He said unto him, What is written in the law? how readest thou? <sup>27</sup> And he answering said, ***Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,***<sup>568</sup> and with all thy mind; and ***thy neighbour as thyself.***<sup>569</sup>

<sup>28</sup> And he said unto him, Thou hast answered right: this do, and thou shalt live. <sup>29</sup> But he, willing to justify himself,<sup>570</sup> said unto Jesus, And who is my neighbour? <sup>30</sup> And Jesus answering said,<sup>571</sup> A certain *man*<sup>572</sup> went down from Jerusalem to Jericho,<sup>573</sup> and fell among thieves,<sup>574</sup> which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. <sup>31</sup> And by chance<sup>575</sup> there came down a certain priest<sup>576</sup> that way: and when he saw him, he passed by on

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<sup>564</sup> JST "that the Son is the Father and the Father is the Son, but."

<sup>565</sup> JST "it." This shifts the meaning somewhat from Christ being the way through which revelation of the Father comes, to Christ being the way through which revelation comes of his own identity with the Father. Ironically, this change pushes the text *towards* trinitarianism and not away from it, as one might expect.

<sup>566</sup> IE an expert in the Law, what we would popularly call a scribe in the modern Church.

<sup>567</sup> IE tested, with a pejorative sense. This Jewish self-styled expert in the law is trying to see if Jesus is really as good as he's made out to be.

<sup>568</sup> Deut. 6:5.

<sup>569</sup> Lev. 19:18b. In Leviticus, this commandment is implicitly limited to fellow-Israelites; Christ is about to extend explicitly it to all humanity.

<sup>570</sup> IE wanting to justify himself. Either he wanted to justify his asking the question in the first place (when he already knew the answer) or he wanted to consider himself a righteous man even though he despises some whom he should have loved.

<sup>571</sup> The Parable of the Good Samaritan is unique to Luke but of central importance to Christ's message. It is not a "parable" in exactly the same sense as the earlier parables recounted by Luke. The earlier parables are analogies between every-day life and matters of the spirit; this is a narrative with an ethical moral. One should not define the term "parable" as used by Christ too narrowly; his goal was to teach, not to be restrained by literary forms.

<sup>572</sup> The unspoken assumption is that the protagonist of the story is a Jew.

<sup>573</sup> Not the Jericho of the OT, this is a town about 1.5 miles (2 km) south of it built by Herod the Great. Both Jerichos are about 18 miles (30 km) east of Jerusalem across rather difficult country.

<sup>574</sup> Highway robbery was everywhere endemic prior to modern times. Those who did not travel heavily armed or in large groups would always be risking their lives.

<sup>575</sup> συγκυρία *sunkurian* coincidence. The unnamed Jew is extraordinarily fortunate in having two prominent members of his own community come by in time to help him.



the other side.<sup>32</sup> And likewise a Levite,<sup>577</sup> when he was at the place, came and looked *on him*, and passed by on the other side.<sup>578</sup> <sup>33</sup> But a certain Samaritan,<sup>579</sup> as he journeyed, came where he was: and when he saw him, he had compassion *on him*,<sup>34</sup> And went to him, and bound up his wounds, pouring in oil and wine,<sup>580</sup> and set him on his own beast, and brought him to an inn, and took care of him.<sup>35</sup> And on the morrow when he departed, he took out two pence, and gave them<sup>581</sup> to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.<sup>36</sup> Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? <sup>37</sup> And he said, He that shewed<sup>582</sup> mercy on him.<sup>583</sup> Then said Jesus unto him, Go, and do thou likewise.

### *Martha and Mary*

<sup>38</sup> Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha<sup>584</sup> received him into her house<sup>585</sup>. <sup>39</sup> And she had a sister called Mary,<sup>586</sup>

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<sup>576</sup> Like Zacharias, a descendant of Aaron and member of the Jewish spiritual elite.

<sup>577</sup> Non-Aaronite members of the tribe of Levi were the second tier of the Jewish religious hierarchy. They had minor supplementary roles in Jewish worship.

<sup>578</sup> JST "side of the way; for they desired in their hearts that it might not be known that they had seen him." This provides a motivation for the actions of the priest and Levite. Traditionally, it has been understood that their motive would have been a lack of desire to risk contamination through contact with a dead body. Their exact motivation does not matter, of course (and as this is only a story, it is best not to try to press too hard for such details). Like many of us, they saw an opportunity to serve and found a reason to pass it up.

<sup>579</sup> The late Isaac Asimov argued that we often lose the point of this parable by failing to translate the word *Samaritan*. Few today know any Samaritans, let alone have negative impressions of them. We must remember that the hatred between Samaritans and Jews was deep, long-standing, and bitter. A rabbi helping a Nazi soldier would be a comparable modern example.

<sup>580</sup> The use of oil and wine as a salve is known from ancient sources. The wine, in particular, would act as a mild antiseptic. Note that the Samaritan is using supplies he presumably brought to eat. He is willing to undergo privation if necessary to help his neighbor.

<sup>581</sup> JST "money, and gave." Two pence—that is, two pennies—seems an impossibly small amount to a modern audience. The GR is δύο δηνάρια *duo dēnaria* (*two denarii*), with a single *denarius* being a working man's daily wage. The modern equivalent would be something on the order of twenty to fifty dollars. Translating monetary amounts is notoriously difficult; at least one modern Bible, the Living Bible, has the Samaritan slipping the innkeeper two twenty dollar bills. In any event, the JST rightly pulls our focus away from the confusing detail so that it can stay on the lesson Christ is teaching.

<sup>582</sup> Pronounced like "showed."

<sup>583</sup> It may be significant that the lawyer's answer does not contain the word "Samaritan"; Luke may be characterizing him as someone who cannot even bring himself to say the word in a positive context.

<sup>584</sup> Martha and her sister Mary are mentioned only by Luke and John, forming a link between the two Gospels. Note that Luke does not identify their home village. John's identification of Bethany would put it too close to Jerusalem to fit well here in Luke's narrative of Christ's journey from Galilee to Jerusalem. The name Martha means *lady* or *mistress*. There

which also sat at Jesus' feet,<sup>587</sup> and heard his word.<sup>40</sup> But Martha was cumbered about much serving,<sup>588</sup> and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.<sup>41</sup> And Jesus answered and said unto her,<sup>589</sup> Martha, Martha, thou art careful<sup>590</sup> and troubled<sup>591</sup> about many things:<sup>42</sup> But one thing is needful:<sup>592</sup> and Mary hath chosen that good part, which shall not be taken away from her.

## Chapter 11

### *The Lord's Prayer (Matt. 6:9–15, 7:7–11)*

<sup>1</sup> AND it came to pass, that, as he was praying<sup>593</sup> in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.<sup>594</sup> <sup>2</sup> And he said unto them, When ye pray,<sup>595</sup> say,<sup>596</sup>  
Our Father which art in heaven<sup>597</sup>,

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was some speculation in the early LDS Church that Mary and Martha were among Christ's plural wives.

<sup>585</sup> Better GR MSS omit *into her house*.

<sup>586</sup> This Mary is variously named *Mariam* and *Maria* in different GR MSS. She is probably not the same woman as Mary Magdalene, making her the third Mary mentioned in Luke who was an intimate of Christ.

<sup>587</sup> IE in the position of a disciple.

<sup>588</sup> IE was distracted from sitting with her sister to listen to Jesus by the minutia of playing hostess. The AB has *was preoccupied with the details of serving*.

<sup>589</sup> There are a surprising number of variants in the GR MSS for Christ's response to Martha. The best attested is the one translated by the KJV.

<sup>590</sup> IE full of cares. The GR is μεριμνᾷς *meimnas* you are fretting.

<sup>591</sup> Better GR MSS have θορυβάζῃ *thorubazē* you are disturbed.

<sup>592</sup> χρεία *chreia* necessary.

<sup>593</sup> Again Luke ties an event to Christ's praying.

<sup>594</sup> The NT provides remarkably little information on John the Baptist's teachings. This is the only indication that he taught his followers how to pray.

<sup>595</sup> The GR can be taken *whenever ye pray*, which would make the Lord's Prayer a model prayer and not a sample prayer, as in Matthew 6.

<sup>596</sup> This is Luke's version of the Lord's Prayer. The prayer is also known as the *Pater Noster* after its first two Latin words. The habit of saying it rapidly as a part of penance in the Catholic Church has given rise to the English word "patter" for rapid, often unintelligible speech. Luke's version of the prayer differs from Matthew's in a number of respects, mostly in being considerably shorter. Matthew's version has played a significant role in the Catholic liturgy and religious practice for centuries. (Even among LDS, Luke's version sounds strange and peculiar.) Given this, it is not surprising that many Greek MSS show a tendency to assimilate Luke's version towards Matthew's—indeed, it is remarkable that we do not find *more* assimilation than is actually the case.

<sup>597</sup> Better GR MSS have simply "Father" instead of "Our Father which art in heaven," the latter reading being a harmonization with Matthew. The NT elsewhere records Christ as addressing the Father using the Aramaic *Abba*, which would be an informal form of address used

Hallowed be thy name<sup>598</sup>.  
 Thy kingdom come.  
 Thy will be done,  
 as in heaven, so in earth<sup>599</sup>.  
<sup>3</sup> Give us day by day our daily<sup>600</sup> bread.  
<sup>4</sup> And forgive us our sins<sup>601</sup>;  
 for we also forgive every one that is indebted to us.  
 And lead us not<sup>602</sup> into temptation;  
 but deliver us from evil.<sup>603</sup>  
<sup>5</sup> And he said unto them,<sup>604</sup> Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; <sup>6</sup> For a friend of mine in his journey is

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by a human child, rather like our *Papa* (see Mk. 14:36, Gal. 4:6, Rom. 8:15). Israel was long used to praying to God as the father of the nation; Christ now teaches them to pray to God as the father of each individual soul.

<sup>598</sup> ἁγιασθήτω τὸ ὄνομά σου *hagiassthētō to onoma sou* may your name be made/held sacred.

<sup>599</sup> The phrase “Thy will be done, as in heaven, so in earth” is omitted in better GR MSS. Again, it is a partial harmonization with Matthew.

<sup>600</sup> ἐπιούσιον *epiousion*, a word not attested outside of the NT and of obscure meaning. Analyzing it as meaning *daily* is a tradition derived from Jerome’s Vulgate. Other possibilities are *necessary* and *future*.

<sup>601</sup> Luke may have chosen to use *sins* here instead of *debts* (which Matthew has) to avoid confusing a Gentile audience, for whom “debt” as a metaphor for “sin” was unknown.

<sup>602</sup> JST “let us not be led.” Any doctrine of the transcendence of God—that God controls potentially or actually everything that happens—leads to the implication that God bears the moral responsibility for evil. Either he causes it or, at the least, he allows it. This is one possible reading of the Book of Job, for example. If this is accepted, then the idea that God “leads us into temptation” becomes conceivable—not that God actually tempts us, but that God refuses to prevent our being tempted. Some branches of LDS theology deny this, and allow that the existence of evil independent of God implies that God cannot prevent all evil. In any event, one change consistently made in the JST is away from the implication that God is the direct cause of evil in any sense, as here. Note, however, that the meaning of the GR πειρασμόν *peirasmon* is not *enticement to evil*, but *testing*. (The NRSV has *time of trial*.) Even within LDS theology, God presents his people with trials and tests, such as the captivity of Alma the Elder’s small flock in Mosiah 23–24 (see Mos. 23:21).

<sup>603</sup> JST adds “for thine is the kingdom and the power. Amen.” This is a partial addition of the doxology at the end of the Lord’s prayer as found in Matthew 6; “and the glory” is missing. Ironically, GR NT textual scholarship would reverse the approach of the JST and *reject* the doxology from *both* versions of the prayer. The phrase “but deliver us from evil” here is missing in the better GR MSS as well.

<sup>604</sup> JST inserts “Your heavenly Father will not fail to give unto you whatsoever ye ask of him. And he spake in a parable saying.” This provides a smoother transition from the Lord’s prayer to a saying stressing the efficacy of prayer than is found in the current text of Luke. What follows is a brief parable on the importance of persistence in prayer and its efficacy.

come to me, and I have nothing to set before him?<sup>605 7</sup> And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;<sup>606</sup> I cannot rise and give thee. <sup>8</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. <sup>9</sup> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened<sup>607</sup> unto you. <sup>10</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>11</sup> If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? <sup>12</sup> Or if he shall ask an egg, will he offer him a scorpion?<sup>608 13</sup> If ye then, being evil, know how to give good gifts unto your children: how much more shall *your*<sup>609</sup> heavenly Father give<sup>610</sup> the Holy Spirit to them that ask him?

*Jesus and Beelzebul (Matt. 12:22–30, Mark 3:20–27)*

<sup>14</sup> And he was casting out a devil, and it<sup>611</sup> was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. <sup>15</sup> But some of them said, He casteth out devils through Beelzebul<sup>612</sup> the chief of the devils. <sup>16</sup> And others, tempting *him*,<sup>613</sup>

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<sup>605</sup> That is, rather than violate the canons of hospitality, one would be willing to disturb a neighbor and their family in the middle of the night. Our own needs which we present to God when we ask his help are similarly urgent. The fact that God is being cast in the role of the neighbor who only gets up because he is being bothered so much shows the danger of pressing the imagery of Christ's parables too far.

<sup>606</sup> A family would typically be sleeping together on mats on the floor.

<sup>607</sup> Some GR MSS have "is opened." The manuscript evidence is almost evenly divided; it is difficult to choose between the two readings.

<sup>608</sup> Once again, this passage has been retouched by scribes to harmonize with Matthew. The better GR MSS simply have the two pairs, fish/serpent and egg/scorpion.

<sup>609</sup> Note that *your* is missing from the GR. Another attested reading is *the Father will give from heaven*.

<sup>610</sup> JST inserts "good gifts through." This shifts Christ's saying here somewhat to being a statement in favor of prayer in general as well as drawing the text closer to Matthew (which has simply "good gifts"). It does, however, provide the odd theological implication that all of God's gifts are granted through the Spirit as an intermediary. The text as it stands also avoids implying that God will always give us what we ask, if we just ask long and hard enough. The words *holy spirit* are actually anarthrous in GR and missing the article; it reads *a holy spirit* not *the Holy Spirit*.

<sup>611</sup> JST "a devil out of a man, and he." We should take the demon as being a demon of muteness, leaving its victim unable to speak. The GR pronoun here is αὐτο *auto* "it" and has the demon (δαίμόνιον *daimonion*, a neuter noun) as its antecedent. The words *and it was* are in brackets in the Nestle/UBS text, indicating doubt as to whether they are genuine or not. The alternate reading would be *And he was casting out a mute demon*.

<sup>612</sup> Some GR MSS have "Beelzebul." *Beelzebul* is more correct, derived from the name given of a Canaanite god, meaning something like *Baal the Prince*. *Beelzebub* is a deliberate Hebrew caconym (insulting name) for the same god and means something like *Lord of the Flies*. It is the *Beelzebub* form which is found in the OT. Either name has been understood since before Christ's time as being synonymous with *Satan*.

sought of him a sign from heaven. <sup>17</sup> But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house <sup>614</sup> falleth. <sup>18</sup> If Satan also be divided against himself, how shall <sup>615</sup> his kingdom stand? because ye say that I cast out devils through Beelzebub. <sup>19</sup> And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. <sup>20</sup> But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. <sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. <sup>616 23</sup> He that is not with me is against me: and he that gathereth not with me scattereth.

### *Return of the Unclean Spirit (Matt. 12:43–45)*

<sup>24</sup> When the unclean spirit is gone out of a man, he <sup>617</sup> walketh through dry places, <sup>618</sup> seeking rest; and finding none, he saith, I will return unto my house whence I came out. <sup>25</sup> And when he cometh, he findeth *it* swept and garnished. <sup>26</sup> Then goeth he, <sup>619</sup> and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* <sup>620</sup> of that man is worse than the first. <sup>621</sup>

### *True Happiness*

<sup>27</sup> And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. <sup>28</sup> But he said, Yea rather, <sup>622</sup> blessed *are* they that hear the word of God, and keep it.

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<sup>613</sup> JST omits "him." Again, they were not enticing Christ to evil but attempting to test him. Nonetheless, some Christians are unspeakably opposed to the idea that Christ was ever "tempted" at any time other than the one occasion at the beginning of his ministry that the change here in the JST has the effect of not ruffling feathers unnecessarily.

<sup>614</sup> JST omits "against a house." This avoids the awkwardness of the phrase as it stands. Nonetheless, one could argue that Christ's point is that *any* divisiveness within a kingdom, any division of house against house, is ultimately destructive (v. 3 Nephi 11:29).

<sup>615</sup> JST "can."

<sup>616</sup> Vv. 21–22 portray Satan as a robber chieftain, safe in his domain, whom Christ comes and overpowers. (The analogy, also, of petty princelings dealing with Roman legions would not be lost on Christ's hearers.) The implication is that we should hold this world as enemy-occupied territory.

<sup>617</sup> JST "it." This change is made once more in v. 24 and twice in v. 25.

<sup>618</sup> First century Judaism regarded deserts as the particular abode of demons and devils.

<sup>619</sup> JST "the evil spirit."

<sup>620</sup> JST "end."

<sup>621</sup> The parable in vv. 24–26 is difficult because there is a piece not explicitly present. The implication is that when the devil is cast out of his house, the house gets cleaned up but nobody moves in—that is, the Spirit has not occupied what the devil has vacated. The parable is a warning that merely casting out the devil is not enough; one must invite the Spirit in as well.

<sup>622</sup> JST "and." The GR *μενοῦν* *menoun* can also serve to strengthen a conclusion (*not only that, but*), or to contrast with one (*not that, but*). The JST emphasizes that it should be taken in the former sense, trying to avoid the implication that Mary is not to be blessed for her role in

*Sign-seeking (Matt. 12:38–42, Mark 8:12)*

<sup>29</sup> And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.  
<sup>30</sup> For as Jonas was a sign unto the Ninevites,<sup>623</sup> so shall also the Son of man be to this generation.  
<sup>31</sup> The queen of the south shall rise up in the<sup>624</sup> judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.  
<sup>32</sup> The men of Nineve<sup>625</sup> shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

*The Light of Body (Matt. 5:15, 6:22–23)*

<sup>33</sup> No man, when he hath lighted a candle, putteth *it* in a secret place,<sup>626</sup> neither under a bushel, but on a candlestick, that they which come in may see the light.  
<sup>34</sup> The light of the body is the eye: therefore when thine eye is single,<sup>627</sup> thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.  
<sup>35</sup> Take heed therefore that the light which is in thee be not darkness.  
<sup>36</sup> If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.<sup>628</sup>

*Pharisees and Lawyers Denounced (Matt. 23:1–36, Mark 12:38–40, cf. Luke 20:45–47)*

<sup>37</sup> And as he spake, a certain Pharisee besought him to dine<sup>629</sup> with him: and he went in, and sat down to meat.<sup>630</sup> <sup>38</sup> And when the Pharisee saw *it*, he marvelled that he had not first

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Christ's life. The GR here is μακαρία *makaria* (happy/fortunate); the sentiment almost seems to be one of how happy Mary must be to have such a fine son. If so, then Christ's statement should be taken as indicating that our true happiness comes from what we do, not what others do.

<sup>623</sup> Matthew ties the sign of Jonah (*Jonas* in its GR form) with the resurrection: Jonah was three days in the whale, so Christ was three days in the earth. Luke avoids the analogy. There is no indication, after all, that the Ninevites believed because of Jonah's experience in the whale. Luke seems to be implying that Christ's preaching should stand on its own authority.

<sup>624</sup> JST inserts "day of." This change is also made in the v. 32.

<sup>625</sup> IE Nineveh.

<sup>626</sup> Better GR MSS have κρύπτην *kruptēn* cellar, crevice.

<sup>627</sup> ἀπλοῦς *haplous* single, simple. It seems to have here the metaphorical sense of *sincere* or *good*, which is otherwise attested. Note that it is contrasted with πονηρὸς *ponēros* evil. Note also the English *duplicity* which itself comes from Latin *duplex* meaning *double* (cf. *duplicate*).

<sup>628</sup> JST "doth give the light in all the room."

<sup>629</sup> ἀριστήσῃ *aristēsē* lit. to eat the morning meal. In this case, the meal meant is probably lunch.

<sup>630</sup> The Jews required the washing only for the sake of legalistic purity. We wash our hands for sanitation and so unjustly find Christ's actions here questionable. The GR here is ἀνέπεσεν *anepesen* reclined [for dining]. *Meat* has the general meaning of *food* in the KJV.

washed before dinner.<sup>39</sup> And the Lord said unto him,<sup>631</sup> Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.<sup>40</sup> Ye fools, did not he that made that which is without make that which is within also?<sup>41</sup> But rather give alms of such things as ye have; and, behold, all things are clean unto you.<sup>632</sup> <sup>42</sup> But<sup>633</sup> woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.<sup>43</sup> Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.<sup>634</sup> <sup>44</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.<sup>635</sup>

<sup>45</sup> Then answered one of the lawyers<sup>636</sup>, and said unto him, Master, thus saying thou reproachest us also.<sup>46</sup> And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.<sup>47</sup> Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.<sup>48</sup> Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.<sup>637</sup> <sup>49</sup> Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:<sup>50</sup> That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;<sup>51</sup> From the blood of Abel unto the blood of Zacharias<sup>638</sup> which perished between the altar and the

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<sup>631</sup> What follows is so scathing an attack on a legalistic approach to religion that some scholars deny that it would have been actually spoken while a guest in a Pharisee's home—but the setting is immaterial to the point. Christ here is hammering on the existence of a gap between a legalistic approach and a love-based approach. The former is anxious to avoid sin, the latter to promote good. The former measures righteousness by overly scrupulous adherence to externals; the latter depends on the inward state. The former leads to pride and self-righteousness; the latter to life.

<sup>632</sup> The JST replaces v 41 with "But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also." This avoids a very dangerous implication of the verse in the KJV, that nothing is forbidden to the Christian, that nothing counts as sin.

<sup>633</sup> JST inserts "I say unto you."

<sup>634</sup> As Caird puts it, "Concentration on the great moral obligations, which no one can claim to have adequately fulfilled, produces humility: concentration on the minor pieties, which are well within the compass of an enthusiast, leads to self-satisfaction, vanity, and a demand for recognition." (p. 158)

<sup>635</sup> Any contact with the dead causes ritual impurity under the Law of Moses. Christ condemns legalism as separating men from God without their even being aware of it.

<sup>636</sup> IE an expert in the Torah.

<sup>637</sup> IE the Jews appear to be memorializing the fact that the prophets had been killed (by building monuments to them), rather than honoring their lives (by living better). Alternatively, they are building tombs big and heavy to keep the prophets safely dead. Their attitude is either, "The only good prophet is a dead prophet," or "Our fathers killed them; we make sure they stay that way."

<sup>638</sup> Generally taken to *not* be John the Baptist's father, but either Zechariah the priest, the son of Jehoiada, who was killed in the temple court (2 Chron. 24:20–22), or the prophet Zechariah, of whose death nothing is known. See 1:5n.

temple: verily I say unto you, It shall be required of this generation.<sup>52</sup> Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves<sup>639</sup>, and them that were entering in ye hindered.<sup>53</sup> And as he said these things unto them, the scribes and the Pharisees began<sup>640</sup> to urge *him* vehemently<sup>641</sup>, and<sup>642</sup> to provoke him to speak of many things:<sup>54</sup> Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## Chapter 12

### *Hypocrisy*

<sup>1</sup> IN the mean time, when there were gathered together an innumerable multitude<sup>643</sup> of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven<sup>644</sup> of the Pharisees,<sup>645</sup> which is hypocrisy<sup>646</sup>. <sup>2</sup> For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. <sup>3</sup> Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets<sup>647</sup> shall be proclaimed upon the housetops.

### *Whom to Fear (Matt. 10:28–31)*

<sup>4</sup> And I say unto you my friends,<sup>648</sup> Be not afraid of them that kill the body, and after that have no more that they can do. <sup>5</sup> But I will forewarn you whom ye shall fear: Fear him, which

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<sup>639</sup> JST "the key of knowledge, the fulness of the scriptures; ye enter not in yourselves into the kingdom." By their inappropriate interpretations, the lawyers also condemn those who go to them for spiritual guidance.

<sup>640</sup> JST inserts "to be angry and."

<sup>641</sup> δεινῶς ἐνέχειν *deinōs enechlein* to bear a violent grudge, lit. *to have it in [for him]* terribly. The word δεινῶς *deinōs* is related to the root for the first half of our word *dinosaur*.

<sup>642</sup> JST "endeavoring."

<sup>643</sup> τῶν μυριάδων τοῦ ὄχλου *tōn muriadōn tou ochlou* a crowd of tens of thousands. Although the literal meaning of μυριάδος *muriados* is "ten thousand," it was often used metaphorically as "an uncountably huge number"; in this sense, it has given rise to the English word *myriad*.

<sup>644</sup> "Leaven" (GR ζύμης *zumēs*) refers to a lump of dough or bread contaminated with yeast and used as a rising agent for a new batch of bread dough. The GR word has also given rise to the English "enzyme" for a class of biological agents first discovered in yeast (GR ἐν ζύμῃ *en zumē*).

<sup>645</sup> The GR is ambiguous, and could also be taken as "He began to say unto his disciples, 'First of all [or above all], beware ye of the leaven of the Pharisees...'"

