# Footnotes to the New Testament for Latter-day Saints,

## Volume 1

## The Gospels

Edited by

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# Preface

In the mid-1970's I attended an early morning seminary class in Sycamore, Illinois. I have a vivid recollection of the year we studied the New Testament. We had a cardboard chart with the names of the students down the left margin and the name of each book of the New Testament across the top margin. Whenever we finished reading a book, we got to place a gold star in the accompanying square on the chart. I read the entire New Testament that year and completed my row on the chart, but my comprehension of what I read was very low. There were times when I would read several pages, reading every word, and then look back and realize that I did not have a clue what it was I had just read. I have never forgotten the struggle I faced as a young person in attempting to comprehend the King James Version (KJV) of the Bible.

More recently, I was asked to give a presentation on studying the scriptures as a Relief Society Enrichment class. I made an overhead projection copy of the book of Philemon (which I selected simply because it is so short), and then as I led the class we read and discussed it together, slowly, verse by verse, marking the projected image on the board liberally. Some of the insights we offered were drawn from the Greek text. For instance, in KJV Phil. 1:2 Paul addresses his letter in part "to our beloved Apphia." The Greek reads Ἀπφίᾳ τῃ ἀδελφῃ *Apphia tē adelphē* "to Apphia the sister," showing that this clearly was a woman, and may well have been Philemon's wife. Some of the insights were explanations of the peculiarities of the archaic usage of the KJV. For instance, the word "communication" in verse 6 now means something different than its primary meaning in the early 17th century (a phenomenon known as "linguistic drift"). The word is often used in the KJV with the sense "conduct," although here it probably means either "participation" or "fellowship," depending on how one understands the rest of the verse. We gave background information, such as about Paul's imprisonment, and explanations of cultural matters, such as concerning the institution of slavery at the time. After working our way through the entire book, the sisters in the class felt as though they actually understood every word we had read, so they could fully appreciate in its entirety the message of this letter written by the Apostle Paul.

After teaching that class, I realized that there was a great need for basic information about the Bible in the Church, and a great hunger and desire for that information. I resolved to write a book in an effort to help individuals understand the language of the scriptures they were reading, which has turned into the present volume. I love the footnotes in the Church's 1979 edition of the KJV beginning with the tags IE, OR and GR (or HEB for the Old Testament), but it seemed clear to me that there were too few of them for most readers due to severe space constraints caused by the many other features included in that edition of the Bible. So I began to write my own set of footnotes, focusing in particular on helping the reader comprehend the sometimes difficult language of the KJV.

I did not get very far, however, before I realized that writing such notes was much more difficult and time consuming than it looked at first blush. I knew I would need help. Early in the process I bounced ideas off of Richard Hopkins, an Internet friend who was then active in LDS publishing, to conceptualize the project. I then recruited some Saints whose work on the scriptures I knew and respected to work on the project as well. John H. Jenkins has written the notes on Luke, Acts and Romans, and John A. Tvedtnes has written the notes on the Johannine literature (John, 1-3 John and Revelation).

Along the way there were other members of the team, who had to drop out for various reasons; nevertheless, their contributions were significant and are appreciated. John Gee (who did some preliminary work on James and offered useful comments on the Gospels) and Daniel McKinlay (who did some preliminary work on Galatians, Ephesians and Philippians) of the Institute for the Study and Preservation of Ancient Religious Texts at BYU had to drop out due to the press of other matters, and Marc Schindler unfortunately and untimely passed away after writing some preliminary notes to chapters in 1 and 2 Corinthians. Daniel Hopkins (Richard's son) maintained a website for contributors to the project for a time that was helpful to us.

John Jenkins wrote the chapter on the basics of New Testament textual studies and most of the appendices, although I wrote the appendix on further resources, and Marc and Craig Schindler wrote the primer on early modern English. In the introductions to the biblical

books, the information on key manuscripts was written by John Gee.

Although the Saints are accustomed to doctrinal commentaries, which use the scriptural text as a platform for doctrinal exposition, this book is of a different type altogether. Our focus has been on explicating the language so that the reader can understand it. Although our comments occasionally touch on doctrinal matters, they are not meant to be doctrinally prescriptive.