<sup>646</sup> Given the transitional role of this verse from the bitter denunciation of Phariseeism that ends ch. 11 and the following passage on the revelation of all that is secret, one infers that "hypocrisy" here has something of its modern sense of "feigning to be what one is not."

<sup>647</sup> ταμείους *tameiois* [inner] chambers. The AB has "behind closed doors."

<sup>648</sup> This is the only place in the synoptic gospels where Christ refers to his disciples as his friends. Cf. John 15:13–15.



after he hath killed hath power to cast into hell;<sup>649</sup> yea, I say unto you, Fear him.<sup>650</sup> <sup>6</sup> Are not five sparrows sold for two farthings, and not one of them is forgotten before God? <sup>7</sup> But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

*Confessing Christ before Men (Matt. 10:32–33, 12:32, 10:19–20)*

<sup>8</sup> Also I say unto you, Whosoever shall confess<sup>651</sup> me before men, him shall the Son of man also confess before the angels of God: <sup>9</sup> But he that denieth me before men shall be denied before the angels of God. <sup>10</sup> And<sup>652</sup> whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. <sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: <sup>12</sup> For the Holy Ghost shall teach you in the same hour what ye ought to say.

*The Parable of the Rich Fool*

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.<sup>653</sup> <sup>14</sup> And he said unto him, Man<sup>654</sup>, who made me a judge or a divider over you? <sup>15</sup> And he said unto them, Take heed, and beware of covetousness:<sup>655</sup> for a man's life consisteth not in the abundance of the things which he possesseth. <sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: <sup>17</sup> And he thought

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<sup>649</sup> γέενναν *geenman* Gehenna. The name literally refers to the Valley of Hinnom (in HEB *Ge Hinnom*), just to the west of Jerusalem. It had originally been the site of an altar used for human sacrifice and later became a site for potters' kilns and garbage dumps. The OT description of the afterlife is of a vague, shadowy place called Sheol. In intertestamental times, this started to shift towards the conception of a fiery place for the punishment of the wicked, for which the name Gehenna was used. The English *hell* is a generally apt translation, although it is somewhat overloaded with later Christian theology.

<sup>650</sup> The “fear of God” is a solid OT concept, generally difficult to explain in the light of God's universal love. Here, however, Christ's point is that the consequences of opposing God are far more serious than those of opposing mere mortals.

<sup>651</sup> ὁμολογήσῃ *homologēsē* acknowledge.

<sup>652</sup> The JST replaces “And” with two entire verses: “[10] Now his disciples knew that he said this, because they had spoken evil against him before the people; for they were afraid to confess him before men. [11] And they reasoned among themselves, saying, He knoweth our hearts, and he speaketh to our condemnation, and we shall not be forgiven. But he answered them, and said unto them,” Christ's statements in the previous two verses could certainly be frightening to those who find themselves reluctant to confess Christ before men; this bridge not only eases the transition to the statement that follows on the unforgivable sin, but it helps alleviate that fear.

<sup>653</sup> The request is greed disguised as justice—the man wants what he thinks he has coming to him, whether or not it is genuinely fair.

<sup>654</sup> The GR carries a slight tone of rebuke.

<sup>655</sup> πλεονεξίας *pleonexias* greed. Bock translates it “all forms of greed,” based on its root meaning *the desire to have more*.

within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. <sup>20</sup> But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?<sup>656</sup> <sup>21</sup> So *is* he that layeth up treasure for himself, and is not rich toward God.

*Care and Anxiety (Matt. 6:25–34, 19–21)*

<sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. <sup>23</sup> The life is more than meat, and the body *is more* than raiment. <sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and<sup>657</sup> God feedeth them: how much more are ye<sup>658</sup> better than the fowls? <sup>25</sup> And which of you with taking thought can add to his stature one cubit?<sup>659</sup> <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest? <sup>27</sup> Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory<sup>660</sup> was not arrayed like one of these. <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye<sup>661</sup> of little faith? <sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind<sup>662</sup>. <sup>30</sup> For all these things do the nations of the world seek after: and your Father<sup>663</sup> knoweth that ye have need of these things.

<sup>31</sup> But rather seek ye<sup>664</sup> the kingdom of God; and all these things shall be added unto you. <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. <sup>33</sup> Sell<sup>665</sup>

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<sup>656</sup> Note that the rich fool uses the word *my* in his soliloquy repeatedly: *my* fruits, *my* barns, *my* goods. No material goods, however, are truly ours, no matter how strongly we identify with them.

<sup>657</sup> JST “nevertheless.”

<sup>658</sup> JST “are ye not.”

<sup>659</sup> πῆχυς *pēchun* lit., “forearm,” hence *a cubit*, roughly a foot-and-a-half or half a meter (the exact value varied from time to time and place to place). Christ's expression here may be metaphorical; many modern translations take this to mean “can add a day to his span of life.”

<sup>660</sup> The Jewish type of a worldly prosperity.

<sup>661</sup> JST “provide for you, if ye are not.” This avoids the explicit condemnation of the disciples' lack of faith, but also, strangely, breaks the parallelism.

<sup>662</sup> μετεωρίζεσθε *meteōrizesthe*, a rare verb whose root meaning is “to be elated, overweening.” It here appears to have the meaning *to be anxious*.

<sup>663</sup> JST inserts “who is in heaven.”

<sup>664</sup> JST changes “But rather seek ye” to “[33] And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn. [34] Therefore seek ye to bring forth...” Note the changes in versification triggered by the insertion of verses earlier in the chapter.

<sup>665</sup> The JST inserts, “This he spake unto his disciples, saying.” As with some of the changes in the JST Sermon on the Mount, this emphasizes that the following advice is not intended for the Church generally.

that ye have, and give alms; provide yourselves bags which wax not old<sup>666</sup>, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.<sup>34</sup> For where your treasure is, there will your heart be also.

*Watchful Servants (Matt. 24:45–51)*

<sup>35</sup> Let your loins be girded about,<sup>667</sup> and *your* lights burning;<sup>36</sup> And ye yourselves<sup>668</sup> like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.<sup>37</sup> Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.<sup>38</sup> And<sup>669</sup> if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.<sup>39</sup> And this know, that<sup>670</sup> if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.<sup>40</sup> Be<sup>671</sup> ye therefore ready also: for the Son of man cometh at an hour when ye think not.

<sup>41</sup> Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? <sup>42</sup> And<sup>672</sup> the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler

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<sup>666</sup> The JST changes “yourselves bags which wax not old,” to “not yourselves bags which wax old, but rather provide...” The extant text is usually taken as taking “bags which wax not old” as a metaphorical equivalent for treasures in heaven. *Wax* carries the archaic meaning of *grow* (EG a *waxing moon*).

<sup>667</sup> IE tuck your robes into your belts. This gives greater freedom of movement and action and signaled getting ready for work.

<sup>668</sup> The JST changes “And ye yourselves” to “That ye yourselves may be...” This supplies the verb only implied in the KJV.

<sup>669</sup> V. 38 is entirely replaced in the JST by five verses (note the verse renumbering triggered by earlier changes in the JST in this chapter): “[41] For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. [42] And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh, that he shall find so doing; [43] For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. [44] And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night. [45] And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods, and divideth them among his fellows.”

<sup>670</sup> The JST replaces “And this know, that...” with “And they said among themselves...”

<sup>671</sup> The JST inserts at the beginning of this verse, “And he said unto them, verily I say unto you...” This makes a transition back to Christ’s own words after the statement made by the disciples in v. 39 per the previous change in the JST.

<sup>672</sup> V. 42 is entirely replaced in the JST by three verses (note the verse renumbering triggered by earlier changes in the JST in this chapter): “[49] And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season. [50] And they said, Who then is that faithful and wise servant? [51] And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.”

over his household, to give *them their* portion of meat in due season? <sup>43</sup> Blessed *is* that servant, whom his lord<sup>673</sup> when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and if that servant<sup>674</sup> say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens<sup>675</sup>, and to eat and drink, and to be drunken; <sup>46</sup> The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,<sup>676</sup> and will appoint him his portion with the unbelievers. <sup>47</sup> And that servant, which knew his lord's will, and prepared not *himself*,<sup>677</sup> neither did according to his will, shall be beaten with many *stripes*. <sup>48</sup> But he that knew not,<sup>678</sup> and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have<sup>679</sup> committed much, of him they will<sup>680</sup> ask the more.

*Division Because of Jesus (Matt. 10:34–36)*

<sup>49</sup> I<sup>681</sup> am come to send fire on the earth; and what will I, if<sup>682</sup> it be already kindled? <sup>50</sup> But I have a baptism to be baptized with; and how am I straitened<sup>683</sup> till it be accomplished! <sup>51</sup> Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: <sup>52</sup> For from henceforth there shall be five in one house divided, three against two, and two against three. <sup>53</sup> The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

*Knowing the Time (Matt. 16:2–3)*

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<sup>673</sup> JST “Lord.” This, of course, represents a theological nuance impossible in the original GR, which lacked capital letters.

<sup>674</sup> The JST replaces “and if that servant...” with “the evil servant is he who is not found watching. And if that servant is not found watching he will...” This rids the translation of an awkward archaism and changes the mood of the following verb from the subjunctive to the future indicative.

<sup>675</sup> τοὺς παῖδας καὶ τὰς παιδίσκας *tous paidas kai tas paidiskas* male and female servants.

<sup>676</sup> JST “down,” replacing an archaic English expression.

<sup>677</sup> JST “for his Lord’s coming...”

<sup>678</sup> JST inserts “his Lord’s will...”

<sup>679</sup> JST “the Lord has...”

<sup>680</sup> JST “men will...” Although this change is necessitated by the previous one, which changes the subject, it is notable that it does *not* also change the subject here; if God commits much to us, our fellow-men will expect more of us.

<sup>681</sup> The JST inserts at the beginning of this verse, “For they are not well pleased with the Lord’s doings, therefore...” Again, this makes the transition smoother.

<sup>682</sup> The JST replaces “will I, if” with “is it to you if I will that...” The GR is καὶ τί θέλω εἰ ἤδη ἀνήφθη *kai ti thelo ei edē anēphthē*, which is obscure but probably means something like “how I would it were already ablaze!”

<sup>683</sup> συνέχομαι *sunechomai*, which carries many meanings in Luke but here is “hard pressed.”

<sup>54</sup> And he said also to the people, When ye see a cloud rise out of the west,<sup>684</sup> straightway ye say, There cometh a shower; and so it is.<sup>55</sup> And when ye see the south wind blow,<sup>685</sup> ye say,<sup>686</sup> There will be heat; and it cometh to pass.<sup>56</sup> Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?<sup>687</sup> <sup>57</sup> Yea, and why even of yourselves judge ye not what is right?

*Agreeing with One's Adversary (Matt. 5:25–26)*

<sup>58</sup> When thou goest with thine adversary to the magistrate, *as thou art* in the way,<sup>688</sup> give diligence that thou mayest be delivered from him; lest he hale<sup>689</sup> thee to the judge, and the judge deliver thee to the officer,<sup>690</sup> and the officer cast thee into prison.<sup>59</sup> I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.<sup>691</sup>

## Chapter 13

*Repent or Perish*

<sup>1</sup> THERE were present at that season<sup>692</sup> some that told<sup>693</sup> him of the Galilæans, whose blood Pilate had mingled with their sacrifices.<sup>694</sup> <sup>2</sup> And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? <sup>3</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish. <sup>4</sup> Or those eighteen, upon

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<sup>684</sup> IE over the Mediterranean. Rather like modern Salt Lake, Palestine gets such rain as falls from weather systems moving in from the body of water to its west.

<sup>685</sup> IE from the hot Arabian desert.

<sup>686</sup> The JST omits “ye say.”

<sup>687</sup> καιρὸν *kairon* critical moment in time.

<sup>688</sup> The JST replaces the first part of this verse with, “Why goest thou to thine adversary for a magistrate, when thou art in the way with thine enemy? Why not...”

<sup>689</sup> IE *haul*. The GR is κατασύρη *katasurē* drag, take by force.

<sup>690</sup> πράκτορι *praktori* the officer in charge of a debtor's prison.

<sup>691</sup> λεπτὸν *lepton* a lepton, a small coin of little value and the smallest in circulation. Many English translations use “farthing” here after the smallest English coin. American translations would do well to use “cent.”

<sup>692</sup> JST “time.”

<sup>693</sup> JST “spake unto.”

<sup>694</sup> This incident is otherwise unknown. Considering the hostility towards Pilate evidenced by Josephus, it is odd to some scholars that he should not have mentioned it, leading them to suggest that Luke has confused the memory of some Roman atrocity. Others, argue, that Josephus' list of atrocities committed by Pilate is not intended to be exhaustive. As elsewhere, this disagreement is irrelevant to the theological points: human suffering is not always retribution for sin, and we should be prepared to meet our Maker without any advance warning. The sacrifices in question were probably at Passover, when individuals would slaughter their own animals.

whom the tower in Siloam<sup>695</sup> fell, and slew them,<sup>696</sup> think ye that they were sinners above all men that dwelt in Jerusalem? <sup>5</sup> I tell you, Nay: but, except ye repent, ye shall all likewise perish.<sup>697</sup>

### *The Parable of the Barren Fig Tree*

<sup>6</sup> He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard,<sup>698</sup> Behold, these three years<sup>699</sup> I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: <sup>9</sup> And if it bear fruit, *well*:<sup>700</sup> and if not, *then* after that thou shalt cut it down.<sup>701 10</sup> And<sup>702</sup> he was teaching in one of the synagogues on the sabbath.

### *The Sabbath Healing of a Crippled Woman*

<sup>11</sup> And, behold, there was a woman which had a spirit of infirmity<sup>703</sup> eighteen years, and was bowed together,<sup>704</sup> and could in no wise lift<sup>705</sup> up *herself*. <sup>12</sup> And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.<sup>706 13</sup> And he laid *his* hands on her: and immediately she was made straight, and glorified God. <sup>14</sup> And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come

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<sup>695</sup> Siloam is a pool within the walls of Jerusalem connected to the Gihon spring via a long tunnel constructed by King Hezekiah (ca. 700 BC). An inscription describing the completion of the tunnel was found in 1880 by two boys exploring the tunnel's lower end.

<sup>696</sup> Also an otherwise unattested incident. Note that Christ contrasts the death at Pilate's hands with something that could only be called an "act of God." If God is going to miraculously intervene to kill sinners, he implies, then surely this second incident would be an example of such.

<sup>697</sup> IE unprepared to meet God. Death may take any of us unexpectedly; we should always be prepared.

<sup>698</sup> ἀμπελουργόν *ampelourgon* lit. vineyard-worker.

<sup>699</sup> This is frequently taken as a reference to the length of Christ's mortal ministry as given in the Fourth Gospel. Note, however, that Luke does not describe Jesus' ministry as lasting three years, so if it is such a reference, Luke himself may not have been aware of it.

<sup>700</sup> JST "the tree is saved." The GR text is confused at this point.

<sup>701</sup> The JST adds, "And many other parables spake he unto the people."

<sup>702</sup> The JST inserts, "after this." Most modern commentators would make the paragraph break between vv. 9 and 10 and not between vv. 10 and 11.

<sup>703</sup> πνεῦμα . . . ἀσθενείας *pneuma . . . astheneias* a spirit of weakness/disease. Here we see a physical illness described, as mental illnesses typically were, by the influence of an evil spirit.

<sup>704</sup> συγκύπτουσα *sunkuptousa* bent double. As is usual in such instances, modern diagnoses vary from commentator to commentator.

<sup>705</sup> JST "straighten."

<sup>706</sup> JST "infirmities."

and be healed, and not on the sabbath day.<sup>707 15</sup> The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*<sup>16</sup> And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years,<sup>708</sup> be loosed from this bond on the sabbath day?<sup>709 17</sup> And when he had said these things, all his adversaries were ashamed: and all the people<sup>710</sup> rejoiced for all the glorious things that were done by him.

*The Mustard Seed and Leaven (Matt. 13:31–33, Mark 4:30–32)*

<sup>18</sup> Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? <sup>19</sup> It is like a grain of mustard seed,<sup>711</sup> which a man took, and cast into his garden; and it grew, and waxed<sup>712</sup> a great tree;<sup>713</sup> and the fowls of the air lodged in the branches of it.<sup>714 20</sup> And again he said, Whereunto shall I liken the kingdom of God? <sup>21</sup> It is like leaven, which a woman took and hid in three measures<sup>715</sup> of meal, till the whole was leavened.<sup>716 22</sup> And he went through the cities and villages, teaching, and journeying toward Jerusalem. <sup>23</sup> Then said one unto him, Lord, are there few that be saved? And he said unto them,<sup>717</sup>

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<sup>707</sup> Interestingly, the *overt* criticism isn't aimed at Jesus personally.

<sup>708</sup> Jesus' attribution of the woman's infirmity to Satan should not be taken as a medical etiology; this is not a diagnosis, but a theological statement. Human suffering is always evil, and occurs only because of this world's fallen state.

<sup>709</sup> Christ thus turns the accusation on its head. Not only is his healing people on the Sabbath not inappropriate, it is actually the sort of behavior in which one should engage; our obligation to help our neighbors is paramount. The GR translated as *ought* (ἐδεῖ *edei*) implies a strong moral imperative.

<sup>710</sup> JST "his disciples." Given that Luke had just identified one group of people—Christ's adversaries—as not rejoicing, this change removes an apparent contradiction, that if the passage were read literally they would both be ashamed and rejoice. Luke, however, would appear to be using "people" to mean "common people," as opposed to the elite who were Christ's adversaries.

<sup>711</sup> Luke omits the statement that the mustard seed is the smallest of all seeds found in Matt. 13:32, Mark 4:31, and the *Gospel of Thomas*, §20.

<sup>712</sup> ἐγένετο *egeneto* became.

<sup>713</sup> As with the remainder of this parable, Christ's statement is hyperbolic: mustard plants are rather small trees and are usually considered large bushes.

<sup>714</sup> An allusion to Psalm 104:12 (LXX) and Daniel 4:9, 18. Again, on the literal level this is untrue—the mustard plant is too small for most birds to nest in—but this is irrelevant to Christ's point.

<sup>715</sup> σάτα τρία *sata tria* three satons. A saton was a large unit of dry measure, equal to about four gallons or fifteen liters. Again, the contrast is between the very small and the very large.

<sup>716</sup> Luke and Matthew both place this parable immediately after the parable of the mustard seed (Mark omits it). Leaven is ordinarily considered an agent of corruption in the Mosaic Law (hence unleavened bread must be used in sacrifices); Christ is nonetheless willing to use it as an image of God's work. Note that the more natural paragraph break comes between vv. 21 and 22 rather than between vv. 23 and 24.

<sup>717</sup> JST "him." This removes the apparent contradiction that has Christ responding to more people than asked the question in the first place.

*The Narrow Door and Strait Gate (Matt. 7:13–14, 21–23)*

<sup>24</sup> Strive to enter in at the strait<sup>718</sup> gate: for many, I say unto you, will seek to enter in, and shall not be able.<sup>719</sup> <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:<sup>720</sup> <sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.<sup>27</sup> But he shall say, I tell you, I know you not<sup>721</sup> whence ye are; **depart from me, all ye workers of iniquity.**<sup>722</sup> <sup>28</sup> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.<sup>29</sup> And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.<sup>723</sup> <sup>30</sup> And, behold, there are last which shall be first, and there are first which shall be last.<sup>724</sup>

*The Lament Over Jerusalem (Matt. 23:37–39)*

<sup>31</sup> The same day<sup>725</sup> there came certain of the Pharisees,<sup>726</sup> saying unto him, Get thee out, and depart hence: for Herod<sup>727</sup> will kill thee.<sup>32</sup> And he said unto them, Go ye, and tell that fox,<sup>728</sup>

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<sup>718</sup> στενῆς *stenēs* narrow. The homophony between the English *strait* and *straight* is unfortunate, as people tend to think that Jesus is teaching that salvation is to be attained by getting into an unswerving rut and staying there. Rather, the point is that our target is small and easy to miss.

<sup>719</sup> The JST changes the period to a semicolon and appends, “for the Lord shall not always strive with man.”

<sup>720</sup> The JST changes v. 25 to read: “Therefore when once the Lord of the kingdom is risen up, and hath shut the door of the kingdom, then ye shall stand without, and knock at the door saying, Lord, Lord, open unto us. But the Lord shall answer and say unto you, I will not receive you, for ye know not from whence ye are.” Theologically, the most important part of this change is the last phrase, which on a literal level in the extant text of Luke would deny God’s omniscience. God knows us, whether or not we know ourselves.

<sup>721</sup> JST “ye know not from.” Cf. the JST of v. 25.

<sup>722</sup> Psalm 6:9.

<sup>723</sup> Many first century Jews reconciled themselves to their political misfortunes by looking forward to the great Messianic Banquet, where they would be invited to participate and their Gentile enemies rejected. Christ refuses to coddle that dream. Cf. D&C 27:5 and following.

<sup>724</sup> The JST adds, “and shall be saved therein.”

<sup>725</sup> JST “And as he was thus teaching.”

<sup>726</sup> Note that it is Pharisees warning Jesus of the danger from Herod Antipas. Although the Pharisees as a class were generally hostile to Jesus, this was not universally true.

<sup>727</sup> Herod Antipas. Jesus, according to Luke’s narrative, is actually not in Herod’s territory at this point. Placed here, however, the pericope contrasts a warning of spiritual destruction issued by Christ and a warning of physical destruction issued to him.

<sup>728</sup> JST “Herod.” This eliminates the one personal insult Jesus is recorded as having used in his mortal ministry. As now, foxes were proverbial in antiquity as sly, crafty cowards.



Behold, I cast out devils, and I do cures to day and to morrow, and the third *day*<sup>729</sup> I shall be perfected.<sup>730 33</sup> Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.<sup>731 34</sup> O<sup>732</sup> Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!<sup>35</sup> Behold, your house is left unto you desolate:<sup>733</sup> and verily I say unto you, Ye shall not see me, until<sup>734</sup> *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.<sup>735</sup>

## Chapter 14

### *A Man with Dropsy Healed*

<sup>1</sup> AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. <sup>2</sup> And, behold, there was a certain man before him which had the dropsy.<sup>736 3</sup> And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? <sup>4</sup> And they held their peace. And he took *him*, and healed him, and let him go; <sup>5</sup> And answered them,<sup>737</sup> saying, Which of you shall have an ass<sup>738</sup> or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? <sup>6</sup> And they could not answer him again<sup>739</sup> to these things.

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<sup>729</sup> Both a general expression for a short period of time and also a reference to the amount of time Christ spent in the tomb.

<sup>730</sup> τελειοῦμαι *teleiounmai* I am completed/finished. Modern commentators feel that this should not be taken as does the KJV in terms of perfection. AB, for example, has “I shall reach my goal,” The idea is that Jesus will have completed the work of his mortal ministry with his resurrection.

<sup>731</sup> On a literal level, this is of course untrue; but the Jerusalem of ca. AD 30 symbolizes and epitomizes God’s people of all ages when they have mistaken the course God outlines for them. This use of Jerusalem is typical of Luke and his geographically organized narrative. Moreover, Christ is here expressing his confidence that he is beyond Herod’s ability to harm.

<sup>732</sup> The JST inserts before “O,” “This he spake, signifying of his death. And in this very hour he began to weep over Jerusalem, saying.” This softens the hyperbole and adds a transition.

<sup>733</sup> Probably an allusion to Jer. 22:5.

<sup>734</sup> The JST changes, “see me, until,” to, “know me, until ye have received from the hand of the Lord a just recompense for all your sins; until.” Again, this softens the literal language (they did, after all, continue to see Jesus for some time). It also adds a theological insight as to the process through which the obdurate must go before they can fully understand the God they have wronged.

<sup>735</sup> An allusion to Ps. 118:26 (LXX).

<sup>736</sup> IE edema, an abnormal accumulation of fluid in the body, causing swelling and pain.

<sup>737</sup> JST “spake unto them again.”

<sup>738</sup> The older GR MSS have υἱὸς *huios* son, which seems to have been altered to ὄνος *onos* ass (and in some MSS πρόβατον *probaton* sheep) to provide a better parallel with βοῦς *bous* ox. (TCGNT 138–139)

<sup>739</sup> JST omits “again.” The GR is ἀνταποκριθῆναι *antapokrithēnai* to contradict, answer with a contradiction.

### *Hosting the Poor and the Rich*

<sup>7</sup> And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms;<sup>740</sup> saying unto them. <sup>8</sup> When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; <sup>9</sup> And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.<sup>741</sup> <sup>10</sup> But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship<sup>742</sup> in the presence of them that sit at meat with thee. <sup>11</sup> For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

<sup>12</sup> Then said he also to<sup>743</sup> him that bade him,<sup>744</sup> When thou makest a dinner or a supper,<sup>745</sup> call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame, the blind: <sup>14</sup> And thou shalt be blessed;<sup>746</sup> for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

### *The Parable of the Great Banquet (Matt. 22:1–10)*

<sup>15</sup> And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.<sup>747</sup> <sup>16</sup> Then said he unto him,<sup>748</sup> A certain man made a great supper, and bade many: <sup>17</sup> And sent his servant at supper time to say to them

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<sup>740</sup> The JST replaces “to those which were bidden, when he marked how they chose out the chief rooms,” with “unto them concerning those who were bidden to a wedding; for the knew how they chose out the chief rooms, and exalted themselves one above another; wherefore he spake.” The word translated *chief rooms* in the KJV is πρωτοκλισίας *prōtoklisias* prime couches, places of honor. The translation chosen by the KJV obscures the relationship with feasts in first century Palestine, where guests would recline on couches while eating. The JST reading is doubtless motivated by the odd picture the KJV provides.

<sup>741</sup> τὸν ἔσχατον τόπον *ton eschaton topon* the last place.

<sup>742</sup> JST “honor of God.” This removes the apparent reference to Christ permitting human beings to receive worship. Here “worship” is carrying the archaic meaning *honor*; the GR word is δόξα *doxa* glory.

<sup>743</sup> JST “concerning.” This removes the image of Jesus openly criticizing his host.

<sup>744</sup> The JST adds “to the feast.”

<sup>745</sup> ἄριστον ἢ δεῖπνον *ariston ē deipnon* luncheon or dinner.

<sup>746</sup> μακάριος *makarios* happy, fortunate, as in the next verse as well.

<sup>747</sup> An allusion to the expected Messianic Banquet. See 13:29n.

<sup>748</sup> The parable of the great dinner that follows in vv. 16–24 is clearly related to, but distinct from, the parable of the royal wedding in Matthew 22:1–14. A version of the parable is also found in the *Gospel of Thomas*, §64. It is likely that some version of the parable was found in Q, the source common to Matthew and Luke (and possibly *Thomas*), which has been adapted by the various evangelists. Placed here, Christ is not rejecting the beatitude in v. 15, but rather explaining that not all the invitees to the Banquet will actually attend. Some commentators have suggested that v. 15 was originally a statement made by Christ on which he later expanded, and that it only became attributed to another, unnamed guest by mistake.

that were bidden, Come; for all<sup>749</sup> things are now ready.<sup>18</sup> And they all with one *consent*<sup>750</sup> began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee<sup>751</sup> have me excused.<sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove<sup>752</sup> them: I pray thee have me excused.<sup>20</sup> And another said, I have married a wife, and therefore I cannot come.<sup>753 21</sup> So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.<sup>754 22</sup> And the servant said, Lord, it is done as thou hast commanded, and yet there is room.<sup>23</sup> And the lord said unto the servant, Go out into the highways and hedges, and compel<sup>755</sup> *them*<sup>756</sup> to come in, that my house may be filled.<sup>24</sup> For I say unto you, That none of those men which were bidden shall taste of my supper.

*Serving God Above All (Matt. 10:37–38)*

<sup>25</sup> And<sup>757</sup> there went great multitudes with him: and he turned, and said unto them, <sup>26</sup> If any *man* come to me, and hate<sup>758</sup> not his father, and mother, and wife, and children, and brethren, and sisters,<sup>759</sup> yea, and his own life also,<sup>760</sup> he cannot be my disciple.<sup>27</sup> And whosoever doth not

<sup>749</sup> Better GR MSS omit “all,” which seems to have been added to provide a parallel with Matthew.

<sup>750</sup> ἀπὸ μιᾶς πάντες *apo mias pantes*, an obscure phrase which may mean *all at once* or (as in the KJV) *with one accord*.

<sup>751</sup> ἐρωτῶ σε *erōtō se* lit. I ask you. “I pray thee” and its shortened form “prithee” are older English expressions used where we would now use *please* (itself short for *if it please you*).

<sup>752</sup> δοκιμάσαι *dokimasai* try out, evaluate, for which *prove* is an older synonym.

<sup>753</sup> Being newly wed would excuse one from military duty under the Law of Moses (Deut. 24:5).

<sup>754</sup> The sectaries at Qumran who wrote the Dead Sea Scrolls believed the lame and blind would be excluded from the final battle with evil and subsequent banquet.

<sup>755</sup> ἀνάγκασον *anankason* force. This verb has had unfortunate repercussions; from Augustine onwards, it has been used to justify the conversion of heathens to Christianity at the point of the sword as well as violent persecution of heretics. Such an eisegesis is unacceptable within the LDS tradition.

<sup>756</sup> JST “men.”

<sup>757</sup> JST inserts, “when he had finished these sayings, he departed thence. And...” As is frequently the case, this provides the explicit transition, which Luke omits.

<sup>758</sup> A Hebraism, not to be taken literally. Nonetheless, even our family relationships are to be secondary to our relationship with God. See 9:60n. Note that Matthew softens the statement to “He that loveth father or mother more than me is not worthy of men: and he that loveth son or daughter more than me is not worthy of me.” (Matt. 10:37)

<sup>759</sup> JST inserts, “or husband,” to provide symmetry with “wife.” Interestingly, it does not occur immediately after “wife.” Note that the extant text, contrary to the modern canons of gender neutrality, expresses family relationships in three pairs from the point of view of a man. Nonetheless, the GR translated as *a man* (τὸς *tis*), while grammatically masculine, is rather more gender neutral than its KJV translation appears in the early 21<sup>st</sup> century.

<sup>760</sup> JST inserts, “or in other words, is afraid to lay down his life for my sake,” avoiding the necessity of martyrdom for salvation.

bear his cross, and come after me, cannot be my disciple. <sup>28</sup> For <sup>761</sup> which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? <sup>29</sup> Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, <sup>30</sup> Saying, This man began to build, and was not able to finish. <sup>31</sup> Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? <sup>32</sup> Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. <sup>33</sup> So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

### *Insipid Salt*

<sup>34</sup> Salt <sup>762</sup> *is* good: but if the salt have lost his savour, <sup>763</sup> wherewith shall it be seasoned? <sup>35</sup> It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear. <sup>764</sup>

## Chapter 15

### *The Parable of the Lost Sheep (Matt. 18:12–14)*

<sup>1</sup> Then drew near unto him all <sup>765</sup> the publicans and sinners for to hear him. <sup>2</sup> And the Pharisees and scribes murmured, <sup>766</sup> saying, This man receiveth sinners, and eateth <sup>767</sup> with them.

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<sup>761</sup> JST inserts at the beginning of this verse, “And this he said, signifying there should not any man follow him, unless he were able to continue; saying,” which provides a bridge from v. 27.

<sup>762</sup> JST inserts before this verse, “Then certain of them came to him, saying, Good Master, we have Moses and the prophets, and whosoever shall live by them shall he not have life? And Jesus answered, saying, Ye know not Moses, neither the prophets; for if he had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto the salt which is...” This provides a context for the saying found in vv. 34-35.

<sup>763</sup> Is is occasionally quibbled that sodium chloride (the usual referent of the GR ἅλας *alas* salt) does not, properly speaking, ever lose its taste; but this is, as usual, irrelevant to the point Jesus is making.

<sup>764</sup> JST adds, “These things he said, signifying that which was written, verily must all be fulfilled,” a gloss providing an interpretation of the saying. This is usually taken as having a meaning similar to that of its parallel in the Sermon on the Mount (Matt. 5:13), referring to the Christian as the “salt of the earth.” The JST takes it differently, referring to how useless would a prophecy be that did not come to pass.

<sup>765</sup> JST “many of.” The GR πάντες *pantes* is also omitted in several witnesses, a rare instance of a change in the JST having textual support in the MSS. Clearly Luke’s hyperbole here strikes a number of people as excessive.

<sup>766</sup> διεγόγγυζον *diegonguzon* were grumbling. The imperfect tense implies continued or repeated action. This is the third time Luke has recounted this sort of charge against Jesus.

<sup>767</sup> The scribes and Pharisees were most punctilious about those with whom they ate. Note the trouble caused by Peter’s visiting and eating with a Gentile in Acts 10. In many

<sup>3</sup> And he spake this parable<sup>768</sup> unto them, saying, <sup>4</sup> What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in<sup>769</sup> the wilderness, and go after that which is lost, until he find it? <sup>5</sup> And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. <sup>6</sup> And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. <sup>7</sup> I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

### *The Parable of the Lost Coin*

<sup>8</sup> Either what woman having ten pieces of silver,<sup>770</sup> if she lose one piece, doth not light a candle,<sup>771</sup> and sweep the house, and seek diligently till she find *it*? <sup>9</sup> And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. <sup>10</sup> Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

### *The Parable of the Lost (Prodigal) Son*

<sup>11</sup> And he said, A certain man had two sons:<sup>772</sup> <sup>12</sup> And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his*

cultures, eating with someone is a communal act and forms a bond between the people eating. (The word *companion* is Latin for *with-bread-person*, someone who eats food with you.) In the Primitive Church, communal meals appear to have been an important part of worship for a time (see Jude 12), and even now, wards and stakes build a sense of community by, among other things, having dinners for all the membership.

<sup>768</sup> Three parables actually follow, not just one: the lost sheep, the lost coin, and the prodigal son. All are centered on a common theme, namely God's anxiety to reclaim the sinner. This message is so central that some commentators consider it the heart of Luke's gospel; note its position near the Gospel's center. The first two parables form a distinct pair, something common in Luke's presentation of Christ's teaching. The parable of the lost sheep is found in Matthew (and in the *Gospel of Thomas*), implying its presence in Q. The other two, however, are unique to Luke.

<sup>769</sup> JST "and go into." On a literal level, a shepherd is not likely to leave the entire herd unattended while in search of the lost sheep; this change removes that implication. Note that this parable is based on something which is very much a real experience for the traditional economy of Palestine, from the days of Saul, who became King of Israel while in search of his father's lost asses (1 Sam. 9), to modern times—the Dead Sea Scrolls were discovered by a goatherd in search of a missing animal.

<sup>770</sup> δραχμὰς δέκα *drachmas deka* ten drachmas, roughly ten days' wages for a working man. One drachma is not a large sum of money, but one the poor could ill-afford to lose.

<sup>771</sup> Lower-class Palestinian houses lacked windows in Christ's day, hence extra illumination would be necessary to conduct a thorough search.

<sup>772</sup> The Parables of the Prodigal Son (here) and the Good Samaritan (ch. 10), are the most memorable and important parables recounted by Luke. The traditional name of the Prodigal Son, however, is a misnomer, because it is about *both* sons—the prodigal who "once was lost" but is found again, and the stay-at-home who resents his brother's reception—and central to the story is

living.<sup>773 13</sup> And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.<sup>774 14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want.<sup>15</sup> And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.<sup>775 16</sup> And he would fain have filled his belly<sup>776</sup> with the husks<sup>777</sup> that the swine did eat: and no man gave unto him.<sup>17</sup> And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,<sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants.<sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.<sup>21</sup> And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.<sup>778 22</sup> But the father said to his servants,<sup>779</sup> Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on his feet:<sup>23</sup> And bring hither the fatted calf,<sup>780</sup> and kill *it*; and let us eat, and be merry:<sup>24</sup> For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.<sup>25</sup> Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.<sup>26</sup> And he called one of the servants, and asked what these things meant.<sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.<sup>28</sup> And he was angry, and would not go in:

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the loving father who cares for both. The modern video retelling produced by the LDS Church captures this nicely.

<sup>773</sup> It was not uncommon for a father to formally divide his worldly goods among his sons before his death: here, the older would have received two-thirds and the younger one-third. Nonetheless, the younger son is being presumptuous by demanding that this be done.

<sup>774</sup> ζῶν ἀσώτως *zōn asōtōs* living dissolutely, profligately. Luke tells us that he wasted his money, but not on what. It might have been gambling, or women, or drink, or clothes, or any of a number of things.

<sup>775</sup> Christ's original audience would have a hard time seeing a man sink any lower than to become a half-starved swineherd.

<sup>776</sup> ἐπεθύμει χορτασθῆναι *epethumei chortasthēnai* yearned/longed to gorge on/satiate himself with.

<sup>777</sup> κερατίων *keratiōn* lit. little horns, but meaning carob pods. Carob was common animal fodder, but was (and is) occasionally eaten by humans as well.

<sup>778</sup> A number of GR MSS add at this point, ποιήσόν με ὡς ἓνα τῶν μισθίων σου *poiēson me hōs hena tōn misthiōn sou* (make me as one of thy hired servants), but this is probably an addition copied from v. 19. The omission is variously explained: either the father interrupts the son before he can finish his rehearsed speech, or the son takes heart and decides against offering himself as his father's employee. Both reactions are motivated by the same thing—the father's open and honest joy at seeing his son again.

<sup>779</sup> Although the father is no longer the nominal master of the servants, he still acts as the head of the household. This is as would be expected under the circumstances.

<sup>780</sup> Beef is always a relatively expensive meat, as cows are large and costly to raise. Rather as some people now set aside a particularly expensive or fine wine for a special occasion, this family has set aside a calf to be given special feed with the idea in mind of saving it for a particularly sumptuous feast.

therefore came his father out, and intreated<sup>781</sup> him.<sup>29</sup> And he answering said to *his* father, Lo, these many years do I serve<sup>782</sup> thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:<sup>30</sup> But as soon as this thy son<sup>783</sup> was come, which hath devoured thy living with harlots,<sup>784</sup> thou hast killed for him the fatted calf.<sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine.<sup>785 32</sup> It was meet<sup>786</sup> that we should make merry, and be glad: for this thy brother<sup>787</sup> was dead, and is alive again; and was lost, and is found.

## Chapter 16

### *The Parable of the Dishonest (Unjust) Steward*

<sup>1</sup> And he said also unto his disciples,<sup>788</sup> There was a certain rich man, which had a steward,<sup>789</sup> and the same was accused unto him that he had wasted his goods.<sup>2</sup> And he called

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<sup>781</sup> παρεκάλει *parekalei* entreated. The imperfect implies repeated actions. The father is the undoubted head of the family under the Law, with severe penalties for insolence against one's parents. For a father to entreat his son is humiliating. It shows something of the character of both men that the older son forces his father to beg him to come in, and that the father does it willingly for the prodigal's sake.

<sup>782</sup> δουλεύω *douleuō* slave. The older son has been faithful but resentful.

<sup>783</sup> The older son cannot bring himself to acknowledge the prodigal as his brother.

<sup>784</sup> πορνῶν *pornōn* prostitutes. (The word gives us our *pornography*.) This detail may be the result of the older brother assuming the worst; we are not actually told how the prodigal squandered his money.

<sup>785</sup> There are some who appear to resent (as does the older brother) the idea that the prodigal has “gotten away with” his sins by being forgiven. This verse is used to infer that the prodigal has forever lost something that can never be regained, namely full salvation. While the damage we do ourselves and the losses we suffer as a result of sinning are genuinely permanent, we must not limit what the Atonement can do. God's grace has secured for *all* of us the possibility of full salvation and full forgiveness. In terms of our relationship with God, we are *all* in the position of the prodigal son. Cf. King Benjamin's chiding of those who seek God's mercy for themselves and then are merciless to others (Mosiah 4:17–22).

<sup>786</sup> ἔδει *edei* it was necessary. As always, the word implies a strong moral imperative.

<sup>787</sup> Even as the older son has bitterly called the prodigal “this thy son” (v. 30), the father responds gently by reminding him that the prodigal is also “this thy brother.”

<sup>788</sup> Luke here inserts the Parable of the Unjust Steward, which begins in v. 1 and ends somewhere between the end of v. 7 and the end of v. 9. It is followed by a series of sayings regarding worldly wealth. This has been one of Christ's more difficult parables, both in terms of content (that is, where does the parable actually end and commentary start), and in terms of meaning—a steward who has defrauded his master appears to continue to do so in order to secure his future and yet is praised for it.

<sup>789</sup> οἰκονόμον *oikonomon* steward, overseer (lit. house-law). This would usually have been a slave born in the household and raised to run its affairs. The master would probably have been an absentee owner. The concept of stewardship in the modern Church derives from this institution and its mention in the NT.

him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. <sup>3</sup> Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot <sup>790</sup> dig; to beg I am ashamed. <sup>791</sup> <sup>4</sup> I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. <sup>5</sup> So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? <sup>6</sup> And he said, An hundred measures <sup>792</sup> of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. <sup>793</sup> <sup>7</sup> Then said he to another, And how much owest thou? And he said, An hundred measures <sup>794</sup> of wheat. And he said unto him, Take thy bill, and write fourscore. <sup>795</sup> <sup>8</sup> And the lord <sup>796</sup> commended <sup>797</sup> the unjust steward, <sup>798</sup> because he had done wisely: <sup>799</sup> for <sup>800</sup> the children of this world are in their generation wiser <sup>801</sup> than the children

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<sup>790</sup> ἰσχύω *ischuō*, which implies lack of physical strength.

<sup>791</sup> IE the steward is unable to live by physical labor and too proud to ask for help.

<sup>792</sup> βάτους *batous* baths (a Hebrew unit of liquid measure). One *bath* is about 9 gallons or 35 liters.

<sup>793</sup> The steward, when making loans in his master's name, would generally receive a commission in addition to the principle and interest repaid the master. The most common explanation for the steward's actions here is that he is voluntarily giving up his commission and reducing the debt to the principle and interest. In this case, a commission equal to the original loan seems excessive, but it is not impossible as loans in antiquity were usually very expensive. The amount may, in any event, simply be hyperbole. The possibility that the steward is actually reducing the amount which will be paid back to his master cannot be eliminated, however. The Law forbade charging interest on loans, although ways were found around that restriction; perhaps he has come to realize that his own self-interest coincides with stricter adherence to the Law. Or perhaps he is merely saving himself at his master's expense. However one interprets his motives, he is reducing the debt significantly and creating a sense of obligation in his master's debtors which he can later exploit to support himself.

<sup>794</sup> κόρους *korous* kor, a Hebrew unit of dry measure roughly equal to a bushel-and-a-half.

<sup>795</sup> IE eighty.

<sup>796</sup> κύριος *kurios* lord, master. This is somewhat more ambiguous than the KJV implies, as there were no capital letters in the original. The word could be taken as referring to Jesus, to the LORD (the God of the OT), or to the steward's master. Since it is not capitalized in the KJV, the translators take "lord" as referring to the steward's master—the most likely interpretation—but commentators have argued for each of the three possibilities. (Note that although LDS accept that Jesus *was* the God of the OT, there would be a slight difference here between a comment coming from the mortal Jesus and a comment coming from Jesus in his full divinity.)

<sup>797</sup> ἐπῆνεσεν *epēnesen* praised, approved of. Of what did the master approve? The reduction of the debts? Or the prudence the steward shows in preparing for his own future? The latter is most in line with Christ's commentary that follows. Clearly the original dishonestly that triggered his removal is not being commended.

<sup>798</sup> τὸν οἰκονόμον τῆς ἀδικίας *ton oikonomon tēs adikias* lit. the steward of unrighteousness/injustice, a Hebraism which means here "the dishonest steward."

<sup>799</sup> φρονίμως *phronimōs* prudently.



of light.<sup>802</sup> <sup>9</sup> And I say unto you, Make to yourselves friends of the mammon of unrighteousness;<sup>803</sup> that, when ye fail,<sup>804</sup> they<sup>805</sup> may receive you into everlasting habitations.<sup>10</sup> He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.<sup>11</sup> If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?<sup>12</sup> And if ye have not been faithful in that which is another man's, who shall give you that which is your own?<sup>806</sup>

*The Law and the Kingdom of God (Matt. 11:12–13)*

<sup>13</sup> No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.<sup>14</sup> And the Pharisees also, who were covetous,<sup>807</sup> heard all these things: and they derided<sup>808</sup> him.<sup>15</sup> And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.<sup>16</sup> The<sup>809</sup> law

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<sup>800</sup> The Parable of the Unjust Steward is followed by a series of sayings linked loosely to it as a sort of commentary. It is unclear where the parable proper ends and the commentary starts; the most likely place is the middle of v. 8, before the word *for*.

<sup>801</sup> The JST moves “wiser” to after “the children of this world are.” This removes what is to modern ears an awkward grammatical expression. The GR is φρονιμώτεροι *phronimōteroi* more prudent.

<sup>802</sup> IE people concerned with worldly matters do a better job of managing them than do those concerned with spiritual matters.

<sup>803</sup> ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας *ektou mamōna tēs adikias*, a thoroughly Semitic expression. *Mammon* is an Aramaic word meaning *money*, so the whole expression means *unrighteous money*, IE the wealth of the inherently unrighteous world, worldly wealth. Although the history of the modern Church shows the value of securing influential friends in high places, Jesus' meaning here is unclear.

<sup>804</sup> The better GR MSS have ἐκλίπη *eklipē* it fails. The reading adopted by the KJV is not universally present in the koine text tradition (which underlies the TR); its presence in the KJV is due to its having been adopted by the Vulgate.

<sup>805</sup> The antecedent of “they” is probably not the *friends* from earlier in the verse. Rather, it is to be taken as a substitute for a passive verb: “you will be received.”

<sup>806</sup> This saying is more easily understood within LDS theology than other branches of Christianity: if we cannot handle the responsibilities delegated to us by God, how can we hope to acquire his rights and authority to hold as our own?

<sup>807</sup> φιλάργυροι *philarguroi* greedy, avaricious, lit. *lovers of money*.

<sup>808</sup> ἐξεμυκτήριζον *exemukterizon* sneered, lit. turned up their noses (snouts).

<sup>809</sup> The JST changes the entire verse to: “[16] And they said unto him, We have the law, and the prophets; but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us. [17] Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days. [18] Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.” The current text of Luke makes a series of awkward transitions in this chapter. We start out with a difficult parable with a difficult interpretation and follow it with a series of sayings about money. The greedy Pharisees object and are then denounced for not understanding what is important to God. The saying in vv. 16–17 on John and the Law can be seen as one way in

and the prophets<sup>810</sup> were until John:<sup>811</sup> since that time the kingdom of God is preached,<sup>812</sup> and every man presseth<sup>813</sup> into it.<sup>17</sup> And it is easier for heaven and earth to pass,<sup>814</sup> than one tittle<sup>815</sup> of the law to fail.<sup>816</sup> <sup>18</sup> Whosoever<sup>817</sup> putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

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which the Pharisees have not understood God's priorities, and the saying on divorce in v. 18 as another. The connections are nonetheless obscure, and the JST provides a fuller context within which these last two sayings are to be understood and makes a smoother literary transition. Note that the Pharisees objection in the JST of v. 16 echoes Laman and Lemuel's objections to the upstart Nephi.

<sup>810</sup> *The law and the prophets* refer to what we now consider the OT, the entire body of Jewish scripture. It is not clear whether the third category of the books in the Jewish canon, the Writings, existed as a separate body in Christ's day.

<sup>811</sup> Grammatically, the GR μέχρι *mechri* (until) could either include or exclude John the Baptist. The GR is also missing a verb in this phrase. The meaning would appear to be something like *The law and the prophets were in force through John the Baptist's ministry*. Note that the Book of Mormon teaches that the Law was in force until after Christ's death (3 Nephi 1:24–25).

<sup>812</sup> εὐαγγελίζεται *euangelizetai* is evangelized; the noun form of this verb is translated as *gospel* in the KJV. The root meaning of the verb is *to announce good news*. By using a present tense here, Luke stresses the ongoing nature of the preaching; English would nonetheless generally be more comfortable with a perfect (*has been preached*), although some translations (e.g., the NIV) have *is being preached*.

<sup>813</sup> βιάζεται *biazetai* beats. This either means *beats his way into it* or *is fighting against it*. The latter sense better fits the parallel in Matthew 11:12 (“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.”), but the former sense is more likely here. If so, *every man* (GR πᾶς *pas*) should be taken as hyperbole. Cf. the NRSV, “The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.” NB the JST removes the hyperbole by changing *every man* to *every man who seeketh truth*.

<sup>814</sup> παρελθεῖν *parelthein* to pass away.

<sup>815</sup> κεραίαν *keraiān* serif, lit. *horn*. This refers to the subtle decorations that distinguish some letters in Hebrew from another, EG ד *d* (daleth) from ר *r* (resh).

<sup>816</sup> πεσεῖν *pesein* to drop [out].

<sup>817</sup> The JST changes this verse to: “[20] And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed? [21] O fools! for you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers! [22] And they reviled him again, being angry for the saying, that they were adulterers. [23] But he continued, saying, Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her who is put away from her husband, committeth adultery. Verily I say unto you, I will liken you unto the rich man.” Note the verse renumbering necessitated by the insertion of two verses at v. 18. OT prophets frequently use adultery as a metaphorical expression of Israel's infidelity towards God (EG Ezek. 16), and as such commentators have generally taken references to adultery such as the

### *The Parable of Lazarus and Dives*

<sup>19</sup> There<sup>818</sup> was a certain rich man,<sup>819</sup> which was clothed in purple<sup>820</sup> and fine linen,<sup>821</sup> and fared sumptuously every day.<sup>822 20</sup> And there was a certain beggar named Lazarus,<sup>823</sup> which was laid at his gate, full of sores,<sup>824 21</sup> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs<sup>825</sup> came and licked his sores. <sup>22</sup> And it came to pass, that the

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one interpolated here by the JST as figurative. Joseph Smith, however, saw such language coming from Jesus as literal (TPJS 156, 278), which is consistent with the JST here: Jesus is accusing the Pharisees of actual sexual crimes, albeit only in the form of allowing and engaging in divorce. Note, by the way, that strictly speaking this passage does not condemn divorce but remarriage after divorce.

<sup>818</sup> The JST inserts "For" before "There,..." The parable that follows is generally called the Parable of Dives and Lazarus (or Lazarus and Dives), after the name for the rich man extrapolated from the Vulgate.