Much of the need for this book would be obviated if one were simply to read the NT in a good, modern translation. It has been our experience, however, that the vast majority of Latter-day Saints are uncomfortable reading the Bible in any translation other than the KJV. Inasmuch as the Church's commitment to the KJV seems unlikely to abate any time soon, the next best thing is to learn to read the KJV, as archaic as it now is, with full comprehension.

We should also be clear that we have no intention in any way of "replacing" the Church's 1979 edition of the KJV. That edition has many features, such as the Topical Guide, Bible Dictionary, Joseph Smith Translation (JST) and maps that we have no intention of duplicating. This book is meant as a supplement to, not a substitute for, that edition. What this volume will provide is a much expanded set of explanatory notes explaining what is going on in the text, together with some light background commentary. Our aim has been rather pragmatic; we hope to give the Latter-day Saint who wishes to strive for a better understanding the resources to comprehend the words he or she is reading, together with a brief introduction to New Testament scholarship.

For ease of reference we have provided the standard KJV text, with wide margins to allow for personal note taking. Running headers at the top of the page will make it easy to find what one is looking for. The text will be presented in a paragraph format with frequent in-text captions. Quotations from the Old Testament are given in bold type. The main feature of the book is the footnotes presented at the bottom of the page. Where we reference Greek words, we give the text both in a Greek font (usually using the actual form of the word found in the text rather than the lexical or dictionary form) and in an English transliteration. In writing the notes, our aim has always been to read the text and to try to identify where it is difficult to understand, and to help to

resolve those difficulties for the reader.

I intentionally edited the notes with a light hand, so as to allow each contributor room to give full utterance to his distinctive voice. As a result, the reader may notice stylistic differences among the notes accompanying the different books of the New Testament. The notes in some books may be fuller than in others. John Tvedtnes makes more frequent and heavy use of scriptural cross-referencing than the other contributors. This was John's preference, which I respected.

Occasionally, the same or a similar note is used multiple times when the same or similar wording or concept occurs multiple times in the scriptural text. While this might seem redundant to one sitting by the fireplace and reading the text straight through like a novel, to one using the text more as a reference or study aid for particular passages I trust such repetition (which obviates the need for constant flipping of pages back to crossreferenced notes) will be appreciated as a convenience.

The reader may also note occasional differences in positions taken by the different contributors. To one unaccustomed to the ways of scholarship, this may seem unusual, but it is really quite normal. Even faithful, committed LDS scholars sometimes disagree about this or that detail, and the contributors to this volume are no exception. I believe that any such differences of opinion are minor, few, and far between.

The Eighth Article of Faith teaches us that the Bible is the word of God as far as it is translated correctly. It is clear from Joseph Smith's teachings that this includes both the process of turning the Greek into English, and the process of copying the Bible over the centuries. In our day and age, many Latter-day Saints also find that the simple process of understanding the words of the KJV can be a hinderance to learning God's word from it.

While secular scholarship cannot replace divine revelation, it can help illuminate passages and words in the Bible that human hands have darkened, and it can, if guided by the Spirit, help us better understand the word of God as he has preserved it. The principles revelaed in D&C 91 may, we believe, be applied to every arena where human wisdom and divine inspiration are commingled.

The King James Version is one of the high points of English lit-

erature, and a glorious monument of human devotion to God; but it is not perfect, and it is not always easy to understand. Our hope is that our endeavors here can help our fellow Saints understand it better, appreciate it more, and draw closer to their God and their Savior thereby.

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Hoffman Estates, Illinois
January 2007

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# Introduction

The word "Bible" derives from a Greek word meaning *book*. There is, however, a fundamental misconception at work here. Most people today assume that *biblia* is a feminine singular, meaning "the Book," whereas in fact it is a neuter plural, τα βιβλία *ta biblia*, meaning "the Books"; i.e., not a single book but a collection of books. Not only does the Bible constitute a collection, but the books are arranged in a certain way, making it an organized collection of books. Therefore, the Bible is most properly thought of not as a single book, but as a religious library.