<sup>819</sup> In the Vulgate, this is "Homo quidam erat dives...", which could be translated both, "There was a certain rich man," and "There was a certain man, Dives." The latter mistranslation is responsible for the tradition of referring to the rich man as Dives as if it were his actual name. As TCGNT observes, "It was probably *horror vacui* that prompted more than one copyist to provide a name for the anonymous Rich Man." Other names given him are Nineveh, Amenophis, and Phineas (the name of Aaron's other son who survived him, Eleazar's brother).

<sup>820</sup> A purple dye derived from shellfish found in the area of Tyre was one of the few dyes known in antiquity that would hold fast in most fabrics and not fade with time. Trade in this dye made Tyre legendary for its prosperity, and the cost of the dye restricted its use to the upper classes and particularly royalty (hence the expression *to be born to the purple*). Jesus is characterizing Dives as extremely rich.

<sup>821</sup> βύσσον *busson* a high-quality flax made from an Egyptian plant, known for its dazzling whiteness. In this case, the undergarments would be flax.

<sup>822</sup> εὐφραινόμενος καθ' ἡμέραν λαμπρῶς *euphrainomenos kath' hēmeran lamprōs* making merry every day magnificently. The root of λαμπρῶς *lamprōs* means *bright, shining*, so we are to picture Dives as throwing scintillating parties daily.

<sup>823</sup> A shortened, hellenized form of the Hebrew name Eleazar (*God has helped*), borne by Aaron's son and successor as High Priest. Lazarus is the only character in a parable narrated by Christ to be given a name (hence the tendency to give the rich man of this parable a name, too). The only other Lazarus in the NT is Jesus' friend whom he raised from the dead (John 11), and some have suggested a connection. However, if this is a story about a real beggar named Lazarus, it hardly seems to fit Jesus' friend, who was still alive when Jesus reached Jerusalem before his crucifixion. It is most likely that, like Christ's other parables, this one need not be taken as literally true. Lazarus is given an apt name for one whom God helps to salvation; the fact that he is named and Dives is not is most likely a way for Luke to underscore the greater attention given the poor beggar by God than that given his rich neighbor. Such a radical social theology would be characteristic of Luke.

<sup>824</sup> εἰλκωμένος *eilkōmenos* ulcerated. There has been some speculation that Lazarus' specific disease was leprosy. This detail has given rise to the English word *lazar* meaning *a person afflicted with a repulsive disease*.

<sup>825</sup> Regarded as disgusting and unclean scavengers by the Jews.

beggar died, and was carried by the angels<sup>826</sup> into Abraham's bosom:<sup>827</sup> the rich man also died, and was buried;<sup>23</sup> And in hell<sup>828</sup> he lift up his eyes, being in torments,<sup>829</sup> and seeth Abraham afar off, and Lazarus in his bosom.<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.<sup>25</sup> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.<sup>830 26</sup> And beside all this, between us and you there is a great gulf<sup>831</sup> fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.<sup>832 27</sup> Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:<sup>28</sup> For I have five brethren; that he may testify unto them, lest they also come into this place of torment.<sup>29</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them.<sup>30</sup> And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.<sup>31</sup> And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.<sup>833</sup>

## Chapter 17

*Miscellaneous Sayings (Matt. 18:6–7, 21–22, Mark 9:42)*

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<sup>826</sup> IE he was left unburied and unmourned by any mortal. Note that Jesus specifies that Dives was buried. For a body to be left unburied was a horrible fate in antiquity, and burying the unburied was an act of supreme piety (EG Tobit 1:16–17).

<sup>827</sup> τὸν κόλπον Ἀβραάμ *ton kolpon Abraam* Abraham's chest. The phrase has become standard in English from its use here. The image intended is probably of Lazarus sitting as a guest of honor at a banquet hosted by Abraham; this would place him at Abraham's right, and with each man lying on his left side to eat, Lazarus' head would be near Abraham's chest.

<sup>828</sup> ᾗδην *hadē* Hades. Modern LDS would likely think in terms of the Spirit Prison.

<sup>829</sup> βασάνους *basanois* torture, torments. The modern Church rejects the idea that God actively punishes sinners in the afterlife, or that such pains as sinners suffer are literal expressions of physical torture; Christ here is using the imagery of the afterlife familiar to his listeners (see 4 Macc. 13:15, Eccclus. 21:9–10, 2 Esdr. 8:59, 1 Enoch 22:9).

<sup>830</sup> There is a tendency in Luke to imply that the rich in this life will be tormented hereafter *because* they were rich, and that the poor in this life will be blessed *because* they were poor, of which this is an example. Cf. 6:20–26.

<sup>831</sup> χάσμα *chasma*, whence the English word *chasm*. This verse should not be taken to show that there is a *physical* separation between the wicked and the righteous in the hereafter, which is untrue particularly in the spirit world between this life and the resurrection (see D&C 138). Lazarus is, however, helpless to relieve Dives' suffering.

<sup>832</sup> This verse is occasionally used in LDS circles to prove that progression between the kingdoms of glory in the hereafter is impossible, although the official position of the Church is that there is no authoritative statement on the subject. If the parable is to be taken as genuinely descriptive of the hereafter—which seems unlikely—one should understand it as referring to the period immediately after this life, and not to the situation following the final judgment.

<sup>833</sup> An unmistakable allusion to the general failure for Jews to believe, despite the Resurrection.

<sup>1</sup> Then said he unto the disciples,<sup>834</sup> It is impossible but that offences<sup>835</sup> will come: but woe<sup>836</sup> unto him, through whom they come! <sup>2</sup> It were better for him that a millstone<sup>837</sup> were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

<sup>3</sup> Take heed to yourselves:<sup>838</sup> If thy brother trespass against thee,<sup>839</sup> rebuke<sup>840</sup> him; and if he repent, forgive him. <sup>4</sup> And if he trespass against thee seven times<sup>841</sup> in a day, and seven times in a day<sup>842</sup> turn again to thee, saying, I repent; thou shalt forgive him.<sup>843</sup> <sup>5</sup> And the apostles said unto the Lord, Increase our faith.<sup>844</sup> <sup>6</sup> And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine<sup>845</sup> tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. <sup>7</sup> But which of you, having a servant<sup>846</sup> plowing or feeding cattle,<sup>847</sup> will say unto him by and by,<sup>848</sup> when he is come from the field, Go and sit

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<sup>834</sup> Luke here places a series of unrelated, miscellaneous statements addressed specifically to the disciples.

<sup>835</sup> σκάνδαλα *skandala* snares/traps. See 7:23n for a discussion of this word. Christ's meaning here would be that it is inevitable that we will make mistakes that slow other people down in their spiritual progress, but that this inevitability does not excuse us.

<sup>836</sup> The better GR MSS have πλὴν οὐαί *plēn ouai* (instead of the οὐαί δε *ouai de* of the TR), which is a stronger form. The AB translates it "woe betide."

<sup>837</sup> Mills ground grain into flour by rolling a large stone wheel—the millstone—over another large, flat stone. Typically the millstone would be moved by hitching an animal to it, hence some MSS have μυλὸς ὄνικος *mulos onikos* mill of an ass.

<sup>838</sup> V. 3a is more likely to belong to the previous saying than to the following one. We must be aware of the consequences of our actions on other people, as those consequences may be serious, indeed.

<sup>839</sup> Better GR MSS omit "against thee." It was likely added by assimilation to v. 4, but there is also the uncomfortable implication that we should rebuke others when we see what appears to be trespasses in their actions, an implication that flies in the face of Jesus' command that we not judge one another.

<sup>840</sup> ἐπιτίμησον *epitimēson* rebuke. The word implies a rebuke that shows "gentleness and meekness, and... love unfeigned."

<sup>841</sup> A proverbial number, not to be taken literally. The sense is "repeatedly."

<sup>842</sup> Some GR MSS omit "in a day," which seems to have been added from earlier in the verse.

<sup>843</sup> The reality of a repentance which has to be repeated more than once over the course of a day is obviously to be doubted—which is, of course, Christ's point.

<sup>844</sup> πρόσθες ἡμῖν πίστιν *prosthes hēmin pistin* lit., add faith to us. Most translators take it in the same sense as the KJV, but it could also mean *Grant us faith in addition to the other things we have*.

<sup>845</sup> JST "sycamore." The sycamine and sycamore trees are actually different, but the same word is used for both in the LXX. Modern translations (EG the NIV, NRSV, AB) generally use *mulberry*.

<sup>846</sup> δοῦλον *doulon* slave.

<sup>847</sup> ποιμαίνοντα *poimainonta* tending sheep. The root meaning of *cattle* is *property* (cf. *chatte*) and, in particular, any kind of livestock. The restriction to bovine livestock postdates the KJV.

down to meat?<sup>849</sup> <sup>8</sup> And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward<sup>850</sup> thou shalt eat and drink? <sup>9</sup> Doth he thank that servant because he did the things that were commanded him? I trow not.<sup>851</sup> <sup>10</sup> So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was<sup>852</sup> our duty to do.<sup>853</sup>

### *Ten Lepers Healed*

<sup>11</sup> And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.<sup>854</sup> <sup>12</sup> And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:<sup>855</sup> <sup>13</sup> And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. <sup>14</sup> And when he saw them,<sup>856</sup> he said unto them, Go shew yourselves unto the priests.<sup>857</sup> And it came to pass, that, as they went, they were cleansed. <sup>15</sup> And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, <sup>16</sup> And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.<sup>858</sup> <sup>17</sup> And Jesus answering said,

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<sup>848</sup> εὐθέως *eutheōs* immediately. The GR word order is rather different than the KJV implies, and the adverb is positioned between *say unto him* and *Go and sit down*, which means it could either be taken with the former (*say to him as soon as he comes in*, so KJV, NIV, NRSV) or with the latter (*sit down at once, sit right down*, so USB, AB). The latter makes for a better contrast with v. 8's *afterward*, so that in both cases the temporal adverb is expressed by the master to the slave.

<sup>849</sup> IE food, a meal.

<sup>850</sup> JST inserts "by and by."

<sup>851</sup> The JST changes "I trow not" (an archaic expression meaning, "I don't think so") to "I say unto you, Nay." This phrase is omitted in the better GR MSS and is likely a marginal comment that made its way into the text.

<sup>852</sup> JST inserts "no more than."

<sup>853</sup> IE by keeping the commandments, we are not earning favor with God; we are merely doing our duty.

<sup>854</sup> JST "Galilee and Samaria." Galilee is the northern region occupied by Israel anciently, west of the Sea of Galilee. Samaria is the hilly territory between Galilee and Judea and corresponds to the territory occupied by Ephraim in the OT. This verse is confusing geographically—Luke portrays Jesus as leaving Galilee and heading towards Jerusalem through Samaria in ch. 9. Either Luke is placing the story here even though it breaks his geographical framework, or he was unclear on the basically east-west nature of the border between Samaria and Galilee. He may have believed that Galilee lay north and west of Samaria, reaching south along the coast all the way to Judea.

<sup>855</sup> The Law required lepers to maintain a distance from people to avoid (spiritual) contagion (Num. 5:2–3, Lev. 13:46).

<sup>856</sup> The JST omits "when he saw them."

<sup>857</sup> Lepers were officially diagnosed by Levitical priests (Lev. 13:49). Note that the ten lepers are not cleansed until after they demonstrate faith in Christ by doing as he says.

<sup>858</sup> We are to understand that the other nine are Jews. Doubtless Luke's motive for placing this story on the border between Galilee and Samaria was to account for this point.

Were there not ten cleansed? but where *are* the nine?<sup>859 18</sup> There are not found that returned to give glory to God, save this stranger.<sup>19</sup> And he said unto him, Arise, go thy way: thy faith hath made thee whole.<sup>860</sup>

*The Second Coming (Matt. 24:23–28, 37–41; JS—M 21–27, 41–45)*

<sup>20</sup> And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,<sup>861</sup> The kingdom of God cometh not with observation.<sup>862 21</sup> Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.<sup>863 22</sup> And he said unto the disciples, The days will come, when ye<sup>864</sup> shall desire to see one of the days of the Son of man, and ye shall not see it.<sup>23</sup> And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.<sup>865 24</sup> For as the lightning, that lighteneth<sup>866</sup> out of the one *part* under

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<sup>859</sup> οὐχὶ οἱ δέκα ἐκαθαρίσθησαν... οἱ δὲ ἐννέα ποῦ... *ouchi hoi deka ekatharisthēsan... hoi de ennea pou* [Were there] not the ten cleansed? The nine, where are they? Both *not* and *where* are placed at emphatic positions, and the two questions form a chiasm: [A] Not [B] the ten [C] were cleansed [B'] the nine [A'] where.

<sup>860</sup> σέσωκέν σε *sesōken se* saved/healed thee. The verb σώζω *sōzō* carries both the meaning of physical cure from disease and spiritual salvation; much of the meaning of Christ's mortal ministry of healing is enriched by this dual meaning. Indeed, this pericope probably better than any other exemplifies the ambiguity. Christ's curing of the physically ill is symbolic of the healing he does of the spiritually ill; the diseases and weaknesses he takes on himself are not merely temporal in nature. Each of us who is touched by the atonement is as much a recipient of a miraculous healing as any of the people mentioned in the Gospel. Here we have a case where ten men were freed from a merely physical ailment, but only one—a despised outsider, recognizing and grateful for the divine intervention in his life—gives humble thanks to Jesus and as a result is truly cured and saved.

<sup>861</sup> Vv. 20 and 21 deal with the coming of God's Kingdom, but the remainder of ch. 17 with the Second Coming. This latter portion has many parallels with Matt. 24 (cf. JS—M); see also 21:5n.

<sup>862</sup> IE unlike the Second Coming, the arrival of God's Kingdom is not an undeniable historical event, neither in Christ's day nor in ours. Nonetheless, the position of this saying next to a series of sayings on the Second Coming do provide a link between the two.

<sup>863</sup> JST "the kingdom of God has already come unto you." This settles a long-standing debate as to whether "within" (GR ἐντός *entos*) should be taken as *among you [as an organization]*, *in your grasp*, or *inside of you [as an inward, invisible power]*.

<sup>864</sup> JST "they" (and again later in the verse). This shifts the meaning in a subtle fashion. Other clues in the NT imply that first century Christians expected to live to see the Second Coming, just as was the case for the first generation of the modern Church. Here the JST changes the text to remove the implication that the early Christians should do so. Note that this change makes the transition to the next verse more awkward.

<sup>865</sup> For those who play the game of looking for Signs of the Times, current events always manage to match—the recent fears of Y2K problems triggering the end of the world illustrate this. Christ warns against being so worried about the future that we flit about from one prophet of doom to the next.

<sup>866</sup> JST "light of the morning, that shineth." This changes the verse in a subtle but important fashion. Lightning flashes are unpredictable; one cannot know in advance when to

heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.<sup>867 25</sup> But first must he suffer many things, and be rejected of this generation.<sup>26</sup> And as it was in the days of Noe,<sup>868</sup> so shall it be also in the days of the Son of man.<sup>27</sup> They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.<sup>869 28</sup> Likewise also as it was in the days of Lot;<sup>870</sup> they did eat, they drank, they bought, they sold, they planted, they builded;<sup>29</sup> But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.<sup>30</sup> Even thus shall it be in the day when the Son of man is revealed.<sup>31</sup> In that day, he<sup>871</sup> which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.<sup>872 32</sup> Remember Lot's wife.<sup>873 33</sup> Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.<sup>34</sup> I tell you, in that night there shall be two *men*<sup>874</sup> in one bed; the one shall be taken, and the other shall be left.<sup>35</sup> Two *women*<sup>875</sup> shall be grinding together; the one shall be taken, and the other left.<sup>36</sup> Two *men*<sup>876</sup> shall be in the field; the one shall be taken, and the other left.<sup>37</sup> And they answered and

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expect one. Sunrise, however, is regular and easily predicted. It is likely that the implication that the timing of the Second Coming could be readily predicted is not intended.

<sup>867</sup> The phrase “in his day” is bracketed in modern critical editions of the GNT. The MSS evidence is ambiguous as to whether it should be left in or not.

<sup>868</sup> IE Noah.

<sup>869</sup> IE they were taken suddenly, without warning.

<sup>870</sup> Abraham's nephew, who settled in the fertile region of the Cities of the Plain. The story of Sodom and Gomorrah's destruction is found in Gen. 19.

<sup>871</sup> JST “the disciple.”

<sup>872</sup> The Day of the Lord is not a singular event. Sacred history is full of instances when God has visited destruction on his people because of their departure from his ways; such occasions are all treated as “the day of the Lord” in the Scripture. The Nephites would experience one of the most unforgettable instances of the day of the Lord at the time of the Crucifixion, as did the Jews during the course of the disastrous war against Rome in AD 66–70. Christ's warnings need to be taken as referring *both* to the imminent destruction of Jerusalem and to the future destruction throughout all the world at the time of the Second Coming. The advice in v. 31 is appropriate for the former but hard to imagine in the case of the latter: when the entire world is being destroyed, where can one physically flee to find safety? The truest preparation for the Second Coming is inward, not outward. Still, Christ's advice to place physical (and spiritual) safety above material possessions is always germane; think of modern safety lectures on airlines.

<sup>873</sup> Lot's wife looked behind to Sodom and Gomorrah as Lot's family fled and was turned into a pillar of salt (Gen. 19:26). One cannot flee evil and then look back on it longingly.

<sup>874</sup> JST omits “men.”

<sup>875</sup> JST omits “women.”

<sup>876</sup> JST omits “men.” Note that this change and the previous two are all removals of italicized words. The KJV uses italics to indicate words not explicitly in the GR but required by English grammar. In this case, GR has a masculine and feminine form of the words translated as *the one* and *the other*. The GR of vv. 34–36 has ὁ εἷς, ὁ ἕτερος *ho heis, ho heteros* (masculine), ἡ μία, ἡ ἕτερα *hē mia, hē hetera* (feminine), and ὁ εἷς, ὁ ἕτερος *ho heis, ho heteros* (masculine), respectively, and so the translation chosen by the KJV is appropriate. (V. 36 is



said unto him, Where, Lord?<sup>877</sup> And he said unto them, Wheresoever the body *is*, thither will the eagles<sup>878</sup> be gathered together.<sup>879</sup>

## Chapter 18

### *The Parable of the Unjust Judge*

<sup>1</sup> And he spake a parable<sup>880</sup> unto them *to this end*, that men ought always to pray, and not to faint; <sup>2</sup> Saying, There was in a city a judge, which feared not God,<sup>881</sup> neither regarded man: <sup>3</sup>

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actually omitted in the better GR MSS, likely being added from the parallel in Matt. 24:40. The fact that v. 36 is missing in some MSS is noted in the 1611 KJV. Some MSS omit v. 35 through homoeoteleuton—similar word endings prompting the accidental omission of the text between.) At the time Joseph Smith was working on the JST, he had not yet made formal study of Greek and was likely unaware of this. As this was but a minor change not involving any significant theological point, he was doubtless permitted to make it without his being aware that it was unnecessary for v. 35, at least. V. 34 is more problematic. Like most Indo-European languages, GR uses the grammatical masculine plural for mixed groups of men and women. It has been argued that GR would require the construction found in v. 34 for the situation of a man and woman in bed, but other exegetes deny this.

<sup>877</sup> The JST adds “shall they be taken,” clarifying the disciples’ question.

<sup>878</sup> ἀετοὶ *aetoi* eagles, vultures. We are to think of vultures (or possibly eagles—the word could be used for both, they are difficult to distinguish in flight, and eagles are known to scavenge other animals’ kills) circling carrion. The allusion to the eagles carried as standards by the Roman army is doubtless deliberate. Luke’s original audience would have had vivid memories of Roman armies surrounding and pecking away at what they felt to be the corpse of spiritually dead Judaism.

<sup>879</sup> The JST changes the last part of v. 37 to, “And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. [38] This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. [39] For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. [40] And there shall be no unclean thing; for the earth becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.” This gives the saying a second meaning applying to the last days—the gathering into one of God’s people.

<sup>880</sup> Like the Parable of the Unjust Steward in ch. 16, the Parable of the Unjust Judge that follows here is disquieting for the Christian, as it uses an unrighteous human to exemplify God’s righteousness. And like the Parable of the Unjust Steward, there is some doubt as to where the parable proper ends and the commentary on it begins.

<sup>881</sup> “To fear God” is a Semitism, common in the OT, referring to standing in awe of God and being aware that God is neither at our command nor under our control. In this case, the unjust judge doesn’t worry about being opposed to God.

And there was a widow in that city;<sup>882</sup> and she came unto him, saying, Avenge me of mine adversary.<sup>4</sup> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;<sup>5</sup> Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.<sup>883 6</sup> And the Lord said, Hear what the unjust judge saith.<sup>7</sup> And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?<sup>884 8</sup> I tell you that<sup>885</sup> he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

### *The Parable of the Pharisee and the Publican*

<sup>9</sup> And he spake this parable unto certain<sup>886</sup> which trusted in themselves that they were righteous, and despised others.<sup>887 10</sup> Two men went up into the temple to pray; the one a Pharisee, and the other a publican.<sup>11</sup> The Pharisee stood and prayed thus with himself,<sup>888</sup> God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.<sup>889 12</sup> I fast twice in the week, I give tithes of all that I possess.<sup>890 13</sup> And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.<sup>14</sup> I tell you, this man went down to his house justified

<sup>882</sup> Luke's concern for social justice is visible even here; widows—women without an adult male protector—had a notoriously difficult position in ancient Israel, and judges were particularly charged to care for their welfare. At the same time, Luke uses this parable to illustrate God's concern for ultimate justice and God's care for his people.

<sup>883</sup> ὑπωπιάζειν *hupōpiazē* lit. hit [me] under the eye, give [me] a black eye, a term borrowed from boxing. It may here carry the meaning of *besmirch [my] character* or (as in the KJV) *wear [me] out*.

<sup>884</sup> JST “men.” This does not change the mysterious nature of the end of the verse. It has been traditionally taken as meaning *although he is slow in dealing with them*, which is an unexpected meaning of the verb μακροθυμεῖ *makrothumei* be patient. The JST takes it as meaning *although he is patient with [other] men, [namely, their enemies]*. One common approach is to take this, in the absence of punctuation in the original GR, as a separate rhetorical question, along the lines of *Will he delay [in dealing with] them?* (EG the AB, NRSV). Note that the JST here resolves this problem but makes the transition to the next verse more awkward, requiring another change there.

<sup>885</sup> JST inserts “he will come and when he does come.”

<sup>886</sup> πρὸς τινὰς *pros tinas*, which might also be translated *against some*.

<sup>887</sup> Note that like the Parable of the Unjust Steward, this parable is also about prayer. The attention to prayer from man to God is typical of Luke.

<sup>888</sup> σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο *statheis pros heauton tauta prosēucheto* lit. standing by/towards/regarding himself prayed. The prepositional phrase being between the two verb forms could be taken with the former (*standing by himself*, so NRSV) or with the latter, either as *prayed to himself* (so KJV) or *prayed about himself* (AB, NIV).

<sup>889</sup> One cannot help but compare the Zoramites' prayer in Alma 31:15–18. While we should be aware that if our lives are comfortable, it is God's grace and love that make them so, we are never allowed to feel superior to those whom God has not chosen so to bless.

<sup>890</sup> The Law of Moses did not require tithing all one's possessions (see Deut. 14:22–27), nor fasting except on particularly important holy days. The Pharisee has “gone the extra” mile in acquiring demonstrable righteousness.

rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.<sup>891</sup>

*Little Children Blessed (Matt. 19:13–15, Mark 10:13–16)*

<sup>15</sup> And they brought unto him also infants,<sup>892</sup> that he would touch them: but when *his* disciples saw *it*, they rebuked them. <sup>16</sup> But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. <sup>17</sup> Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

*The Rich Ruler (Matt. 19:16–30, Mark 10:17–31)*

<sup>18</sup> And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? <sup>19</sup> And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.<sup>893</sup> <sup>20</sup> Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. <sup>21</sup> And he said, All these have I kept from my youth up.<sup>894</sup> <sup>22</sup> Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. <sup>23</sup> And when he heard this, he was very sorrowful: for he was very rich. <sup>24</sup> And when Jesus saw that he was very sorrowful,<sup>895</sup> he said, How hardly shall they that have riches enter into the kingdom of God!<sup>896</sup> <sup>25</sup> For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.<sup>897</sup> <sup>26</sup> And they that heard *it*

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<sup>891</sup> This is the end of the travel section in Luke that lacks parallels in Mark (v. 9:51).

<sup>892</sup> βρέφη *brephe* babies. Matthew and Mark have παιδία *paidia* (children) in their parallel passages (Matt. 19:13–15, Mk. 10:13–16).

<sup>893</sup> Christ's statement here has caused consternation to centuries of Christian who see him as God Incarnate. It should probably be taken as his deflecting attention from the human Jesus of Nazareth to the Father who sent him. It would be expecting too much of Christ's interlocutor to be aware of the nuances of later Christology.

<sup>894</sup> G.B. Caird puts it nicely: "He supposed that entry into the kingdom was by competitive examination: he had passed Elementary Religion to his own satisfaction and, as he believed, to the satisfaction of his Examiner; now he wished to attempt Advanced Religion." (*Saint Luke*, pp. 204–205).

<sup>895</sup> The words περίλυπον γένόμενον *perilupon genomenon* (lit. becoming very sad) are bracketed in the UBS text; the MSS evidence for and against them is almost evenly balanced.

<sup>896</sup> IE *how hard will it be for those with riches to enter the kingdom of God*. The KJV is a rather literal translation that makes better GR than English.

<sup>897</sup> Various attempts have been made to soften the apparent meaning of this verse, that it is flatly impossible for the rich to be saved. One of the two main attempts centers on postulating a small gate in the walls of Jerusalem called the "Needle's Eye" through which a camel could enter only after being unladen. Hence the rich could enter God's kingdom after giving generously to others. Not only is this interpretation not found in antiquity, but there is no archaeological or literary evidence in favor of the existence of such a gate in the first century. Nor does it solve the problem: The rich can be saved only after they cease to be rich. The other main theory is that the GR word κάμηλον *kamēlon* (camel) is an error for κάμιλον *kamilon*

said, Who then can be saved? <sup>27</sup> And<sup>898</sup> he said, The things which are impossible with men are possible with God. <sup>28</sup> Then Peter said, Lo, we have left all, and followed thee. <sup>29</sup> And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, <sup>30</sup> Who shall not receive manifold more<sup>899</sup> in this present time, and in the world to come life everlasting.

*The Third Prediction of the Passion (Matt. 20:17–19, Mark 10:32–34)*

<sup>31</sup> Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. <sup>32</sup> For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: <sup>33</sup> And they shall scourge *him*, and put him to death: and the third day he shall rise again. <sup>34</sup> And they understood none of these things: and this saying was hid from them, neither knew<sup>900</sup> they the things which were spoken<sup>901</sup>.

*A Blind Beggar Healed Near Jericho (Matt. 20:29–34, Mark 10:46–52)*

<sup>35</sup> And it came to pass, that as he was come nigh unto Jericho,<sup>902</sup> a certain blind man sat by the way side begging: <sup>36</sup> And hearing the multitude pass by, he asked what it meant. <sup>37</sup> And they told him, that Jesus of Nazareth<sup>903</sup> passeth by. <sup>38</sup> And he cried, saying, Jesus, *thou*<sup>904</sup> Son of David, have mercy on me. <sup>39</sup> And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou*<sup>905</sup> Son of David, have mercy on me. <sup>40</sup> And Jesus

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(rope, hawser). There is scant textual evidence for such a theory, and it would be difficult to explain the presence of *camel* in all three Synoptics if *rope* were intended. The simplest explanation is that Christ is affirming that it is flatly impossible for the rich to be saved; note the changes in the JST to v. 27.

<sup>898</sup> The JST changes this entire verse, “And he said unto them, it is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God that he should enter in.” This solves the dilemma of v. 25 in two says, most notably by indicating that the “rich” are limited to those who *depend* on riches and not merely those who possess them.

<sup>899</sup> πολλαπλασίονα *pollaplasiona* many times as much.

<sup>900</sup> JST “remembered.”

<sup>901</sup> The disciples’ failure to understand Christ’s plain words on occasion is a frequent theme of the Gospels (particularly John). Note that Luke here attributes this to God. No matter how plain the language, we cannot understand the things of God except through the Spirit. Cf. the disciples on the road to Emmaus in ch. 24.

<sup>902</sup> Luke now narrates Jesus’ arrival in the vicinity of Jerusalem after the long trip from Galilee starting in ch. 9.

<sup>903</sup> Ἰησοῦς ὁ Ναζωραῖος *Iēsous ho Nazōraios* Jesus the Nazorean. *Nazorean* is most likely just a variant of the more usual *Nazarene*; the form may have been influenced by Hebrew words such as *nazir* (*consecrated one, nazirite*), or *neser* (*sprout, scion [of David; a messianic title—see Isa. 11:1]*).

<sup>904</sup> JST omits. Note that the word is italicized.

<sup>905</sup> JST omits. Note that the chapter ends with an example of the sort of persistence Christ enjoins at its beginning. This is, of course, an artifact of the later divisions into chapter and verse,

stood, and commanded him to be brought unto him: and when he was come near, he asked him,<sup>41</sup> Saying, What wilt thou that I shall do unto thee? And he said, Lord,<sup>906</sup> that I may receive my sight.<sup>42</sup> And Jesus said unto him, Receive thy sight: thy faith hath saved thee.<sup>907</sup><sup>43</sup> And immediately he received his sight, and followed him, glorifying God: and all the people,<sup>908</sup> when they saw *it*, gave praise unto God.

## Chapter 19

### *Jesus and Zaccaeus*

<sup>1</sup> And *Jesus* entered and passed through Jericho. <sup>2</sup> And, behold, *there was* a man named Zacchæus,<sup>909</sup> which was the<sup>910</sup> chief among the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus who he was; and could not for the press, because he was little of stature. <sup>4</sup> And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*. <sup>5</sup> And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must<sup>911</sup> abide at thy house. <sup>6</sup> And he made haste, and came down, and received him joyfully. <sup>7</sup> And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. <sup>8</sup> And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation,<sup>912</sup> I restore *him* fourfold.<sup>913</sup> <sup>9</sup> And Jesus said unto him, This day is salvation

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and not a deliberate feature intended by Luke. Still, the two passages are close to one another, and Luke may be intending to remind us that we might be discouraged from persisting in asking God for help because of the rebukes of the human beings in our lives.

<sup>906</sup> Κύριε *Kurie* milord, sir, as well as Lord (IE God). One assumes that the blind man meant the former.

<sup>907</sup> With the usual double-meaning of *saved* and *healed* for GR σέσωκεν *sesōken*.

<sup>908</sup> JST “disciples.”

<sup>909</sup> Otherwise unknown. The name *Zacchaeus* is derived from the Hebrew *zakkay*, meaning *clean*.

<sup>910</sup> JST omits, avoiding the implication that Zacchaeus was the chief publican for all Judea. This change is in line with the best GR MSS.

<sup>911</sup> The GR expression δεῖ με *dei me* almost carries a picture of destiny.

<sup>912</sup> JST “unjust means,” softening the picture of Zacchaeus as an actual sinner.

<sup>913</sup> The present tenses in the verbs here could be taken as meaning that Zacchaeus is here pledging himself to such behavior. More likely, it is a description of his customary actions. Despite the fact that he is seen as a “sinner” by his neighbors, he is generous in giving to the poor and scrupulous in obeying the strictures of the Law on returning goods obtained by fraud. (As a supervisory publican, Zacchaeus could easily obtain moneys by fraud on the part of his underlings without his consent.) Note that although Zacchaeus is here bragging about his actions, his bragging is on an entirely different level than that of the Pharisee in the Parable of the Pharisee and the Publican (ch. 18:10–14). There the Pharisee bragged of his actions of personal righteousness which have no real impact on other people and (realistically) do not cost much; here Zacchaeus boasts of his actions which benefit others at genuine cost to himself.

come to this house, forso much as he also is a son of Abraham.<sup>914 10</sup> For the Son of man is come to seek and to save that which was lost.<sup>915</sup>

*The Parable of the Ten Pounds (Matt. 25:14–30)*

<sup>11</sup> And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought<sup>916</sup> that the kingdom of God should immediately appear.<sup>917 12</sup> He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.<sup>918 13</sup> And he called his ten servants, and delivered them ten pounds,<sup>919</sup> and said unto them, Occupy till I come.<sup>14</sup> But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.<sup>920 15</sup> And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.<sup>16</sup> Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.<sup>921 18</sup> And the second came, saying, Lord, thy pound hath gained five pounds.<sup>19</sup> And he said likewise to him, Be thou also over five cities.<sup>20</sup> And another came, saying, Lord, behold, *here is thy pound*, which I have kept laid up in a napkin.<sup>922 21</sup> For I feared thee, because thou art an austere<sup>923</sup> man: thou takest up that thou layedst not down,<sup>924</sup> and reapest

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<sup>914</sup> IE, however much his fellow Jews may have wanted to exclude him, Zacchaeus was still a part of Israel.

<sup>915</sup> An allusion to Ezekiel 34:16.

<sup>916</sup> JST “the Jews taught,” deflecting the misperception from the disciples but also weakening the motivation for the Parable of the Pounds which follows. Given the fact that the disciples had been portrayed in 18:31–34 as not understanding an unambiguous prophecy of the Passion, it would not be surprising if some of them expected God’s kingdom to be ushered in when Jesus reached Jerusalem.

<sup>917</sup> ἀναφαίνεσθαι *anaphainesthai* lit. “to shine forth, to dawn,” a pregnant image.

<sup>918</sup> Roman client kings ruled at the sufferance of the Empire. Depending on their relationship with the Roman authorities, it would not be surprising to have to physically travel to Rome to get their rule confirmed.

<sup>919</sup> The Parable of the Pounds in Luke is clearly related to the Parable of the Talents in Matthew 25:14–30. It cannot be determined at this point whence the differences between the two derive. The most notable difference is the amount of money involved—a pound (of silver or gold) is considerably less than a talent (a unit of weight usually running about 45 pounds or 20 kilograms). The word translated *pounds* here is μνᾶς *mnas*, a Semitic loan word, and refers to a weight of silver or gold equivalent to one sixtieth of a talent. The amount is small and does not represent much of a financial responsibility.

<sup>920</sup> It was a deputation of high-ranking Jews that deprived Herod’s son Archelaus of his rule over Judea. Archelaus had gone to Rome to beg the title of king from Augustus.

<sup>921</sup> The reward is extravagantly greater than the work of the servant would warrant.

<sup>922</sup> σουδαρίω *soudariō* handkerchief, lit. sweat cloth, a Latin loan-word.

<sup>923</sup> αὐστηρὸς *austēros*, the immediate root of the English *austere*. The meaning is *harsh, severe*.

<sup>924</sup> Possibly a proverbial expression.

that<sup>925</sup> thou didst not sow.<sup>22</sup> And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.<sup>23</sup> Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?<sup>926</sup> <sup>24</sup> And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.<sup>25</sup> (And<sup>927</sup> they said unto him, Lord, he hath ten pounds.)<sup>26</sup> For I say unto you, That unto every one which hath<sup>928</sup> shall be given; and from him that hath not, even that he hath<sup>929</sup> shall be taken away from him.<sup>27</sup> But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.<sup>930</sup>

*The Triumphal Entry (Matt. 21:1–11, Mark 11:1–11, John 12:12–19)*

<sup>28</sup> And when he had thus spoken, he went before, ascending up to Jerusalem.<sup>931</sup> <sup>29</sup> And it came to pass, when he was come nigh to Bethphage<sup>932</sup> and Bethany,<sup>933</sup> at the mount called *the mount* of Olives,<sup>934</sup> he sent two of his disciples,<sup>30</sup> Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt<sup>935</sup> tied, whereon yet never man sat: loose

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<sup>925</sup> JST inserts “which,” making the verse less awkward in current English.

<sup>926</sup> IE interest. Strictly speaking, loaning money at interest was against the Law of Moses (Ex. 22:25, Lev. 25:35–38) and is still forbidden among Muslims. A surprising amount of ingenuity has been wasted to get around this awkward limitation. For example, in the Middle Ages the Jews interpreted it to mean that they could not loan money at interest to fellow Jews, allowing them to do considerable business as bankers to the Gentiles, who then came to resent the Jews to whom they owed so much money and finally lashed out in violent bursts of anti-Semitism.

<sup>927</sup> JST omits the entire verse; it is also missing in some GR MSS. The parenthetical remark is awkward and disrupts the narrative. Modern scholars would therefore retain it on the basis of *lectio difficilior*.

<sup>928</sup> JST “occupieth.” This change is made again later in this verse.

<sup>929</sup> JST inserts “received.”

<sup>930</sup> A harsh punishment coming from one who allegorically represents Christ or the Father, but note that it is restricted to those who actively oppose his rule.

<sup>931</sup> Jerusalem is some 1700 feet or 500 meters higher in altitude than Jericho; the fact that Christ ascends there is a of symbolic importance in Luke’s geographical organization of his Gospel.

<sup>932</sup> The exact location of Bethphage is uncertain, but it is usually located just southeast of Bethany along the road to Jericho so that one would encounter Bethphage first. (This location may, however, be influenced by the implication from Mark and Luke that Bethphage was between Bethany and Jericho.) The name appears to be Aramaic for *house of [unripe] figs*.

<sup>933</sup> Bethany (the modern el-‘Azariyeh) is about 1.5 miles (2.7 km) east of Jerusalem on the eastern slopes of the Mount of Olives. The name is usually translated *house of dates* but more likely means something like *house of Ananiah*.

<sup>934</sup> The central height of a small range of hills east of Jerusalem across the Kidron Valley. As the place from which Christ ascended to heaven (Acts 1:9, 12) it has great sacred importance to the Christian.

<sup>935</sup> Luke follows Mark and has only one animal involved, not the two found in Matthew.

him, and bring *him hither*.<sup>936 31</sup> And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.<sup>32</sup> And they that were sent went their way, and found even as he had said unto them.<sup>33</sup> And as they were loosing the colt, the owners<sup>937</sup> thereof said unto them, Why loose ye the colt? <sup>34</sup> And they said, The Lord hath need of him.<sup>35</sup> And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.<sup>36</sup> And as he went, they spread their clothes in the way.<sup>37</sup> And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works<sup>938</sup> that they had seen; <sup>38</sup> Saying,

**Blessed be<sup>939</sup> the King  
that cometh in the name of the Lord:**<sup>940</sup>

peace in heaven,  
and glory in the highest.<sup>941</sup>

<sup>39</sup> And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. <sup>40</sup> And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

<sup>41</sup> And when he was come near, he beheld the city, and wept over it, <sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. <sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, <sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.<sup>942</sup>

*The Cleansing of the Temple (Matt. 21:12–17, Mark 11:15–19, John 2:13–22)*

<sup>45</sup> And he went into the temple, and began to cast out them<sup>943</sup> that sold therein,<sup>944</sup> and them that bought; <sup>46</sup> Saying unto them, It is written, **My house is the house of prayer:**<sup>945</sup> but ye

<sup>936</sup> JST “to me,” removing an archaism.

<sup>937</sup> κύριοι *kurioi* lords. It could be a husband and wife. Luke might intend the contrast between the heavenly Lord who needs the colt and the earthly lords who own it.

<sup>938</sup> δυνάμεων *dunameōn*, usually translated “miracles.”

<sup>939</sup> JST “is,” changing the mood of the verse from an archaic form of the imperative to the indicative.

<sup>940</sup> A paraphrase of Ps. 118:26.

<sup>941</sup> ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις *en ourpanō eirēnē kai doxa en hupsistois* lit. in heaven peace and glory in the heights, a chiasm. It also evokes the angels’ song heralding Christ’s birth in 2:24.

<sup>942</sup> IE the time when you were visited.

<sup>943</sup> Jesus is recorded as having cleansed the temple in all four Gospels, but John’s Gospel locates the event at the beginning of his ministry and the synoptics at the end. LDS commentators have generally followed older interpretations that this represents two distinct events in Jesus’ ministry, whereas modern commentators almost universally assume that Jesus did this only once, and that John has transposed the narrative to fit his theological agenda.

<sup>944</sup> The strict requirements of the Law regarding what made animals fit for sacrifice encouraged the trade in appropriate animals within the temple precincts. The practice is not *per se* evil: in the modern Church appropriate temple clothing is provided at a nominal fee within the temple buildings for patrons who do not have their own. The problem was not the practice so



have made it a den of thieves.<sup>47</sup> And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,<sup>48</sup> And could not find what they might do: for all the people were very attentive to hear him.<sup>946</sup>

## Chapter 20

*Jesus' Authority Questioned (Matt. 21:23–27, Mark 11:27–33)*

<sup>1</sup> And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,<sup>2</sup> And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?<sup>3</sup> And he answered and said unto them, I will also ask you one thing; and answer me:<sup>4</sup> The baptism of John, was it from heaven, or of men?<sup>5</sup> And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?<sup>6</sup> But<sup>947</sup> and if we say, Of men; all the people will stone us: for they be<sup>948</sup> persuaded that John was a prophet.<sup>7</sup> And they answered, that they could not tell whence *it was*.<sup>8</sup> And Jesus said unto them, Neither tell I you by what authority I do these things.

*The Parable of the Vineyard and the Tenants (Matt. 21:33–46, Mark 12:1–12)*

<sup>9</sup> Then began he to speak to the people this parable;<sup>949</sup> A certain man planted a vineyard, and let it forth<sup>950</sup> to husbandmen, and went into a far country for a long time.<sup>10</sup> And at the season<sup>951</sup> he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.<sup>11</sup> And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.<sup>12</sup> And again he sent a third: and they wounded him also, and cast *him* out.<sup>13</sup> Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.<sup>14</sup> But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.<sup>15</sup> So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?<sup>16</sup> He

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much as the abuse that had become associated with it. Luke does not mention the money changers, who exchanged secular coins bearing what the Jews considered idolatrous images for coins fit for use in paying money into the temple treasury.

<sup>945</sup> Isa. 56:7.

<sup>946</sup> ἐξεκρέματο αὐτοῦ ἀκούων *exekremato autou akouōn* lit. hung on him, listening. The AB and NIV render it nicely *hung on his words*.

<sup>947</sup> JST omits “but,” making for smoother English.

<sup>948</sup> JST “are,” turning the archaic subjunctive into an indicative.

<sup>949</sup> The Parable of the Wicked Tenants (vv. 9–19) is found in both Mark (12:1–12) and Matthew (21:33–46). Although the three retellings vary in a number of details, it is clear that the same parable is intended in all three cases. A version is also found in the *Gospel of Thomas*, §65. This is one of Christ’s more allegorical parables, with a symbolic representation of actual events.

<sup>950</sup> JST “out.”

<sup>951</sup> JST inserts “of the harvest.” The GR is καιρῷ *kairō* [appropriate] time, season.

shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.<sup>952 17</sup> And he beheld them, and said, What is this then that is written,

**The stone which the builders rejected,  
the same is become the head of the corner?**<sup>953</sup>

<sup>18</sup> Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

*Paying Taxes to Caesar (Matt. 22:15–22, Mark 12:13–17)*

<sup>19</sup> And the chief priests and the scribes the same hour sought to lay hands on him; and<sup>954</sup> they feared the people: for they perceived that he had spoken this parable against them. <sup>20</sup> And they watched *him*, and sent forth spies, which should feign<sup>955</sup> themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.<sup>956 21</sup> And they asked him, saying, Master,<sup>957</sup> we know that thou sayest and teachest rightly, neither acceptest thou the person<sup>958</sup> *of any*, but teachest the way of God truly: <sup>22</sup> Is it lawful for us to give tribute unto Cæsar,<sup>959</sup> or no?<sup>960 23</sup> But he perceived their craftiness, and said unto them, Why tempt<sup>961</sup> ye me? <sup>24</sup> Shew me a penny.<sup>962</sup> Whose image and superscription hath it? They answered and said, Cæsar's.<sup>963 25</sup> And he said unto them, Render therefore unto Cæsar

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<sup>952</sup> μὴ γένοιτο *mē genoito* may it not be!

<sup>953</sup> Ps. 118:22.

<sup>954</sup> JST “but.”

<sup>955</sup> ὑποκρινομένους *hupokrinomenous* pretending. This a verbal form of the noun which gave rise to the English *hypocrite*.

<sup>956</sup> The Romans did not allow the Jews to execute criminals (largely through fear that some Roman would be executed because of an unintended breach of the Jews’ impossibly obtuse Law); to have Jesus killed without incurring Roman anger, the Jewish leaders would need to get the Romans to do it.

<sup>957</sup> διδάσκαλε *didaskale* teacher.

<sup>958</sup> οὐ λαμβάνεις πρόσωπον *ou lambaneis prosōpon* lit. do not receive a face. The meaning is *do not show favor*. The JST has “regardest thou the person.”

<sup>959</sup> IE the Emperor (in this case Tiberius). The first several emperors had been adopted into the Caesarian family but the name eventually became a title (with modern descendants *Kaiser*—the Latin pronunciation spelled in German—and *tsar*). Cf. the opposite career of the title “Christ.”

<sup>960</sup> The intention is that if Christ says that paying taxes to the Emperor is unlawful, he is in open rebellion against the Roman authorities; if he says it is lawful, he loses many of his followers as a Roman collaborationist. Either answer benefits his enemies.

<sup>961</sup> πειράζετε *peirazete* test. This entire phrase is missing from better GR MSS; it has probably been added by assimilation to Matt. 22:18.

<sup>962</sup> δηνάριον *dēnarion* a denarius.

<sup>963</sup> The Emperor’s name and image appeared on all coins, which made it impossible to use them in transactions within the Temple, as containing idolatrous images.

the things which be Cæsar's, and unto God the things which be God's.<sup>964 26</sup> And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

*The Sadducees' Resurrection Paradox (Matt. 22:23–33, Mark 12:18–27)*

<sup>27</sup> Then came to *him* certain of the Sadducees,<sup>965</sup> which deny that there is any resurrection; and they asked him,<sup>28</sup> Saying, Master, Moses wrote unto us, **If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.**<sup>966 29</sup> There were therefore seven brethren: and the first took a wife, and died without children.<sup>30</sup> And the second took her to wife, and he died childless.<sup>31</sup> And the third took her; and in like manner the seven also: and they left no children, and died.<sup>32</sup> Last of all the woman died also.<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife.<sup>967 34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage:<sup>968 35</sup> But they which shall be accounted worthy to obtain that world, and<sup>969</sup> the resurrection from the dead, neither marry, nor are given in marriage:<sup>970 36</sup> Neither can they

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<sup>964</sup> Christ has avoided their trap but also instructed the Christian in the need to honor and respect secular authority. Even so, this answer would anger hard-line Jewish nationalists.

<sup>965</sup> This is the only mention in Luke of the Sadducees, one of the three major sects of first century Judaism (the populist Pharisees—from whom modern Judaism descends—and ascetic Essenes were the other two). The word *Sadducee* is believed to derive from *Zadok*, the name of Solomon's High Priest. They were the priestly aristocracy of Jerusalem, sophisticated and proud. Because of their wealth they were among the most thoroughly Hellenized and Romanized of the Jews. They rejected the authority of any writings other than the Law itself and refused to accept any doctrine not clearly stated therein, hence their disbelief in the resurrection.

<sup>966</sup> The so-called levirate law, from the Latin word for *brother-in-law*. The statement is a paraphrase of Deut 25:5. Levirate marriages are occasionally mentioned in the OT, such as in Genesis 38 and Ruth 4, but there is not enough information to determine in detail how they actually worked. The purpose of levirate marriages was to prevent a family from dying out altogether. In the modern Church, a similar institution existed in vague form in the early days of plural marriage, such as when Joseph Smith's plural wives were remarried after his martyrdom, mostly by Brigham Young and Heber C. Kimball.

<sup>967</sup> Technically, if we understand levirate marriages correctly today, she would have been the first man's wife (the others marrying her only as his proxy), but the Sadducees gloss over this to make their attack on the whole notion of the resurrection. Their point is that if there *is* a resurrection, unpleasant paradoxes like the one they present will arise. Since God must obviously avoid paradoxes, there must therefore be no resurrection. No materials on Sadduceeism by Sadducees themselves have survived; it would be interesting to know if this puzzle was a standard part of anti-Pharisee rhetoric among the Sadducees.

<sup>968</sup> γαμοῦσιν καὶ γαμίσκονται *gamousin kai gamiskontai* marry and are married. The former form is used of men and the latter of women.

<sup>969</sup> JST "through," which makes for interesting theology.

<sup>970</sup> Christ's answer is difficult for LDS, believing as we do in the institution of eternal marriage. His words are generally explained as pertaining to marriages entered into for time only, or to marriages conducted without the proper authority. It is also tempting to speculate that his actual answer may have been misunderstood within the early Church and transmitted incorrectly, but there is no textual basis for this sort of speculation, and the same answer to the

die any more: for they are equal unto the angels;<sup>971</sup> and are the children of God,<sup>972</sup> being the children of the resurrection.<sup>37</sup> Now that the dead are raised, even Moses shewed<sup>973</sup> at the bush, when he calleth the Lord **the God of Abraham, and the God of Isaac, and the God of Jacob.**<sup>974</sup> <sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him.<sup>975</sup>

*David's Son (Matt. 22:41–46, Mark 12:35–37)*

<sup>39</sup> Then certain of the scribes answering said, Master, thou hast well said. <sup>40</sup> And after that they durst not ask him any *question at all.* <sup>41</sup> And he said unto them, How say they that Christ is David's son? <sup>42</sup> And David himself saith in the book of Psalms,<sup>976</sup>

**The LORD<sup>977</sup> said unto my Lord,**

**Sit thou on my right hand,**

<sup>43</sup> **Till I make thine enemies thy footstool.**<sup>978</sup>

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same puzzle is found in all three Synoptics. Nor is Christ's answer changed in the JST. On the whole, this is a problem without an entirely satisfactory resolution as yet.

<sup>971</sup> This part of Christ's answer would not have impressed the Sadducees, who did not believe in angels as supernatural beings, either (see Acts 23:8).

<sup>972</sup> υἱοί θεοῦ *huioi theou* sons of God, although the phrase could be used of a mixed group of men and women. IE they are members of God's heavenly court (v. Job 1:6).

<sup>973</sup> Pronounced like *showed*.

<sup>974</sup> Ex. 3:6.

<sup>975</sup> This final phrase is unique to Luke and probably derived from *4 Macc. 7:19*, found in some versions of the Apocrypha.

<sup>976</sup> Not all of the Psalms are formally attributed to David and, indeed, many of them are attributed to other authors. Colloquially, all the Psalms are generally spoken of as if written by David. It happens, however, that the Psalm Jesus quotes here *is* one with a formal superscription attributing it to David.