The main division in Christian Bibles is between the Old and New Testaments. The word "testament" derives from a Greek word that properly means covenant, and is used in the sense of a record of God's dealings with man. For Latter-day Saints, the title "Old Testament" is a bit of a misnomer, as there has only been one covenant between God and man, which has been renewed at various times throughout human history. Nevertheless, since that is the common terminology in Christian circles, we use it as well, but we must always remain mindful that the expression should not be understood in any sort of a pejorative sense, as if the Old Testament were outdated or no longer constitutes scripture.

The New Testament contains 27 books, organized as follows: First are four examples of a unique literary genre called "Gospels," from Anglo-Saxon god-spell, or the "good news" of Jesus Christ. The first three of these Gospels, Matthew, Mark and Luke, are referred to as the synoptics, from a Greek-derived word meaning "to see together," because they share much material and have an obvious relationship to each other. The Acts of the Apostles, which constitutes a sequel to the Gospel of Luke, is a book of history, dealing primarily with the ministries of Peter and Paul. Next comes a collection of 21 letters. The letters written by Paul come first, in three groups: the letters to congregations, arranged from the longest to the shortest; the letters to individuals (the "pastoral epistles"), similarly ordered; and then Hebrews, which is placed last because of persistent uncertainty as to its actual author. After Paul's letters are letters written by others, the catholic (that is, "universal") epistles.

The final book in the New Testament is the Revelation of John, also known as the Apocalypse (from the Greek word for "revelation").

None of the books of the New Testament was actually written by Jesus. Whereas the books of the Old Testament were written and collected over a great period of time, the books of the New Testament were written during a span of less than a hundred years following the death and resurrection of the Savior. At first, material about Jesus circulated orally, but over time the need to record in writing the deeds and sayings of the Savior became apparent. Collections of writings built up slowly. A particular church may have had one or two letters of Paul and perhaps a Gospel, but over time the churches gathered more material until they had entire collections of such writings. The movement from the scroll form to the codex form of the book allowed such writings to be bound together in a single volume. The rise of heretics with their own sacred books in the second century began to make it imperative to identify a "canon." The word canon derives from a word meaning a reed used for measuring purposes; it came to mean a rule, and then an authoritative collection of texts. Various canon lists circulated, some including books that ultimately did not make the cut, such as the Shepherd of Hermas, and others excluding books that ultimately would make the cut, such as Revelation or the letter of James. Eventually, in AD 367, the canon of 27 books we know today was finally established.

No original manuscript of any New Testament book exists, nor is one likely ever to be found. There are over 5,000 manuscripts containing all or portions of the New Testament in Greek from pre-printing press antiquity. How are we to know which of these manuscripts to follow in any particular case? The immediately succeeding section gives a basic overview of the ways that scholars sort through the many variant readings in the manuscripts to determine the most likely original text. It also gives the uninitiated reader some sense of the limitations of New Testament scholarship.

The books of the New Testament were not originally written in English, which did not yet exist as a language, but in the koine (or common) Greek of the time. The literary quality of the Greek used varies among the books, the most classical being Hebrews and Luke-Acts, and the least classical being Revelation and Mark. Throughout the New Tes-

tament there are expressions colored by the native Aramaic idiom of the writers. Appendix A gives basic information about the Greek language used to compose the New Testament. Our notes make frequent reference to Greek words and expressions in seeking to assist the reader to understand the English text of the KJV.

The common English Bible for Latter-day Saints is the KJV. But the KJV was first published in the early 17th century, so it is understandably archaic and therefore in some measure difficult to comprehend. While many Christians have gone to using other, more modern translations, such as the New International Version, our continuing commitment to the KJV means that we need to make some effort to understand it better. We have provided here two Appendices (B and C) to assist with this aim: first, a general introduction to the KJV, and second, a primer on the early modern (or "Jacobean") English used in that version. We also provide as Appendix D the original introduction to the King James Bible, *The Translators to the Reader*, which provides significant insight into the production of that translation.

In Appendix E, we point the reader to various additional resources that will enrich his or her study of the New Testament, including some of the work previously published by other LDS scholars.

In our notes on the text, we have made some effort to introduce the reader to some of the basics of New Testament scholarship. We have therefore on occasion used terminology with which the reader may be unfamiliar. Although we have endeavored to explain this terminology when we have used it, we have also provided as Appendix F a glossary of terms for easy reference.

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# The Basics of New Testament Textual Studies

To err, the saying goes, is human. This is certainly the case when dealing with the editing, translation, and copying of texts. Any time words have to go through someone's eyes (or ears) and brain to get to their hands, things will go wrong. Modern technologies such as xerography and word processing merely make it easier to mass produce mistakes.

Even when dealing with modern scripture, where the texts have been handled by a relatively small number of people almost all of whom have a divine commission to do so, there are errors introduced and mistakes made. When the Church republished the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price in 1981, the fact that it corrected mistakes that had been introduced in earlier editions made newspaper headlines.

There are over 5,000 manuscripts from the days before printing that contain the New Testament in whole or in part, the earliest dating from the second century. The job of correlating them and trying to piece together from them the closest approximation possible to the original penned by the evangelists and apostles is truly daunting, and more difficult than for any other ancient work, including the Old Testament. This is primarily due to the fact that there are so many New Testament manuscripts; no other ancient work exists in nearly as many copies; for some works, there is exactly one extant copy that antedates printing.

Textual criticism is that branch of the humanities that deals with the attempt to determine the original or correct text for a work. The word criticism has an unfortunately negative connotation in modern English, but it comes from the Greek word for judgment. A critic is merely a judge of the relative merits, in this case, of various versions of a text.

Textual criticism is sometimes referred to as "lower criticism." This is to contrast it with "higher criticism," which endeavors to determine the authorship and original meaning of a text. Lower criticism deals with the history of a text after it has been written; higher criticism

deals with the history of the text before it was written. Lower criticism is frequently contentious; higher criticism almost always so, with some genuinely bizarre hypotheses put forth. The output from the so-called "Jesus Seminar" is one of the more unfortunate examples of higher criticism; the scholars involved color code the words attributed to Jesus in the Gospels based on their feelings of the likelihood that Jesus actually spoke them. Their conclusions are widely dismissed by most scholars.

A particular version of a passage, sentence, or phrase is called a reading. A copy of a text that contains a particular reading is said to be an exemplar of that reading. To use a particularly LDS example, there are two main readings for 2 Nephi 30:6. The first is that the Lamanites would become a "pure and delightsome people" (with the 1840 and 1981 editions as exemplars) and the other that the Lamanites would become a "white and delightsome people" (with the 1830 and 1922 editions as exemplars).

Ideally, the textual critic would like to reconstruct the text exactly as the author left it. In practice, this is impossible in the absence of a copy actually penned by the author personally—and even then, the same author is frequently responsible for multiple variants of his own work. In the case of the New Testament, our oldest reasonably complete copies of individual books still come centuries after the books were written. There was more than enough time for the text to have changed between the time when it was written and these oldest manuscripts.

One goal of textual criticism is the publication of a critical edition of the text. This is a version of the text that includes in the body the various readings which the editors feel to be most likely the correct ones. Footnotes or other marginalia (referred to as the edition's apparatus) then contain alternate readings with an indication of which manuscripts are exemplars of the main text and which exemplars of the variant readings.

There are two main critical editions of the Greek New Testament. The first is the Nestle-Aland *Novum Testamentum Graece* (named for its editors), currently in its twenty-seventh edition, and the other is the United Bible Societies' *Greek New Testament*, currently in its fourth edition. The two editions are, in fact, identical in their main text apart from occasional punctuation (a deliberate decision on the part of their

editors). They differ substantially in their apparatuses.

The Nestle-Aland text is aimed at the textual critic, with the goal of providing as complete a set of variant readings as is possible in a relatively compact space.

The UBS text is aimed at Bible translators. It has fewer alternate readings, and those which it gives are categorized as A, B, C, or D, depending on the degree of plausibility the editors feel these alternate readings have. Some editions of the UBS text also have a nice Greek-English lexicon in the back, and there is a companion volume, *A Textual Commentary on the Greek New Testament* (TCGNT), which explains the reasoning behind many of the decisions of the editors.

Some scholars feel that the predominance of the Nestle-Aland/UBS text is unfortunate, as some of the decisions made by their editors are far less clear-cut than they would imply. We will deal with some of the issues involved in the following sections. There is, however, no readily-available critical edition which can supplant them.