<sup>977</sup> The KJV uses small capitals for "Lord" and "God" in the OT to indicate places where the Hebrew original has the unutterable Name of God (יהוה YHWH), the Tetragrammaton (GR for *four letters*), rendered in older English traditions as *Jehovah* after an incorrect Latin transliteration. (The Jews refused to pronounce God's name altogether for fear of using it in vain, and so the correct pronunciation has been lost. Modern scholars feel that it was probably pronounced something like *yahweh* or *yahveh* and generally transliterate it as YHWH or YHVH. When vowel points were added to the text, the vowels of the word *adonai*, which means *lord*, were added to the Tetragrammaton, because that was the word actually spoken when the text was read aloud.) Although the GR here is κύριος *kurios* lord, the KJV translators have used small capitals here to maintain the distinction between God and the earthly lord to whom he speaks here. The Jews of Christ's day accepted this verse as being YHWH speaking to the Messiah. Since all Christians believe that Jesus was the Messiah, this verse can be confusing to LDS who believe that YHWH is also the pre-existent Jesus. One must bear in mind, however, that the OT authors do not use YHWH consistently to refer to God the Son as distinct from God the Father. The same is true of the modern Church, where prior to the doctrinal exposition on the Father and the Son promulgated by the First Presidency in 1916, "Jehovah" was generally used by Church leaders to refer to the Father and not the Son. See, for example, D&C 109 which is a prayer to the Father but occasionally addresses him as "Jehovah" (D&C 109:34, 42, 56).

<sup>978</sup> Ps. 110:1.

<sup>44</sup> David therefore calleth him Lord, how is he then his son?<sup>979</sup>

*The Scribes Denounced (Matt. 23:1–36, Mark 12:38–40, cf. Luke 11:37–54)*

<sup>45</sup> Then in the audience<sup>980</sup> of all the people he said unto his disciples, <sup>46</sup> Beware of the scribes, which desire to walk in long robes,<sup>981</sup> and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; <sup>47</sup> Which devour widows' houses, and for a shew<sup>982</sup> make long prayers: the same shall receive greater damnation.<sup>983</sup>

## Chapter 21

*The Widow's Mites (Mark 12:41–44)*

<sup>1</sup> And he looked up, and saw the rich men casting their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow<sup>984</sup> casting in thither two mites.<sup>985</sup> <sup>3</sup> And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: <sup>4</sup> For all these have of their abundance cast in unto the offerings of God: but she of her penury<sup>986</sup> hath cast in all the living that she had.

*The Destruction of the Temple Foretold (Matt. 24:1–2, Mark 13:1–2, JS—M 1–2)*

<sup>5</sup> And as some spake of the temple, how it was adorned with goodly stones and gifts,<sup>987</sup> he said,<sup>988</sup> <sup>6</sup> As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

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<sup>979</sup> This entire pericope creates problems for Christians, who believe that Jesus *was* a descendant (son) of David. Many commentators resolve the problem by assuming that Christ here is asserting that the Messiah is, in reality, more than just a descendant of David. Perhaps Christ's use of "the son of man" to refer to himself offers an implicit contrast to the "son of David," saying that he is a universal and not merely Jewish Messiah.

<sup>980</sup> IE hearing.

<sup>981</sup> Lawyers and officers would wear unusually voluminous robes to emphasize their station.

<sup>982</sup> προφάσει *prophasei* for appearance' sake.

<sup>983</sup> κρίμα *krima* judgment, condemnation.

<sup>984</sup> The chapter break obscures the connection between the story of this widow and the complaint ending chapter 20 of the scribes "Which devour widows' houses, and for a shew make long prayers." That the poor widow here is willing to donate her all to God is admirable; that the leaders of the people have let her sink to the point where she only has two mites to her name is scandalous.

<sup>985</sup> λεπτὰ δύο *lepta duo* two lepta. The lepton was the smallest coin in circulation at the time; the modern equivalent would be two pennies. See 12:59n.

<sup>986</sup> ὑστερήματος *husterēmatos* lit. "want," by extension "poverty." The word forms a nice balance with περισσεύοντος *perisseuontos* abundance.

<sup>987</sup> ἀναθήμασιν *anathēmasin* votive offerings. This is a different word from the one translated *gifts* in v. 1 (δῶρα *dōra*). It literally means *that which is handed up* and refers to items

*Signs and Persecutions (Matt. 24:3–14, Mark 13:3–13, JS—M 3–11)*

<sup>7</sup> And they<sup>989</sup> asked him, saying, Master,<sup>990</sup> but when shall these things be? and what sign *will there be*<sup>991</sup> when these things shall come to pass? <sup>8</sup> And he said,<sup>992</sup> Take heed that ye be not deceived:<sup>993</sup> for many shall come in my name, saying, I am *Christ*;<sup>994</sup> and the time<sup>995</sup> draweth near:<sup>996</sup> go ye not therefore after them. <sup>9</sup> But when ye shall hear of wars and commotions,<sup>997</sup> be not terrified:<sup>998</sup> for these things must first come to pass; but the end *is* not by and by.<sup>999 10</sup> Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: <sup>11</sup> And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. <sup>12</sup> But before all these, they shall lay their hands on you, and

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dedicated to a god, usually as the result of taking a vow. It came to mean anything handed over to God, such as a person put into God's hands to destroy, hence modern English *anathema* meaning *someone cursed by ecclesiastical authority, someone or something intensely disliked*.

<sup>988</sup> Here begins Luke's version of the great Eschatological Discourse, which will occupy the remainder of chapter 21 except for the final two verses. This passage is parallel to Matthew 24 and Mark 13, both of which have been altered in the JST to the text of JS—M in the Pearl of Great Price. (See also 17:20–37, where Luke records more material parallel to the Eschatological Discourse.) The JST of Luke version of the Eschatological Discourse contains a relatively large number of changes, but, unlike Matthew and Mark, the text is not altered to correspond exactly to JS—M. *Eschatological* is from the GR ἔσχατα *eschata* last [things]; eschatology is the study of the Last Days. Notwithstanding the discourse's name, the first half (through v. 24) deals with the coming destruction of Jerusalem in AD 70.

<sup>989</sup> JST “the disciples.”

<sup>990</sup> διδάσκαλε *didaskale* teacher.

<sup>991</sup> The italicized phrase is changed to “wilt thou show” in the JST.

<sup>992</sup> The JST inserts, “The time draweth near, and therefore,” omitting “and the time draweth near” from later in the verse.

<sup>993</sup> πλανηθῆτε *planēthēte* [made to] wander astray. The word is the root of the English *planets*, wanderers in the heavens.

<sup>994</sup> Note that *Christ* is in italics as supplied by the translators. This reading is consistent with Matt. 24, but Luke may not have understood it as a prediction of false Messiahs so much as false representatives of the true Christ.

<sup>995</sup> καιρὸς *kairos* due or appropriate time, season.

<sup>996</sup> Scarcely a generation of Christianity—or of Mormonism—has passed without predictions that the Second Coming is truly immanent. Modern LDS need to be wary; just because a prediction is coming from a fellow Saint and has quotes from General Authorities that appear to back it, that does not make it correct.

<sup>997</sup> ἀκαταστασίας *akatastasias* rebellions, insurrections. Lit. *standing-against*s. It may be that “wars and commotions” is a reference to not only the Jewish War of AD 66–70 but also of the “Year of Four Emperors,” AD 68–69, when Nero's assassination triggered the first Roman civil wars since the Battle of Actium in 31 BC.

<sup>998</sup> IE civil disturbances, even those directed against God's people, are not a sign of the failure of God's command of history.

<sup>999</sup> The JST changes “the end *is* not by and by” to “this is not the end.” The GR is οὐκ εὐθέως τὸ τέλος *ouk eutheōs to telos* the end will not immediately [take place].

persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. <sup>13</sup> And<sup>1000</sup> it shall turn to you for a testimony. <sup>14</sup> Settle *it* therefore in your hearts, not to meditate before what ye shall answer: <sup>15</sup> For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.<sup>1001</sup> <sup>16</sup> And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. <sup>17</sup> And ye shall be hated of all *men*<sup>1002</sup> for my name's sake. <sup>18</sup> But there shall not an hair of your head perish. <sup>19</sup> In your patience possess<sup>1003</sup> ye your souls.

*The Destruction of Jerusalem (Matt. 24:15–21, Mark 13:14–19, JS—M 12–32)*

<sup>20</sup> And when ye shall see Jerusalem compassed<sup>1004</sup> with armies,<sup>1005</sup> then know that the desolation thereof is nigh.<sup>1006</sup> <sup>21</sup> Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries<sup>1007</sup> enter thereinto.<sup>1008</sup> <sup>22</sup> For **these be the days of vengeance**,<sup>1009</sup> that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck,<sup>1010</sup> in those days! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be **led away captive into all nations**.<sup>1011</sup> and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.<sup>1012</sup>

*The Coming of the Son of Man (Matt. 24:29–35, Mark 13:24–31, JS—M 33–37)*

<sup>1000</sup> The JST moves this verse to after v. 15.

<sup>1001</sup> ἢ οὐ δύνησονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν *hē ou dunēsontai antistēnai ē anteipein hapantes hoi antikeimenoi humin* which your opponents will not be able to withstand or contradict.

<sup>1002</sup> JST “the world.”

<sup>1003</sup> κτήσασθε *ktēsasthe* win.

<sup>1004</sup> κυκλουμένην *kukloumenēn* encircled. The word is the root of the English *cycle*.

<sup>1005</sup> στρατοπέδων *stratopedōn* lit., camps, but it can be used metaphorically to refer to the armies that inhabit the camps.

<sup>1006</sup> ἤγγικεν *ēngiken* drawn near.

<sup>1007</sup> χώρας *chōrais* rural districts.

<sup>1008</sup> The JST changes “enter thereinto” to “enter into the city,” a clarification. The city in question is doubtless Jerusalem.

<sup>1009</sup> An allusion to Hos. 9:7. Hosea is warning Israel that it has rejected God and his prophet and will pay the price for that rejection.

<sup>1010</sup> ἱεραῖς *hierais* nursing mothers.

<sup>1011</sup> An allusion to Deut. 28:64.

<sup>1012</sup> The JST inserts, “Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming?” This explicitly marks the first part of the Eschatological Discourse as being about the destruction of Jerusalem in AD 70.

<sup>25</sup> And<sup>1013</sup> there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;<sup>1014</sup> <sup>26</sup> Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. <sup>27</sup> And<sup>1015</sup> then shall they see the Son of man coming in a cloud with power and great glory. <sup>28</sup> And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. <sup>29</sup> And he spake to them a parable; Behold the fig tree, and all the trees; <sup>30</sup> When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. <sup>31</sup> So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. <sup>32</sup> Verily I say unto you, This generation<sup>1016</sup> shall not pass away, till all be fulfilled. <sup>33</sup> Heaven and earth shall pass away: but my words shall not pass away.

### *An Exhortation to Watch*

<sup>34</sup> And take heed to yourselves,<sup>1017</sup> lest at any time your hearts be overcharged<sup>1018</sup> with surfeiting,<sup>1019</sup> and drunkenness, and cares of this life, and so that day come upon you unawares.<sup>1020</sup> <sup>35</sup> For as a snare<sup>1021</sup> shall it come on all them that dwell on the face of the whole earth. <sup>36</sup> Watch<sup>1022</sup> ye therefore, and pray always, that ye may be accounted worthy<sup>1023</sup> to escape all these things that shall come to pass, and to stand before the Son of man.<sup>1024</sup> <sup>37</sup> And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is

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<sup>1013</sup> The JST inserts, “he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled,” shifting the narrative back to Christ’s words and explicitly tying it to the Second Coming.

<sup>1014</sup> The JST inserts, “The earth shall also be troubled, and the waters of the great deep;”

<sup>1015</sup> Vv. 27 and 28 are reversed in the JST.

<sup>1016</sup> The JST inserts “the generation when the times of the Gentiles shall be fulfilled,” The naïve implication of the original text is that “this generation” refers to Christ’s listeners and was taken that way by many in the first century church.

<sup>1017</sup> The JST changes the beginning of this verse to “Let my disciples therefore take heed to themselves,” and changes “your” to “their” and “you” to “they” later in the verse. This is tied to the change in v. 32 and explicitly makes the warning pertinent to the last days and not the first century.

<sup>1018</sup> βαρηθῶσιν *barēthōsin* weighed down.

<sup>1019</sup> κραίπαλη *kraipalē* lit., a hangover, hence “drunken dissipation.”

<sup>1020</sup> αἰφνίδιος *aiphnidios* unexpectedly.

<sup>1021</sup> παγίς *pagis* a trap, snare used to trap birds and small animals. The absence of punctuation in the original allows this phrase to be taken either as part of the previous sentence (“come upon you unawares as a snare”) or the next (“As a snare shall it come upon you”). Modern scholars feel that the former is more likely and that the word γὰρ *gar* (for) has been transposed to make this more natural.

<sup>1022</sup> JST “And what I say unto one, I say unto all, Watch”

<sup>1023</sup> κατισχύσητε *katischusēte* triumph, be strong enough.

<sup>1024</sup> The JST adds, “when he shall come clothed in the glory of his Father.”



called *the mount* of<sup>1025</sup> Olives.<sup>38</sup> And all<sup>1026</sup> the people came early in the morning to him in the temple, for to hear him.<sup>1027</sup>

## Chapter 22

*The Plot to Kill Jesus (Matt. 26:1–5, Mark 14:1–2, 10–11, John 11:45–53)*

<sup>1</sup> Now<sup>1028</sup> the feast of unleavened bread drew nigh, which is called the Passover.<sup>1029</sup> <sup>2</sup> And the chief priests and scribes sought how they might kill him; for<sup>1030</sup> they feared the people.

<sup>3</sup> Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.<sup>4</sup> And he went his way, and communed<sup>1031</sup> with the chief priests and captains,<sup>1032</sup> how he might betray him unto them.<sup>5</sup> And they were glad, and covenanted to give him money.<sup>1033</sup> <sup>6</sup> And he promised, and sought<sup>1034</sup> opportunity to betray him unto them in the absence of the multitude.

*The Preparation for the Passover (Matt. 26:17–25, Mark 14:12–21, John 13:21–30)*

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<sup>1025</sup> The JST omits “*the mount* of.” This breaks with the literal GR (which has ἐλαιῶν *elaiōn* of Olives, a single word in the genitive case), but makes for smoother English. A compromise solution using post-1611 punctuation would be to translate the phrase “the mount that is called ‘of Olives.’”

<sup>1026</sup> The JST omits “all,” an obvious hyperbole.

<sup>1027</sup> Eight MSS include here the story of the woman taken in adultery (John 7:53–8:11). The story shows some affinities with Luke’s general style and theology, and some have speculated that it is a genuinely Lucan fragment. This is not terribly likely, however certain it is that the story does not belong in its current location.

<sup>1028</sup> Chapters 22 and 23 contain Luke’s passion narrative. *Passion* derives from the Latin word for *suffering*; the passion narratives are the evangelists’ accounts of the last day of Christ’s life: the Last Supper, suffering in the Garden of Gethsemane, trials, and execution. This is a key part of all of the Gospels and occupies a disproportionate amount of space—here Luke has one-twelfth of his Gospel devoted to the one day. There is also an unusual amount of textual variation here in the various GR MSS.

<sup>1029</sup> It is generally accepted that the feast of Unleavened Bread and Passover were originally two separate festivals celebrated at about the same time. Eventually they became confused and merged. The former is a spring harvest festival, and the latter the great celebration of Israel’s freedom from Egyptian slavery brought about by God’s power.

<sup>1030</sup> JST “but,” which makes for a less awkward text. Luke’s γάρ *gar* (for) implies that they wanted to kill Jesus *because* they feared the people. Elsewhere, Luke explains that they were afraid of public reaction if they attacked Jesus (EG 20:19).

<sup>1031</sup> συνελάλησεν *sunelalēsen* spoke with.

<sup>1032</sup> στρατηγούς *stratēgois* usually translated “generals.” It is the root of the English word *strategy* and related words. Here it refers to the chiefs of the temple guards.

<sup>1033</sup> Although all four evangelists say that Judas betrayed Christ for money, this detail is particularly telling in Luke, who is consistently harsh on those who seek to acquire material wealth.

<sup>1034</sup> ἐζήτει *ezētei* “was seeking” in the imperfect tense, implying continuous or repeated action.

<sup>7</sup> Then came the day of unleavened bread, when the passover must be killed.<sup>1035</sup> <sup>8</sup> And he sent Peter and John<sup>1036</sup>, saying, Go and prepare us the passover,<sup>1037</sup> that we may eat. <sup>9</sup> And they said unto him, Where wilt thou that we prepare? <sup>10</sup> And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. <sup>11</sup> And ye shall say unto the goodman<sup>1038</sup> of the house, The Master<sup>1039</sup> saith unto thee, Where is the guestchamber,<sup>1040</sup> where I shall eat the passover with my disciples? <sup>12</sup> And he shall shew you a large upper room furnished: there make ready. <sup>13</sup> And they went, and found as he had said unto them: and they made ready the passover.

*The Institution of the Sacrament (Matt. 26:26–30, Mark 14:22–26, 1 Cor. 11:23–25)*

<sup>14</sup> And<sup>1041</sup> when the hour was come,<sup>1042</sup> he sat down, and the twelve apostles with him. <sup>15</sup> And he said unto them, With desire I have desired<sup>1043</sup> to eat this passover with you before I suffer: <sup>16</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled<sup>1044</sup> in the kingdom of God. <sup>17</sup> And<sup>1045</sup> he took the cup, and gave thanks, and said, Take this, and divide *it*

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<sup>1035</sup> Luke agrees with the other three evangelists that the Last Supper was held Thursday evening, and that Jesus was executed on Friday. The synoptics all differ from John, however, in that they portray the Last Supper as the actual Passover meal, whereas John portrays it as being eaten the day *before* Passover. Various solutions have been proposed, such as that there were two liturgical calendars in use in first century Palestine, but there is no solid evidence in favor of any of them.

<sup>1036</sup> The two whom Luke shows as leading the Apostles after the Ascension are here shown first acting in the role of servants.

<sup>1037</sup> The Passover meal Peter and John were to prepare was likely not as elaborate as a modern seder. Nonetheless, there was still the lamb to buy and sacrifice, other food to secure, a table to lay out, and so on.

<sup>1038</sup> οἰκοδεσπότη *oikodespotē* lit. housemaster.

<sup>1039</sup> διδάσκαλος *didaskalos* teacher.

<sup>1040</sup> κατάλυμα *kataluma*, the same word used in 2:7 of the place where there was no room for Jesus to be born. This is surely deliberate.

<sup>1041</sup> Luke here records Jesus' institution of what LDS generally call *the* Sacrament, but what other Christians refer to as (the Sacrament of) the Lord's Supper or the Eucharist. Within Christian theology generally, a sacrament is a rite that provides special grace. Within Roman Catholicism, there are seven sacraments: baptism, confirmation, the Eucharist, penance, extreme unction, holy orders, and marriage. Protestants tend to limit the sacraments to those specifically mentioned by Jesus himself in the Gospels, the Eucharist and baptism. The LDS concept which corresponds most closely to the general Christian notion of "sacrament" is that of a priesthood ordinance. Our use of "sacrament" to mean specifically the Eucharist is an influence of the low-church Protestant background of most of the early converts to the Church.

<sup>1042</sup> Sundown on 14 Nisan, the beginning of the Passover proper.

<sup>1043</sup> A Semitism. The AB renders it, "How intensely I have desired..."

<sup>1044</sup> The JST inserts "which is written in the prophets concerning me. Then will I partake with you..."

<sup>1045</sup> There are two main textual variants of vv. 17–20. The longest version is the one translated by the KJV and is generally preferred by modern textual scholars. There are, however,

among yourselves: <sup>18</sup> For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. <sup>20</sup> Likewise also the cup after supper, saying, This cup *is* the new testament<sup>1046</sup> in my blood, which is shed for you.

<sup>21</sup> But, behold, the hand of him that betrayeth me *is* with me on the table. <sup>22</sup> And truly the Son of man goeth, as it was determined:<sup>1047</sup> but woe unto that man by whom he is betrayed! <sup>23</sup> And they began to enquire<sup>1048</sup> among themselves, which of them it was that should do this thing.

### *The Dispute about Greatness*

<sup>24</sup> And there was also a strife<sup>1049</sup> among them, which of them should be accounted the greatest.<sup>1050</sup> <sup>25</sup> And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. <sup>26</sup> But ye *shall not be* so:<sup>1051</sup> but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. <sup>27</sup> For whether *is* greater,<sup>1052</sup> he that sitteth at meat,<sup>1053</sup> or he that serveth? *is not* he that sitteth at meat?<sup>1054</sup> but I am among you as he that serveth. <sup>28</sup> Ye are<sup>1055</sup> they which have continued with me in my temptations<sup>1056</sup>. <sup>29</sup> And I appoint unto you a kingdom, as my Father hath appointed

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some who hold that the shortest variant (which omits the second half of v. 19 and all of v. 20) is to be preferred.

<sup>1046</sup> ἡ ἐκκλησία *hē ekklesiā* lit. covenant.

<sup>1047</sup> ὁρίσμενον *hōrismenon* lit. marked-off, bounded. The word refers to drawing boundaries between plots of land, hence the *horizon* as the boundary between sky and land.

<sup>1048</sup> An archaic spelling for *inquire*.

<sup>1049</sup> φιλονεικία *philoneikia* lit. love-of-strife, contention. Given that the Book of Mormon teaches that Satan is the father of contention (3 Ne. 11:29), this would emphasize that Judas was not the only one of the Twelve still falling prey to temptation.

<sup>1050</sup> None of the other evangelists record an incident like this taking place at the Last Supper. There is a partial parallel in Mark 10:42–45 and Matthew 20:25–28. Either the desire for preeminence was a persistent problem with the original Twelve or Luke has chosen to narrate this dispute here. Perhaps Luke is trying to underscore the pettiness of vying for first place, or perhaps he is trying to portray them as trying to trump each other's protestations of loyalty.

<sup>1051</sup> The JST changes this phrase to "it ought not to be so with you..."

<sup>1052</sup> τίς γὰρ μείζων *tis gar meizōn* which is greater? "Whether" meaning "which [of two]" is an English archaism.

<sup>1053</sup> ὁ ἀνακείμενος *ho anakeimenos* the one lying down, that is, reclining on a couch for a meal. *Meat* meant *food in general* in 17<sup>th</sup> century English.

<sup>1054</sup> The JST changes this phrase to "I am not as he who sitteth at meat."

<sup>1055</sup> ὑμεῖς δὲ ἐστε *humeis de este*. By explicitly including the pronoun—not generally required in Greek—Luke places emphasis on it, either *you are indeed* or *you (and not others) are*.

<sup>1056</sup> πειρασμοῖς *peirasmois* trials. LDS have generally accepted that Christ was capable of sinning during his mortal life and subject to genuine temptation in the sense of enticement to do evil (JC 134). Here, however, he is not referring to temptation in the modern sense but the

unto me;<sup>30</sup> That ye may eat and drink at my table in my kingdom, and sit on<sup>1057</sup> thrones judging the twelve tribes of Israel.

*Peter's Denial Foretold (Matt. 26:31–35, Mark 14:27–31, John 13:36–38)*

<sup>31</sup> And the Lord said,<sup>1058</sup> Simon, Simon, behold, Satan hath desired *to have* you<sup>1059</sup>, that he may sift *you*<sup>1060</sup> as wheat: <sup>32</sup> But I have prayed for thee<sup>1061</sup>, that thy faith fail not: and when thou art converted,<sup>1062</sup> strengthen thy brethren.<sup>33</sup> And he said unto him,<sup>1063</sup> Lord, I am ready to go with thee, both into prison, and to death.<sup>1064</sup> <sup>34</sup> And he said, I tell thee, Peter, the cock shall not crow this day,<sup>1065</sup> before that thou shalt thrice deny that thou knowest me.<sup>1066</sup>

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various trials of his ministry which he had endured and would yet endure, among which would certainly have been the squabbling among the Twelve.

<sup>1057</sup> The JST inserts “twelve,” a harmonization with Matthew.

<sup>1058</sup> “And the Lord said” is omitted by a number of GR MSS. This passage was used anciently as a part of regular public scripture reading; read by itself, without the surrounding chapter, it requires some sort of introductory phrase.

<sup>1059</sup> ὑμᾶς *humas* you (plural). Satan desired not only Peter, but the other Apostles and followers of Christ as well.

<sup>1060</sup> The JST changes this italicized word to “the children of the kingdom...” This is an interesting change. The general interpretation of the received text is that Satan has desired to put the Twelve to the test and try them. Here the implication is that Satan attacks God’s people by attacking the Twelve. Certainly even in the modern Church, some members have trouble coping with the revelation of sin or even weakness on the part of Church leaders, and of course, failures on the part of Church leadership can have a direct impact on their ability to function in their office and the quality of the counsel they give to the members of their flock.

<sup>1061</sup> σοῦ *sou* you (sing.). The change in number is accurately reflected in the KJV.

<sup>1062</sup> ἐπιστρέψας *epistrepsas* lit. having turned back. The exact meaning of the word here is unclear. LDS traditionally have taken it in the sense of “once you have received a testimony, i.e., one borne by the Spirit.” It is more likely that the sense comes from Christ’s prophecy that Peter himself will soon “turn away” from Christ by denying him. Having done so, he will “turn back” and be able to strengthen his brothers and sisters (see JC 599–600). Modern translations tend to favor rendering the participle “turned back,” avoiding the theological implications of “converted.”

<sup>1063</sup> The JST inserts “being aggrieved,...”

<sup>1064</sup> This may be intended as an unconscious prophecy of Peter’s future end. Note, however, that Luke does *not* record Peter’s martyrdom in Acts.

<sup>1065</sup> Mark records the prophecy that Peter will deny Christ thrice before the cock crows twice; Luke implies there will be only one cockcrow. Luke will generally rephrase Marcan material to soften its potentially harsh portrayal of the Twelve in general and Peter in particular.

<sup>1066</sup> It is occasionally suggested in the Church that Christ is not here foretelling, but instructing Peter to deny knowing him and thereby save his own life. While the use of a future as an imperative (as here— με ἀπαρνῆσθαι εἰδέναι *me aparnēsē eidenai* you will deny knowing me) is possible, note that Luke in vv. 61–62, Luke portrays Peter as remembering this statement only *after* he had denied Jesus and then weeping bitterly afterwards. It would appear that whatever Christ and Peter understood from the exchange, Luke believed that it was a prophecy and not a commandment.

*Purse, Bag, and Sword*

<sup>35</sup> And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.<sup>1067</sup> <sup>36</sup> Then said he unto them, But now,<sup>1068</sup> he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.<sup>1069</sup> <sup>37</sup> For I say unto you, that this that is written must yet be accomplished in me, **And he was reckoned among the transgressors:**<sup>1070</sup> for the things concerning me have an end.<sup>38</sup> And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.<sup>1071</sup>

*The Garden Prayer (Matt. 26:36–46, Mark 14:32–42)*

<sup>39</sup> And he came out, and went, as he was wont,<sup>1072</sup> to the mount of Olives; and his disciples also followed him.<sup>40</sup> And when he was at the place, he said unto them, Pray that ye enter not into temptation.<sup>1073</sup> <sup>41</sup> And he was withdrawn from them about a stone's cast,<sup>1074</sup> and kneeled down, and prayed,<sup>42</sup> Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.<sup>43</sup> And<sup>1075</sup> there appeared an angel unto him from

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<sup>1067</sup> Cf. 10:17.

<sup>1068</sup> The JST changes this phrase to “I say unto you again...”

<sup>1069</sup> The “sword” here may be largely metaphorical. Although the disciples should be prepared for physical attacks, the need for the ability to withstand spiritual attacks is greater. The metaphor of spiritual armor is first found in the apocryphal Wisdom of Solomon 5:17–23 and is found both in the NT (Eph. 6:11–17) and D&C 27:15–18. The GR here is actually καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν *kai ho mē echōn pōlēsatō to himation autou kai agorasatō machairan* (let him that has not sell his garment and buy a sword). The object of *has not* is left implicit, but what precisely Luke intended is unclear. It could be alternatively a *purse and scrip* (from the previous clause, so AB), a *sword* (from the end of this clause, so KJV, NRSV, NIV), or even *anything at all*. If this last sense is intended, it would be yet another instance of Luke showing particular concern—although in an unusual fashion—for the poor.

<sup>1070</sup> Isaiah 53:12. This is part of Isaiah’s Fourth Servant Song, and the one of the four with the most obvious application to Christ.

<sup>1071</sup> This is probably meant ironically, IE *that’s more than enough*. Although Luke does not explicitly say so, the disciples appear to have missed Christ’s actual meaning in their zeal to adhere to his literal sense. Note, however, that Luke as a storyteller is foreshadowing the appearance of an armed disciple in vv. 48 and 49.

<sup>1072</sup> JST “accustomed,” removal of a rare archaism.

<sup>1073</sup> προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν *proseuchesthe mē eiselthein eis peirasmon* pray not to enter into a trial/test.

<sup>1074</sup> “A stone’s throw” meaning for a short distance was a colloquial expression long before even Luke’s day.

<sup>1075</sup> Vv. 43 and 44 are missing in a number of key GR MSS and may be a non-Lucan interpolation inserted at this point. Scholars are sharply divided, however, on whether or not they are an original part of Luke’s Gospel. Those who argue for their inclusion suggest that they were omitted by early Christians offended by the idea that Christ ever showed such weakness as he does here. If they are not original to Luke, there is no indication of where they came from or why they were inserted here. On the other hand, the textual witnesses which lack them are

heaven, strengthening him. <sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was <sup>1076</sup> as it were great drops of blood falling down to the ground. <sup>45</sup> And when he rose up from prayer, and was come to his disciples, he found them sleeping for <sup>1077</sup> sorrow, <sup>46</sup> And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. <sup>1078</sup>

*Jesus Betrayed and Arrested (Matt. 26:47–56, Mark 14:43–50, John 18:3–11)*

<sup>47</sup> And while he yet spake, behold a multitude, <sup>1079</sup> and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. <sup>48</sup> But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? <sup>1080</sup> <sup>49</sup> When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

<sup>50</sup> And one of them smote the servant of the high priest, and cut off his right ear. <sup>51</sup> And Jesus answered and said, Suffer ye thus far. <sup>1081</sup> And he touched his ear, and healed him. <sup>52</sup> Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, <sup>1082</sup> with swords and staves? <sup>53</sup> When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. <sup>1083</sup>

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generally considered among the most reliable available, and textual scholars tend to use as a general rule *lectio brevior potior* (Latin for “the shorter reading is stronger”). The bloody sweat is nowhere referred to elsewhere in the NT, but is mentioned in Mosiah 3:7 and D&C 19:18. LDS would therefore accept this detail as historical; however, the issue of *historicity* is separate from the *textual* one. Whether or not these verses are “true,” there is legitimate reason for believing they do not belong where they are.

<sup>1076</sup> The JST changes “his sweat was” to “he sweat...”

<sup>1077</sup> The JST inserts “they were filled with...”

<sup>1078</sup> See v. 40n.

<sup>1079</sup> The literal translation in the KJV softens the impact of Luke’s GR. The AB has, “While Jesus was still speaking, a crowd suddenly appeared...” which emphasizes the abrupt nature of the crowd’s arrival but does not have Luke’s relative brevity (GR ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος *eti autou lalountos idou ochlos* lit. Yet he speaking, behold a crowd).

<sup>1080</sup> *With a kiss* (φιλήματι *philēmati*) is at the emphatic first position in Christ’s question: Is it with a *kiss* that you betray the Son of Man? This stresses the horror of Judas’ action, which is further emphasized in Greek by the fact that the word used for *kiss* (φιλήμα *philēma*) is closely related to the verb *to love* (φιλέω *phileō*), which is the root of such English words as *philosophy* (love of wisdom) and *hemophilia* (blood-love). Luke has already underscored Judas’ role by placing him at the head of the crowd (instead of just among it, as in Mark) and explicitly identifying him as one of the Twelve.

<sup>1081</sup> GR ἐὰντε ἕως τούτου *eate eōs toutou* let it be, up to this. The meaning is unclear. It may be something like, “Let events take their own course.” Alternatively, it may mean, “Let the resistance to my arrest go no further.”

<sup>1082</sup> ληστὴν *lēstēn* robber, or possibly revolutionary.

<sup>1083</sup> The symbolic use of light/darkness to represent good/evil is more typical of John than Luke, but there is no reason to doubt the authorship of this verse. Evil has chosen to strike not

*Peter's Denials (Matt. 26:57–58, 69–75, Mark 14:53–54, 66–72, John 18:12–18, 25–27)*

<sup>54</sup> Then took<sup>1084</sup> they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. <sup>55</sup> And when they had kindled a fire in the midst of the hall,<sup>1085</sup> and were set down together, Peter sat down among them. <sup>56</sup> But a certain maid beheld him as he sat by the fire,<sup>1086</sup> and earnestly looked upon him, and said, This man was also with him. <sup>57</sup> And he denied him, saying, Woman, I know him not. <sup>58</sup> And after a little while another saw him, and said, Thou<sup>1087</sup> art also of them. And Peter said, Man, I am not. <sup>59</sup> And about the space of one hour after<sup>1088</sup> another confidently affirmed,<sup>1089</sup> saying, Of a truth this *fellow* also was with him: for he is a Galilæan. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. <sup>61</sup> And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow,<sup>1090</sup> thou shalt deny me thrice. <sup>62</sup> And<sup>1091</sup> Peter went out, and wept bitterly.

*Jesus Mocked and Beaten (Matt. 26:67–68, Mark 14:65)*

<sup>63</sup> And the men that held Jesus mocked him, and smote *him*. <sup>64</sup> And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? <sup>65</sup> And many other things blasphemously spake they against him.

*Jesus Before the Sanhedrin (Matt. 26:59–66, Mark 14:55–64, John 18:19–24)*

<sup>66</sup> And<sup>1092</sup> as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council,<sup>1093</sup> saying, <sup>67</sup> Art thou the Christ? tell us.

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only when it is dark, but when Christ is physically weak after the ordeal in the Garden. The darkness is also symbolic of the spiritual state of Christ's enemies.

<sup>1084</sup> συλλαβόντες *sullabontes* grabbed, seized. The AB has *arrested*.

<sup>1085</sup> αὐλῆς *aulēs* courtyard.

<sup>1086</sup> πρὸς τὸ φῶς *pros to phōs* lit. at the light. Given the metaphorical use of *darkness* only three verses earlier, one cannot but wonder if Luke intended something symbolic by this detail.

<sup>1087</sup> καὶ σὺ *kai su* you, too. The explicit use of the pronoun is emphatic: “*You’re one of them, too!*”

<sup>1088</sup> The JST omits “after,” which is awkward here. Modern English would prefer *later*; the GR is διασπάσης ὥσεὶ ὥρας μιᾶς *diastāsēs hōsei hōras mias* about an hour having passed.

<sup>1089</sup> δι᾽ ὀχρίζετε *diischurizeto* insisted.

<sup>1090</sup> A rare English subjunctive, translating a future indicative in GR (φωνῆσαι *phōnēsai*).

<sup>1091</sup> This verse is omitted by some minor GR and Latin MSS but is generally accepted as genuine today. It is identical with Matt. 26:75c.

<sup>1092</sup> Luke's account of Jesus' trial before the Sanhedrin lasts only six verses and is much abbreviated from the account in Mark. Indeed, as portrayed by Luke there is no trial at all but only an interrogation in which Jesus is asked two questions and no witnesses are called. Luke has also followed his usual practice in completely disentangling two stories—Peter's denials and Christ's trial—into separate pericopes and changes Mark's statement that Jesus was interrogated at night to a statement that it was done during the day. There is a temptation to try to determine the legality of the proceedings against Jesus, but the fact of the matter is that despite having a

And he said unto them, If I tell you, ye will not believe:<sup>1094 68</sup> And if I also ask *you*, ye will not answer me, nor let *me* go.<sup>1095 69</sup> Hereafter shall the Son of man sit on the right hand of the power of God.<sup>70</sup> Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.<sup>1096 71</sup> And they said, What need we any further witness? for we ourselves have heard of his own mouth.<sup>1097</sup>

## Chapter 23

*Jesus Before Pilate (Matt. 27:1–2, 11–14, Mark 15:1–5, John 18:28–38)*

<sup>1</sup> And the whole multitude of them arose, and led him unto Pilate. <sup>2</sup> And they began to accuse him, saying, We found this *fellow*<sup>1098</sup> perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. <sup>3</sup> And Pilate asked him, saying, Art thou<sup>1099</sup> the King of the Jews? And he answered him and said,<sup>1100</sup> Thou sayest *it*. <sup>4</sup> Then said Pilate to the

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wealth of information on slightly later Jewish legal procedures in the Talmud, whether or not proper first century legal forms were followed is impossible to tell. The ancients lacked our modern concept of the rule of law and might be willing to forego legal niceties to secure what they considered to be justice, the Gospels are vague and contradictory in details, and our information about Jewish and Roman legal forms in Judea in the third decade AD is severely limited.

<sup>1093</sup> συνέδριον *sunedrion* council or possibly council-chamber. The word is the root, via Hebrew, of the English term Sanhedrin, used for the ruling council of the Jews in first century Palestine.

<sup>1094</sup> Christ's accusers are not interested in the truth; they merely want a basis to charge him. For them, assuming the title of Messiah or Christ would be a political statement, a claim to worldly sovereignty.

<sup>1095</sup> The phrase μοι ἢ ἀπολύσητε *moi ē apolusēte* (me, nor let [me] go) is omitted in many GR MSS. Again, Christ's accusers are not really interested in the answer to the question.

<sup>1096</sup> In both the initial question and Christ's response the pronouns are explicitly (and hence) emphatically present: "You *are*, then, the Son of God?" and "You say that's what *I* am."

<sup>1097</sup> On a literal level, Luke's narrative breaks down here because the brevity of his account: there has been no testimony received (hence "further" testimony would be impossible), and it is difficult to see how Christ's statement can be construed as an admission of what the Sanhedrin would consider to be guilt. Still, the narrative purpose of the verse is clear: Christ's own words convinced the men of the council that he was guilty of blasphemy and deserved execution.

<sup>1098</sup> τοῦτου *touton* lit. this [man], him. Here it is first in the sentence and carries a pejorative sense, hence the italicized word added in the KJV.

<sup>1099</sup> The pronoun is explicitly included in the GR, giving it emphasis: "Are *you* the king of the Jews?" Pilate seems to find Jesus' appearance unimpressive.

<sup>1100</sup> The JST inserts "Yea," This is most likely to be taken as Christ affirming that the accusation is true ("Yes, you are correct in saying that I'm king of the Jews") or perhaps in the sense of "Indeed, that is what you say."



chief priests and to the people, I find no fault in this man.<sup>1101 5</sup> And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry,<sup>1102</sup> beginning from Galilee to this place.<sup>6</sup> When Pilate heard of Galilee, he asked whether the man were a Galilæan. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,<sup>1103</sup> who himself also was at Jerusalem at that time.

### *Jesus Before Herod*

<sup>8</sup> And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season,<sup>1104</sup> because he had heard many things of him; and he hoped to have seen some miracle<sup>1105</sup> done by him. <sup>9</sup> Then he questioned with him in many words; but he answered him nothing.<sup>1106 10</sup> And the chief priests and scribes stood and vehemently accused him.<sup>11</sup> And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

<sup>12</sup> And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.<sup>1107</sup>

### *Jesus Sentenced to Death (Matt. 27:15–26, Mark 15:6–15, John 18:39–19:16)*

<sup>13</sup> And Pilate, when he had called together the chief priests and the rulers and the people,<sup>14</sup> Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I,<sup>1108</sup> having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him: <sup>15</sup> No, nor yet Herod: for I sent you to him;<sup>1109</sup> and, lo, nothing worthy of death is done unto him.<sup>1110 16</sup> I will therefore chastise<sup>1111</sup> him, and release *him*. <sup>17</sup> (For

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<sup>1101</sup> Just as he was vague with exactly what convinced the Sanhedrin that Christ had committed blasphemy and should be executed, so Luke is vague as to precisely why Pilate demurred. It may be that even with his apparent admission of formal guilt in the previous verse (per the JST), Pilate sees Jesus as at most a crank and certainly no threat to Roman rule.

<sup>1102</sup> Ἰουδαίας *Ioudaias* lit. Judea, but here including Galilee, hence the translation chosen by the KJV.

<sup>1103</sup> As usual in the Gospels, this is Herod Antipas, tetrarch of Galilee. Pilate is not acknowledging Herod's authority as superior to his own; he's fobbing off a troublesome case to a neighboring jurisdiction. Only Luke recounts an interrogation of Jesus by Herod.

<sup>1104</sup> JST "time."

<sup>1105</sup> σημεῖον *sēmeion* sign.

<sup>1106</sup> Cf. Christ's willingness to respond to the Sanhedrin and Pilate. Luke recorded Christ's reference to Herod as a "fox" (13:32); he portrays Jesus as demonstrating a unique contempt for Herod but does not explain it.

<sup>1107</sup> IE enemies to one another.

<sup>1108</sup> The pronoun is explicitly present and hence emphasized: "*I* examined him personally (and so did Herod)."

<sup>1109</sup> Better GR MSS have ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς *anepempsen gar auton pros hēmas* for he sent him back to us.

<sup>1110</sup> αὐτῷ *autō* him (in the dative case). Usually the dative indicates the indirect object of the verb, hence the KJV translation "unto him." Here, however, it appears to be a rather rare dative of agency and should be translated "by him."

of necessity he must release one unto them at the feast.)<sup>1112 18</sup> And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas.<sup>1113 19</sup> (Who for a certain sedition made in the city, and for murder, was cast into prison.)<sup>20</sup> Pilate therefore, willing to release Jesus, spake again to them.<sup>21</sup> But they cried, saying, Crucify *him*, crucify him.<sup>22</sup> And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.<sup>23</sup> And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.<sup>24</sup> And Pilate gave sentence that it should be as they required.<sup>1114 25</sup> And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.<sup>26</sup> And as they led him away, they laid hold upon<sup>1115</sup> one Simon, a Cyrenian,<sup>1116</sup> coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

*Jesus is Crucified and Dies (Matt. 27:32–56, Mark 15:21–41, John 19:17–30)*

<sup>27</sup> And there followed him a great company of people, and of women, which also bewailed<sup>1117</sup> and lamented him.<sup>28</sup> But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves,<sup>1118</sup> and for your children.<sup>29</sup> For, behold, the days are

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<sup>1111</sup> παιδεύσας *paideusas* lit. educate (the word is the root of the English “pedagogue”). Here, it should be taken as “teach him a lesson,” that is, “discipline.”

<sup>1112</sup> Verse 17 is omitted in the better GR MSS. Some also locate it after v. 19. It is generally considered to be a gloss based on Matt. 27:15 and Mark 15:6; as omitting the verse leaves unexplained the reason for releasing either Jesus or Barabbas, it would also be omitted as *lectio difficilior*. The custom of releasing a prisoner to the Jews at Passover every year is unattested outside of the Gospels.

<sup>1113</sup> Otherwise unknown. The name is, literally, Aramaic for “son of the father.” That the “son of the father” was released has occasionally given rise to speculation that Jesus (the Son of the Father) himself was not crucified but someone else in his stead. This idea is fueled by the fact that some MSS of Matthew give Barabbas’ personal name as Jesus. Such speculations are very much counter, however, to the Gospel record.

<sup>1114</sup> As Fitzmyer in AB says, “Thus Pontius Pilate, the prefect of Judea, becomes the coward of history.” As always, it is difficult to evaluate moral culpability. On the one hand, Pilate’s primary responsibility was to keep the peace in a volatile and strategic region. Not understanding Jewish law himself, and faced with the possibility of alienating the Jewish leaders and possibly starting a riot, one might argue that Pilate did the right thing in deferring to the Sanhedrin’s (and mob’s) demand. On the other hand, Pilate was willing to subvert justice by sentencing a man he personally found innocent to the painful and humiliating death of crucifixion.

<sup>1115</sup> ἐπιλαβόμενοι *epilabomenoi* grabbed hold of.

<sup>1116</sup> Cyrene was a Greek town on the Mediterranean coast of Africa near the top of the bulge west of Egypt (now part of Lybia). It had a Jewish colony dating from the third century BC. Although Simon himself is otherwise unknown, he is considered a Saint in some branches of Christianity. His feast day is May 12.

<sup>1117</sup> ἐκόπτοντο *ekoptonto* beat upon [their breasts]. The relative pronoun translated *which also* here is feminine plural; it refers only to the women, not the entire crowd.

<sup>1118</sup> μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτὰς κλαίετε *mēklaiete ep’ eme; plēn eph’ heautas klaiete* lit. “weep not for me, but for yourselves weep,” a chiasm.

coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.<sup>30</sup> Then shall they begin to

**say to the mountains,**

**Fall on us;**

**and to the hills,**

**Cover us.**<sup>1119</sup>

<sup>31</sup> For if they do these things in a green<sup>1120</sup> tree, what shall be done in the dry?<sup>1121 32</sup> And there were also two other, malefactors,<sup>1122</sup> led with him to be put to death.<sup>33</sup> And when they were come to the place, which is called Calvary,<sup>1123</sup> there they crucified<sup>1124</sup> him, and the malefactors, one on the right hand, and the other on the left.

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<sup>1119</sup> Hosea 10:8.

<sup>1120</sup> ὑγρῶ *hugrō* lit. damp. Green wood is young, fresh, and moist; it is notoriously difficult to burn. The translation here is correct English but obscures the parallelism.

<sup>1121</sup> The JST changes “dry?” to “dry tree? This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.” Even without this correction, the text clearly refers to the coming destruction of Jerusalem by the Romans, but the overall sense of the parable is uncertain. Is Jesus the green tree? Or is it the Judaism of his day (as contrasted with that a generation later)? Does the “they” refer to the Romans who are nominally executing Jesus and will destroy Jerusalem? Or does it mean God, who allows Jesus to die and will not spare the wicked?

<sup>1122</sup> ἕτεροι κακοῦργοι δύο *heteroi kakourgoi duo* other evil-doers, two [in number]. *Malefactors* is merely the Latin equivalent of κακοῦργοι *kakourgoi* (evil-doer). The phrase is given here as in the better GR MSS, which carries the implication that Jesus was himself an evil-doer; other MSS alter this phrase to ἕτεροι δύο κακοῦργοι *heteroi duo kakourgoi* (others, two [in number], malefactors). As with other anonymous figures in the NT, tradition has assigned them names such as Joathas and Maggattras, Capnatas and Gamatras, Zoatham and Camma, and Dysmas and Gestas.

<sup>1123</sup> κρανίον *kranion* skull (cf. the English word *cranium*). The name *Calvary* comes from the Latin *calvaria* (skull), and is used by the KJV translators as too familiar to abandon. The location of Calvary is not entirely certain, nor the reason why it gained its name. The traditional site has a resemblance to a skull when seen from the correct angle and is plausibly the actual location of the Crucifixion.

<sup>1124</sup> Crucifixion was a horrifying and humiliating form of execution taken over by the Romans from the (Canaanite) Carthaginians and not abolished until the Romans adopted Christianity in the fourth century AD. It was used as an instrument of terror to keep subject populations in control. Thus, after Spartacus’ rebellion, six thousand captured rebels were left crucified along the Appian Way as an example to other slaves. Death could take days; Christ’s death after only six hours was astonishingly quick (hence the persistent accusations that he didn’t actually die on the cross). Extant records do not allow the complete reconstruction of the mechanics of crucifixion as practiced by the Romans, who even themselves considered it barbaric. It is clear that the victim was either tied or nailed to a cross-beam and possibly nailed at the feet as well as the hands. (Scriptures such as 3 Ne. 11:14 indicate that Christ was nailed at both.) The exact medical causes of death upon crucifixion are also uncertain—medical experimentation is obviously out of the question—and probably varied. Some who were only tied to a cross and not nailed doubtless died of exposure or dehydration. Others, who were

<sup>34</sup> Then said Jesus, Father, forgive them; for they know not what they do.<sup>1125</sup> And they parted his raiment, and cast lots.<sup>1126</sup> <sup>35</sup> And the people stood beholding.<sup>1127</sup> And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ,<sup>1128</sup> the chosen of God. <sup>36</sup> And the soldiers also mocked him, coming to him, and offering him vinegar,<sup>1129</sup> <sup>37</sup> And saying, If thou be the king of the Jews, save thyself. <sup>38</sup> And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,<sup>1130</sup> THIS IS THE KING OF THE JEWS.

<sup>39</sup> And one of the malefactors which were hanged<sup>1131</sup> railed on<sup>1132</sup> him, saying, If thou be Christ, save thyself and us. <sup>40</sup> But the other<sup>1133</sup> answering rebuked him, saying, Dost not thou fear

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nailed, would additionally be weakened by the loss of blood and any infections originating at the wounds. It was not unheard of for a crucifixion to take so long that the victim was rescued before dying.

<sup>1125</sup> Verse 34a is, like 22:43–44 both a vexing textual problem and a vexing exegetical one. The textual evidence is in favor of omitting 34a as non-Lucan (at best); although the TCGNT retains it in double brackets as an early interpolation based on legitimate tradition; some scholars argue in favor of its originality. The sentiment, certainly, is one characteristic of Luke. More problematic is the identity of the people for whom Jesus was asking forgiveness: the Roman soldiers who nailed him to the cross? Pilate and the Romans generally? the Jewish leaders? Even LDS authorities are divided on this issue, with perhaps Joseph F. Smith taking the most extreme position in hoping that even Judas was included in this prayer. As Talmage says (JC 655), “Let us not attempt to fix the limits of the Lord’s mercy.” This is one of Christ’s seven “words” (IE sayings) spoken from the cross. It is unique to Luke.

<sup>1126</sup> IE threw dice or the equivalent.

<sup>1127</sup> θεωρῶν *theōrōn* watching.

<sup>1128</sup> JST “the Christ,” a more literal translation of the GR ὁ Χριστὸς *ho Christos*. We do not know precisely when the title “Christ” came to be treated as Jesus’ surname, although the transformation is attested within the NT itself. (The problem is exacerbated by the fact that GR regularly used definite articles with personal names, that is, *the Jesus* instead of just *Jesus*.) Here, however, it is more accurate to assume that Jesus’ opponents at his crucifixion would not be using the title as a name. The NRSV has “the Messiah,” which would be an even better translation in this context.