*Text Families*

With as many manuscripts available as the Greek New Testament has, it is possible to categorize the manuscripts into "families" that show a tendency to have a common set of readings. There is no universally accepted division into manuscript families, and to a certain extent all existing divisions are arbitrary. Nonetheless, the most common grouping for the Greek New Testament involves four families:

1) Alexandrian. This is a relatively older family of manuscripts mostly from the area around Alexandria. Alexandria was the capital of Greek and Roman Egypt, the second largest city of the Roman Empire, and a center for higher education until its capture by Muslims in the seventh century. Alexandria was also an important center for Christian learning.

2) Caesarian. This is a family centered in Palestine. The existence of the Caesarian family is frequently disputed.

3) Western. This is a diverse family of manuscripts mostly from the western Mediterranean, where Latin and not Greek was the dominant language.

4) Byzantine. This is the largest family; whose readings in gener-

al give rise to what is called the Majority Text, symbolized with a script M. The name comes from Byzantium, the Greek city which was rebuilt by Constantine the Great in the fourth century as Constantinople (and which is now Istanbul). The Byzantine family is relatively late, and many of the Byzantine manuscripts date from a time when Constantinople was the only large center of Greek Christianity left.

The main controversy in New Testament textual studies is between preference for the Alexandrian text family and the Byzantine one.

The Alexandrian text family is somewhat older, and (all things being equal) an older manuscript is more likely to be accurate than a younger one. It is also relatively shorter in most cases.

On the other hand, Alexandria was also a center for Greek philosophy and Christian heresies, which may have contaminated the text. Since there are fewer Alexandrian manuscripts in existence, and many of those which do exist are fragmentary, reconstructing an Alexandrian text relies heavily on two manuscripts (see below), one of which has a significant number of corrections, and both of which have been criticized for being unusually error-prone.

The Byzantine text family has the most exemplars, but they tend to be late. They also show a tendency to be longer than Alexandrian readings, which many explain by saying they are expanding the text somewhat. For example, places where an Alexandrian text has "Jesus" or "the Lord," a Byzantine text may have "the Lord Jesus." Advocates of the Byzantine family feel that the text is derived from now-lost manuscripts from such first-generation centers of Christianity as Ephesus and point out that the lack of early exemplars for a reading does not make the reading itself late.

Each side has its advocates, with (on the whole) advocates of the Alexandrian family being more liberal and those of the Byzantine text family more conservative. Among English-speaking scholars, there is a pronounced tendency for one's position on the issue to be tinged by one's feelings towards the King James Version, which is based on a Greek text derived from the Byzantine family (see below). Scholars who feel that the King James Version should be supplanted by more modern translations often favor a Greek text which would necessitate that;

scholars who feel that the King James Version should be retained must perforce prefer the Byzantine family.

Both the Nestle-Aland and UBS texts are derived mostly from the Alexandrian family.

Note that in actual practice, translators and editors tend to use eclectic texts. Blind acceptance of one family over all the others is generally considered sloppy work. It is better to consider the merits of each individual case.

There is one more text "family" which should be mentioned. This is the so-called Textus Receptus, which is not a manuscript family but a series of printed editions. The first TR text was that published by the Dutch humanist Desiderius Erasmus of Rotterdam (1469–1536) in 1515. The book was rushed into the press in order to beat another printed Greek New Testament to market, and the original edition is notoriously faulty. (For example, Erasmus could find no manuscript containing the last six verses of Revelation and so supplied them by translating them back to Greek from the Latin Vulgate.) Erasmus published four later editions with numerous corrections. The work was continued by Robert Estienne (Stephanus, 1503–1559). Stephanus' fourth edition, published in 1551, is particularly notable as the first Bible published with modern verse divisions. Some later editions were published by the Calvinist scholar, Théodore de Bèze (Beza, 1519–1605).

The text was later published in 1624 by the brothers Bonaventure and Abraham Elzivir of Leiden, using Beza's 1565 edition as their primary source. In their second edition of the text, published nine years later, they boast that it is "the text which is now received by all, in which we give nothing changed or corrupted." It is from this publisher's blurb that the name "Textus Receptus" is derived (Latin for "received text").

The TR is based on excellent scholarship from the early modern period, but is considered hopelessly undermined by more recent discoveries by all but the most conservative scholars. It is a slightly eclectic text, mostly based on Byzantine manuscripts but with some irregularities. A version of the TR is the basic Greek text underlying the King James Version.

Note that the TR is not, strictly speaking, a member of the Byzantine text family and not, strictly speaking, an exemplar of the Major-

ity Text. (Indeed, strictly speaking, there is not a single "TR," and the "TR" is not the same thing as "the Greek underlying the KJV.")

One particularly important departure of the TR from the Byzantine family is the inclusion of the Johannine Comma. 1 John 5:7–8 in the KJV reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one." The words "that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three" (the Johannine Comma) were missing from the Greek manuscripts Erasmus originally used, so he omitted them, although they are present in the Vulgate and were very popular as a proof text of Trinitarianism. The story goes that when Erasmus was criticized for leaving them out, he rashly agreed to insert them if a Greek manuscript containing them were to be found. Miraculously one was, a late manuscript probably prepared for the express purpose of making Erasmus keep his promise. He was true to his word, and so the Johannine Comma is found in the KJV even though it is not found in any of the early Greek manuscripts, translations, or quotations from Church Fathers and is clearly spurious.

*Manuscripts*

Individual manuscripts are generally given names and designations according to a complex system depending on the date, writing material, writing style, and manner of binding. The most important—certainly the most controversial—single manuscripts are probably:

*Sinaiticus* (represented by the Hebrew letter א). This is a fourth-century codex discovered in 1853 at the monastery of St. Catherine on Mount Sinai by Count Constantin von Tischendorf. It currently is found in the British Museum. It is one of the chief exemplars of the Alexandrian text family.

*Alexandrinus* (represented by the Latin letter A). This is a fifth century codex presented to King Charles I of England in 1627 by the Patriarch of Constantinople. It also is found in the British Museum. Despite its name, its Gospels are the oldest extant example of a Byzantine text; the remainder of its New Testament is of the Alexandrian text fam-

ily.

*Vaticanus* (represented by the Latin letter B). This is a fourth century codex held at the Vatican Library at Rome. It is considered one of the best exemplars of the Alexandrian text type, but is frequently attacked by some extremist scholars who feel that it has been deliberately distorted by the Roman Catholic Church.

*Codex Bezae* or *Codex Cantabrigiensis* (represented by the letter D). This was presented to Cambridge University in 1581 by Theodore Beza, a French scholar who is one of Erasmus' successors as the editor of what is now considered the Textus Receptus. It dates from the fifth or sixth century. It is generally considered the chief exemplar of the Western text tradition but is notorious for some rather idiosyncratic readings.

In some cases, a later scribe has gone through and added corrections to a text. The work of the corrector is often referred to by adding an asterisk to the manuscripts designation. Thus A may have one reading and A* another. If multiple correctors worked on a manuscript, their work can be indicated by superscript Latin letters.

The oldest witnesses to the Greek New Testament are the various papyrus fragments found in the Egyptian desert. Papyrus was the earliest reasonably inexpensive, permanent writing material in the ancient world, made from a reed that grows along the Nile, and the Egyptian desert provides an ideal climate for preserving papyrus for centuries. There are roughly one hundred papyrus manuscripts used by New Testament textual scholars, some dating from the second century AD (that is, within a century of the time parts of the New Testament were committed to writing). Papyri are generally designated using a stylized P and a superscript number, such as $P^{45}$ for an important papyrus manuscript containing parts of the Gospels and Acts now in the Chester Beatty Museum in Ireland.

*The Practice of Textual Criticism*

Textual criticism is really more of an art than a science. The critic has to examine possibly dozens of different readings and try to determine which is the most likely to be original. There are a number of general principles used, but their relative importance and how to ap-

ply them to individual cases varies from case to case and from critic to critic.