<sup>1129</sup> ὄξος *oxos* sour wine. Mark and Matthew record Jesus being offered some sort of wine twice; this corresponds to the second offering. The intent of the gesture is not clear. Some critics of Christianity have suggested that the wine was drugged as part of a conspiracy to fake Jesus’ death.

<sup>1130</sup> That the superscription was in Greek, Hebrew, and Latin is likely a gloss obtained from John 19:20. Not only is this detail missing in many important MSS, but those which do have it list the three in different orders.

<sup>1131</sup> JST “crucified with him.” There are occasional assertions by some Christians that Jesus was not crucified, but hung. This change may be intended to undermine the case for such claims. The term “crucifixion,” however, in both Latin and Greek could refer to other than the nailing of a living person to a cross.

<sup>1132</sup> ἐβλασφήμει *eblasphēmei* lit. blasphemed.

<sup>1133</sup> Traditionally, the “good thief” (said to be named Dismas) was believed to be the one crucified on Jesus’ right, a tradition which has a fifty-fifty chance of being correct. The incident

God, seeing thou art in the same condemnation? <sup>41</sup> And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>1134 42</sup> And he said unto Jesus, Lord, <sup>1135</sup> remember me when thou comest into thy kingdom. <sup>43</sup> And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. <sup>1136 44</sup> And it was about the sixth hour, <sup>1137</sup> and there was a darkness over all the earth until the ninth hour. <sup>1138 45</sup> And the sun was darkened, <sup>1139</sup> and the veil of the temple <sup>1140</sup> was rent in the midst. <sup>46</sup> And when Jesus had cried with a loud voice, <sup>1141</sup> he said, Father, into thy hands I commend my spirit: <sup>1142</sup> and having said thus, he gave up the ghost. <sup>1143 47</sup> Now when the

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of the good thief is found only in Luke; it shows Luke's characteristic focus on Jesus' compassion and mercy.

<sup>1134</sup> ἄτοπον *atopon* lit. out of place.

<sup>1135</sup> Better GR MSS have ἔλεγεν, Ἰησοῦ, μνήσθητί μου *elegen, Iesou, mnēsthēti mou* (he said, Jesus, remember me) instead of ἔλεγεν τῷ Ἰησοῦ, μνήσθητί μου κύριε *elegen tō Iēsou, mnēsthēti mou kurie* (he said to Jesus, remember me, sir/lord/Lord). It is generally assumed that the longer reading arose to avoid having someone address Jesus by his personal name alone. If the shorter reading is adopted, it is the one instance in the Gospels where someone does this.

<sup>1136</sup> Assumed by LDS commentators to mean the hereafter in general. Changes of heart can be sudden and thorough, as with Saul on the road to Damascus and Alma the Younger, but most of us take some time to fully change our habits and repent of our sins. Deathbed repentance is both too easily done and too easily dismissed as insincere. Certainly if there was any who could judge the good thief's heart, it was Jesus. We may reasonably infer from Luke that the good thief had, at the least, genuinely started down the path that would bring him complete salvation and hope that he continued the process after he rejoined Christ in the Spirit World.

<sup>1137</sup> IE noon, midday.

<sup>1138</sup> IE mid-afternoon. Modern horological accuracy was impossible in antiquity; we should not hope to pin indications of time in the Gospels down too closely.

<sup>1139</sup> τοῦ ἡλίου ἐκλιπόντος *tou hēliou ekliPontos* the sun being eclipsed, that is, *darkened* (at Passover, the moon would have been full and a solar eclipse impossible—ironically, one possible date for the Crucifixion would have it take place at the time of a lunar eclipse). This is a genitive absolute construction which generally indicates causation (*because the sun was darkened*) or temporal sequence (*once the sun was darkened*). Typically it would be taken with the following clause but could reasonably be taken with the previous one. Most moderns would prefer the latter: *there was a darkness over all the earth because the sun was eclipsed/darkened*.

<sup>1140</sup> There were as many as thirteen veils in Herod's temple, a detail of which Luke was doubtless unaware. Two veils have been suggested as being intended here: the veil separating the holy of holies from the holy place, and the veil separating the holy place from the public areas of the temple. The decision as to which was actually torn is often made on the basis of which provides the more apt symbolism. At the very least, the tearing of clothing was a sign of emotional distress, and the torn veil, like the darkness and other disruptions of nature accompanying the Crucifixion, may be intended to be symbols of the divine pain at Christ's suffering.

<sup>1141</sup> The words of this cry are recorded only in Mark and Matthew.

centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.<sup>1144</sup> <sup>48</sup> And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. <sup>49</sup> And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

*Jesus Buried (Matt. 27:57–61, Mark 15:42–47, John 19:38–42)*

<sup>50</sup> And, behold, *there was*<sup>1145</sup> a man named Joseph,<sup>1146</sup> a counsellor;<sup>1147</sup> *and he was* a good man, and a just.<sup>51</sup> (The same<sup>1148</sup> had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews:<sup>1149</sup> who also himself waited for the kingdom of God.<sup>1150</sup> <sup>52</sup> This *man*<sup>1151</sup> went unto Pilate, and begged the body of Jesus.<sup>53</sup> And he took it down, and wrapped it in linen,<sup>1152</sup> and laid it in a sepulchre<sup>1153</sup> that was hewn in<sup>1154</sup> stone, wherein never

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<sup>1142</sup> Of Christ's Seven Words traditionally uttered on the cross, one is found in Mark and Matthew (and not Luke or John), three only in Luke and three only in John. This is the third unique to Luke.

<sup>1143</sup> ἐξέπνευσεν *exepneusen* lit. breathed out [his last]. The GR corresponds to the Latin *expired*. Both languages as well as Hebrew use the same word for *spirit* and *breath*, hence the KJV translation *gave up the ghost* (*ghost* is synonymous with *spirit* in older varieties of English). There are persistent efforts to diagnose the exact medical cause of Christ's death; such efforts are likely futile given the fact that none of the evangelists was trained in modern medical science and certainly nobody had occasion to perform a formal autopsy. Theologically, LDS understand Christ's death to be voluntary and not enforced upon him, although the GR itself does not require this.

<sup>1144</sup> As is frequently true in the Gospels, the Romans are shown as being more spiritually perceptive than Christ's own people.

<sup>1145</sup> The JST removes the two italicized phrases from this verse, "there was" and "and he was."

<sup>1146</sup> Coincidentally, a man named Joseph was also a key player in Christ's birth. There is no reliable information on Joseph of Arimathæa other than the Gospels' universal agreement that he arranged for Christ's burial. Tradition identifies him as Jesus' uncle. A legend popular in Britain asserts that he was a trader who brought Jesus to Britain for a visit when the latter was a small boy (the source of the beautiful Anglican hymn, *Jerusalem*), and asserts that he eventually returned there bearing the Holy Grail.

<sup>1147</sup> IE a member of the Sanhedrin.

<sup>1148</sup> The JST inserts "day" and removes the parentheses about the phrase. It further changes the italicized "he was" later in the verse to "a man." This accords with the changes in the previous verse.

<sup>1149</sup> Presumably this means it was a town in Judea proper. The exact location of Arimathea is unknown.

<sup>1150</sup> Another echo from the Luke's birth narrative, recalling Simon and Anna.

<sup>1151</sup> The JST changes "This *man*" to "He," which would be an acceptable translation of the GR οὗτος *houtos*.

<sup>1152</sup> The Shroud of Turin is accepted by many as this piece of cloth, Christ's burial shroud. A surprising amount of effort has been expended to prove or disprove this identification. Modern carbon dating indicates that the Shroud originated in the Middle Ages, but assertions

man before was laid.<sup>1155 54</sup> And that day was the preparation,<sup>1156</sup> and the sabbath drew on.<sup>1157 55</sup> And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.<sup>56</sup> And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

## Chapter 24

*The Empty Tomb (Matt. 28:1–10, Mark 16:1–8, John 20:1–10)*

<sup>1</sup> Now<sup>1158</sup> upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.<sup>2</sup> And they found the stone rolled away from the sepulchre.<sup>1159 3</sup> And they entered in, and found not the body of the Lord Jesus.<sup>4</sup> And it came to pass, as<sup>1160</sup> they were much perplexed thereabout, behold,

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have been made that the samples used for the carbon dating were contaminated. The matter may never be resolved until direct revelation can settle it.

<sup>1153</sup> Many sites compete for the honor of being the location of Christ's temporary burial. The so-called Garden Tomb is the most frequently accepted by LDS, including some Presidents of the Church and is considered the most plausible by many non-LDS experts. The other popular candidate lies within the Church of the Holy Sepulcher, controlled with a rare ecumenical cooperation by Roman Catholics and a number of Eastern Orthodox churches. LDS tend to find much of Catholic or Orthodox iconography disquieting, and this may account in part for the preference for the Garden Tomb.

<sup>1154</sup> JST inserts "a."

<sup>1155</sup> A body would typically be left in a tomb long enough to rot, at which point the bones would be removed and the tomb made available for another corpse.

<sup>1156</sup> Either the day before the Sabbath or the day before the Passover. Probably Luke intends the former.

<sup>1157</sup> IE sunset, the beginning of the Jewish Sabbath, was approaching. The GR here is ἐπέφωσκεν *epephōskēn* lit. was dawning or was coming to light, an interesting word to use for sunset.

<sup>1158</sup> Luke's account of the Resurrection occupies all 53 verses of chapter 24 and is second in length only to John's (chapters 20 and 21, totaling 55 verses). Matthew and Mark each have one chapter devoted to the Resurrection, but those chapters are comparatively short: Matthew's is twenty verses and Mark's only eight in its original form. As is true elsewhere in the Gospels, there are numerous differences in detail and in the order of events. This should be no surprise, as the emotional strain of the Crucifixion and Resurrection would not promote the dispassionate keeping of accurate records. Nor should the inconsistencies in the Gospels detract from the central fact of all Christianity that prompted such strong emotions: the empty tomb itself. The JST includes many changes to the resurrection narratives that reconcile many of these differences.

<sup>1159</sup> JST adds, "and two angels standing by it in shining garments." The phrase "behold, two men stood by them in shining garments" is correspondingly deleted from v. 4. The extant text of Luke does not identify them as angels until later in the chapter.

<sup>1160</sup> JST omits "as." This is required by the move of the mention of the angels from v. 4b to v. 2. The corresponding change to the GR would be more extensive than the omission of a

two men stood by them in shining garments: <sup>5</sup> And as they were afraid, and bowed down *their* faces to the earth, they<sup>1161</sup> said unto them, Why seek ye the living among the dead? <sup>6</sup> He is not here, but is risen:<sup>1162</sup> remember how he spake unto you when he was yet in Galilee, <sup>7</sup> Saying, The Son of man must be delivered into the hands of sinful men,<sup>1163</sup> and be crucified, and the third day rise again. <sup>8</sup> And they remembered his words, <sup>9</sup> And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. <sup>10</sup> It was Mary Magdalene, and Joanna, and Mary *the mother* of James,<sup>1164</sup> and other *women that were* with them, which told<sup>1165</sup> these things unto the apostles. <sup>11</sup> And their words seemed to them as idle tales,<sup>1166</sup> and they believed them not. <sup>12</sup> Then<sup>1167</sup> arose Peter, and ran unto the sepulchre; and stooping down,<sup>1168</sup> he beheld the linen clothes laid by themselves, and<sup>1169</sup> departed, wondering in himself at that which was come to pass.

*Jesus Appears on the Road to Emmaus (see Mark 16:12–13)*

<sup>13</sup> And, behold, two of them went that same day to a village called Emmaus,<sup>1170</sup> which was from Jerusalem *about* threescore furlongs.<sup>1171</sup> <sup>14</sup> And they talked together of all these things

single word, as the GR phrase is ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου *en tō aporeisthai autas peri toutou* (lit. in perplexing them about this).

<sup>1161</sup> JST “the angels,” making clearer English. (The GR can take advantage of having gender-specific pronouns to disambiguate “they” and “them.”)

<sup>1162</sup> ἡγέρθη *ēgerthē* he has been raised. The NT is not entirely consistent as to whether Jesus resurrected himself or was resurrected by the Father. The passive here might be taken to indicate that Luke felt it was the latter, particularly since in Acts he generally describes the resurrection thus (EG 3:15, 4:10); but because Luke elsewhere uses the aorist passive with a clearly active or middle sense, translations other than the KJV render the verb *is risen* rather than *has been raised*.

<sup>1163</sup> As it happens, Luke never records a prophecy of the Passion in exactly this form—clearly a slip on the part of our author.

<sup>1164</sup> Μαρία ἡ Ἰακώβου *Maria hē Iakōbou* lit., Mary of James. Conceivably, this could be Mary the wife or sister of James, but *mother* is mostly likely intended. Cf. Mark 15:40 and 16:1. This Mary is otherwise unknown.

<sup>1165</sup> ἔλεγον *elegon* were telling. The imperfect implies they told their story repeatedly.

<sup>1166</sup> λῆρος *lēros* silly talk, nonsense.

<sup>1167</sup> V. 12 is missing from some GR MSS.

<sup>1168</sup> JST changes “stooping down” to “went in, and...” This represents a partial harmonization with John 20:6, although the fact that Peter was accompanied by another disciple is left out.

<sup>1169</sup> JST inserts “he,” clarifying the English.

<sup>1170</sup> The appearance of Jesus to two disciples on the road to Emmaus is found only in Luke. It is alluded to in Mark 16:12–13, part of the so-called “long ending” of Mark which was not a part of the original Gospel and may have been added under influence from Luke’s account here.

<sup>1171</sup> σταδίους ἑξήκοντα *studious hexēkonta* sixty stadia. A *stadion* was a unit of length roughly equal to 607 feet or 185 meters; the race-course at Olympia was exactly one *stadion* in length, hence the English *stadium* for an amphitheater where races or other athletic events are



which had happened.<sup>15</sup> And it came to pass, that, while they communed *together* and reasoned,<sup>1172</sup> Jesus himself drew near, and went with them.<sup>16</sup> But their eyes were holden<sup>1173</sup> that they should not know him.<sup>17</sup> And he said unto them, What manner of communications *are* these<sup>1174</sup> that ye have one to another, as ye walk, and are sad? <sup>18</sup> And the one of them, whose name was Cleopas,<sup>1175</sup> answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? <sup>19</sup> And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: <sup>20</sup> And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.<sup>21</sup> But we trusted<sup>1176</sup> that it had been he which should have redeemed<sup>1177</sup> Israel: and beside all this, to day is the third day since these things were done.<sup>22</sup> Yea, and certain women also of our company made us astonished, which were early at the sepulchre; <sup>23</sup> And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.<sup>24</sup> And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.<sup>25</sup> Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: <sup>26</sup> Ought not Christ<sup>1178</sup> to have suffered<sup>1179</sup> these things, and to enter into his glory?

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held. There are actually two textual variants here (“sixty,” just under seven miles or 11 km, and “one hundred sixty,” about eighteen miles or 30 km) and three sites suggested: one about twenty miles (32 km) from Jerusalem, the modern ‘Amwas; one about three-and-a-half miles (5.6 km) from Jerusalem, the modern Kuloniyeh; and one about seven miles (11 km) from Jerusalem, the modern el-Qubeibeh. The reading of sixty stadia is better attested and makes more sense: 160 stadia is rather more than a person could reasonably walk in one day. If Kuloniyeh is the site of Emmaus, then the 60 stadia must be the round-trip distance to Jerusalem (or else Luke is mistaken as to its distance). el-Qubeibeh best fits Luke’s description but is not known to have existed in the first century. A furlong is an English unit of length defined originally as the length of a furrow in a standard field; it is 660 feet.

<sup>1172</sup> ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν *en tō homilein autous kai suzētein* in their accompanying one another and discussing.

<sup>1173</sup> JST inserts “or covered,” providing a meaning for an obscure word. The GR is ἐκρατοῦντο *ekratounto* restrained.

<sup>1174</sup> τίνες οἱ λόγοι οὗτοι *tines hoi logoi houtoi* what words are these?

<sup>1175</sup> A short form of the name *Kleopatros* (*honored-father*), a name best known to us in the feminine form, *Cleopatra*, borne by seven Macedonian queens of Egypt, including the lover of Julius Caesar and Marc Anthony. This Cleopas is otherwise unknown. One of the Mary’s mentioned in the NT is said to be the wife of a man named Clopas (Jn. 19:5). The two names are etymologically unrelated and so two individuals are likely meant, although that cannot be proven by any means—many of the Jews in Christ’s day had both Jewish/Aramaic and Greek names (EG Saul/Paul). That Cleopas is named and his companion not has given rise to considerable speculation: that Cleopas was related to Luke or perhaps even the evangelist himself, that the unnamed companion was Peter, that the companion was Cleopas’ wife, and so on. One ninth century MS (codex V) identifies the companion as Nathaniel and Cleopas as Jesus’ cousin.

<sup>1176</sup> ἡλπίζομεν *ēlpizomen* were hoping.

<sup>1177</sup> λυτροῦσθαι *lutrousthai* to ransom, pay the ransom for.

<sup>1178</sup> τὸν Χριστὸν *ton Christon* the Messiah/Christ. Greek regularly uses the article with proper nouns, but here *Christ* is probably meant as a title and not a name.

<sup>27</sup> And beginning at Moses and all the prophets,<sup>1180</sup> he expounded unto them in all the scriptures<sup>1181</sup> the things concerning himself. <sup>28</sup> And they drew nigh unto the village, whither they went: and he made as though he would have gone further. <sup>29</sup> But they constrained<sup>1182</sup> him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. <sup>30</sup> And it came to pass, as he sat at meat<sup>1183</sup> with them, he took bread,<sup>1184</sup> and blessed it, and brake,<sup>1185</sup> and gave to them. <sup>31</sup> And their eyes were opened,<sup>1186</sup> and they knew him; and he vanished<sup>1187</sup> out of their sight. <sup>32</sup> And they said one to another, Did not our heart burn<sup>1188</sup> within us, while he talked with us by the way,<sup>1189</sup> and while he opened to us the scriptures? <sup>33</sup> And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, <sup>34</sup> Saying, The Lord is risen<sup>1190</sup> indeed, and hath appeared to Simon. <sup>35</sup> And they told what things *were done*<sup>1191</sup> in the way, and how he was known of them<sup>1192</sup> in breaking of bread.

*Jesus Appears to the Twelve (Matt. 28:16–20, Mark 16:14–18, John 20:19–23, cf. Acts 1:6–8)*

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<sup>1179</sup> To be fair to the disciples, that the Messiah would suffer for the sins of the world was not widely taught within first century Judaism.

<sup>1180</sup> Two of the three divisions into which the Jewish scriptures would eventually be divided.

<sup>1181</sup> Technically, the use of the term “scriptures” in the translation is an anachronism here, as there was no formal Jewish canon as yet. Only later in the first century would the rabbis settle on a formal collection of sacred books, divided into the Law, the Prophets, and the Writings. Still, there is no better translation which is not awkward, and the Gospels illustrate abundantly that there was an informal notion of authoritative, sacred writing found among Christ’s contemporaries. See, for example, earlier in this verse and later in verse 44.

<sup>1182</sup> παρεβιάσαντο *parebiasanto* compelled. The word is rather a strong one, with a literal meaning of *to force [by violence or in a court of law]*.

<sup>1183</sup> κατακλιθῆναι *kataklithēnai* lit. lay down [to eat a meal].

<sup>1184</sup> Acting in the role of the host.

<sup>1185</sup> IE as had been done at the Last Supper (22:19). Presumably we should understand that Cleopas and his companion had been in attendance there.

<sup>1186</sup> This echos 2 Kings 6:17, where Elisha’s servant is shown the supernatural army that guards his master.

<sup>1187</sup> JST “was taken up.” This may be intended to avoid the implication that Jesus’ appearance was like that of a ghost or spirit. The GR is ἄφαντος ἐγένετο *aphantos egeneto* became invisible/unseen.

<sup>1188</sup> The GR MSS and early translations frequently contain other participles than the *burning* (καιομένη *kaiomenē*) translated here. The reading καιομένη *kaiomenē* is the strongest textually, however, and best fits modern LDS understanding of the operation of the Spirit.

<sup>1189</sup> ἐν τῇ ὁδῷ *en tē hodō* in the road.

<sup>1190</sup> ἡγέρθη *ēgerthē* has been raised. This is the passive of a transitive verb. See v. 6n.

<sup>1191</sup> The JST changes the italicized words to “they saw and heard.”

<sup>1192</sup> αὐτοῖς *autois* to them.

<sup>36</sup> And as they thus spake, Jesus himself stood in the midst of them, and saith<sup>1193</sup> unto them, Peace *be* unto you. <sup>37</sup> But they were terrified and affrighted, and supposed that they had seen a spirit.<sup>1194</sup> <sup>38</sup> And he said unto them, Why are ye troubled? and why do thoughts<sup>1195</sup> arise in your hearts? <sup>39</sup> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. <sup>40</sup> And when he had thus spoken, he shewed<sup>1196</sup> them *his* hands and *his* feet. <sup>41</sup> And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?<sup>1197</sup> <sup>42</sup> And they gave him a piece of a broiled<sup>1198</sup> fish, and of an honeycomb.<sup>1199</sup> <sup>43</sup> And he took *it*, and did eat before them. <sup>44</sup> And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms,<sup>1200</sup> concerning me. <sup>45</sup> Then opened he their understanding,<sup>1201</sup> that they might understand the scriptures, <sup>46</sup> And said unto them, Thus it is written, and thus it behoved Christ to suffer,<sup>1202</sup> and to rise from the dead the third day: <sup>47</sup> And that repentance and<sup>1203</sup> remission of sins should be preached in his name among all nations, beginning at Jerusalem.<sup>1204</sup> <sup>48</sup> And ye are witnesses of these things.<sup>1205</sup> <sup>49</sup> And, behold, I send<sup>1206</sup> the promise of my Father upon you: but tarry ye<sup>1207</sup> in the city of Jerusalem, until ye be endued<sup>1208</sup> with power from on high.

<sup>1193</sup> A historical present (rather like the way English speakers narrate the storyline of a play or movie). By using the present tense instead of a past, a sense of immediacy is created. The phrase “and saith unto them, Peace *be* unto you” is missing from some GR MSS.

<sup>1194</sup> We would more likely say “ghost” now. The idiosyncratic MS D has φάντασμα *phantasma* (apparition, phantom).

<sup>1195</sup> διαλογισμοὶ *dialogismoi* thoughts, doubts.

<sup>1196</sup> Pronounced like *showed*.

<sup>1197</sup> βρώσιμον *brōsimon* lit. something edible, that is *food*.

<sup>1198</sup> ὀπτου *optou* broiled, baked, roasted. The root meaning is *to cook by means of dry heat*.

<sup>1199</sup> The honeycomb is omitted in the better GR MSS.

<sup>1200</sup> Note the primitive form of the later Jewish triple division of canon into the Law, the Prophets, and the Writings (of which the psalms are a significant part).

<sup>1201</sup> Either directly by explaining Scripture to them or, more likely, through the supernatural intermediary of the Holy Ghost.

<sup>1202</sup> Better GR MSS have οὕτως γέγραπται παθεῖν τὸν Χριστὸν *houtōs gegraptai pathein ton Christon* thus it is written that Christ would suffer.

<sup>1203</sup> Better GR MSS have here εἰς *eis* lit. into, towards, but here *for the sake of*.

<sup>1204</sup> This geographical motif will be continued by Acts, where the Gospel is first preached in Jerusalem and then spreads onwards, ultimately to Rome.

<sup>1205</sup> Here Christ enjoins upon them the fundamental responsibility of an Apostle.

<sup>1206</sup> ἐγὼ ἀποστέλλω *egō apostellō* I am sending/dispatching. The pronoun is explicitly present, hence emphatic. The verb is the root of the word *apostle* (*one sent, an emissary*). *Behold* is omitted in some GR MSS.

<sup>1207</sup> ὑμεῖς δὲ καθίσατε *humeis de kathisate* as for you [emphatic], stay [lit. sit]. Matthew and John both end their Gospels with appearances of Christ to his disciples in Galilee; this would break Luke’s geographical organization and is omitted by him.

<sup>1208</sup> ἐνδύσηθε *endusēsthe* endowed, lit. dressed. This is a reference to the bestowal of the Holy Ghost in Acts 2. This phrase is echoed frequently in the D&C, particularly during the

*The Ascension (Mark 16:19–20, cf. Acts 1:9–11)*

<sup>50</sup> And he led them out as far as to Bethany, and he lifted up his hands,<sup>1209</sup> and blessed them. <sup>51</sup> And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy: <sup>53</sup> And were continually in the temple,<sup>1210</sup> praising and blessing God. Amen.<sup>1211</sup>

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period when the Kirtland Temple was under construction (D&C 95:8–4, 105:11), which is no coincidence. The outpouring of the Spirit at the dedication of the Kirtland Temple is frequently considered analogous to that at the Day of Pentecost in Acts 2 by LDS writers.

<sup>1209</sup> A typical pose for bestowing a blessing.

<sup>1210</sup> And thus Luke's Gospel ends where it started, in Herod's Temple in Jerusalem.

<sup>1211</sup> *Amen* is missing from better GR MSS. It was probably added as the result of using Luke in liturgical settings. Certainly among the devout of many ages it feels more proper to end a sacred account with an *amen*, but there is no reason to be surprised that Luke might not share that feeling and, in any event, he is only halfway through his narrative. Having finished his recitation of the events of Christ's life, he moves on to the early history of the Primitive Church in Acts.