*Provenance*. This is fairly controversial. Most textual critics will tend to trust certain families more than others, or certain manuscripts more than others, and there is no general agreement as to which manuscripts or families are the most trustworthy. The 19th century critical edition of the Greek New Testament edited by Westcott and Hort, for example, is generally believed today to have relied on Sinaiticus and Vaticanus more than the manuscripts deserve, and some modern critics feel that the Nestle-Aland/UBS text continues the trend. As mentioned, whether the Alexandrian text family is to be preferred on the whole or the Byzantine one is still a controversial point.

*Age*. As a rule, all else being equal, an older reading is more likely to be correct than a younger one. This is based on the observation that a manuscript which is a copy of a copy of a copy of a copy has had more stages at which errors could be introduced than one which is merely a copy of a copy. Of course, a young manuscript may be an exemplar of an older reading, and an older manuscript may simply have a whopper of a mistake in it.

*Lectio brevior*. This is Latin for "the shorter reading," and means that, as a rule, all else being equal, a shorter reading is more likely to be correct than a longer one. A scribe who deliberately changes a manuscript is more likely to do so in such a fashion as to make it longer than shorter. We have already mentioned an example of this sort of thing. A scribe may feel that a bare reference to simply "Jesus" is irreverent or impious and expand it to the more reverential "Lord Jesus Christ." On the other hand, a scribe who accidentally changes a manuscript is more likely to leave things out than put things in.

*Lectio difficilior*. This is Latin for "the more difficult reading," and means that as a rule, all else being equal, the reading which makes less sense is more likely to be correct than the one which makes more sense. This is somewhat counter-intuitive, but is based on the idea that a scribe who introduces a deliberate change is more likely to change the text so that it's easier to understand or more grammatically correct. We see this sort of thing occasionally in the JST of all places. There are a number of changes Joseph Smith introduced which do not have any

impact on meaning but merely make the older English of the KJV easier for a 19th century American to understand. Some texts, however, have readings that are simply nonsense and should be rejected on that basis.

*Harmonization*. This is particularly found in the Gospels. Where a passage is well-known from one Gospel, but exists in a parallel version in another Gospel, the second Gospel is frequently changed to match the first. The scribe who makes the change either feels that the familiar form is the correct one and the second Gospel has to be fixed to contain it, or the scribe might accidentally slip and use the more familiar form as he writes, particularly if he memorized passages.

There are also a number of well-known categories of (largely accidental) changes the critic looks for:

*Dittography*. Where a scribe accidentally doubles a letter or a word.

*Haplography*. Where a scribe accidentally leaves out a letter, word, or even several words. This sometimes happens when the same word occurs twice relatively close together; in such a case, the eye can accidentally skip from the one instance to the other. This is by far the most common form of accidental change.

*Marginal notes creeping into the text* or "*glossing*." When a scribe encountered a marginal note in the text he was copying, he could be at a loss. The margins were places for corrections to a defective manuscript to be placed, as well as for the sort of marginal notes we still write in our scriptures today. Does, therefore, the marginal note merely indicate an explanation added by someone else? Or was it a correction? Rather than leave something out which should have been included, the tendency would be to incorporate the note into the text itself.

*Similar-sounding words*. If a manuscript was read by one person and copied by someone listening to them, the auditor may well hear something slightly different from what was being read. This could also happen if the scribe was reading aloud to himself as he copied. There are also cases where similar-looking letters can be mistranscribed, particularly when copying a manuscript written by someone with bad handwriting.

*Word division problems*. Greek was originally written with all upper-case letters and no spaces or other punctuation to indicate word

breaks. Abbreviations for common words were frequently used to save precious parchment or vellum. The result is, on occasion, a case where a word break is ambiguous and may have an impact on the meaning.

Add to this the fact that scribes frequently worked under less than ideal conditions, sitting in awkward positions, without heat, without adequate light, and with uncooperative materials. It is literally a miracle that the New Testament text has come through as unscathed as it has.

(As an aside, we note that textual critics are themselves making the sort of deliberate changes the ancient scribes did: deleting words, adding words, mixing readings from different manuscripts, and so on. While one hopes that this is bringing us closer to the original text and not taking us farther away from it, there is no guarantee that this is the case. Some scholars would indeed argue that textual critics are simply making matters worse.)

*Translations*

The earliest translations of the Greek New Testament date from a time preceding all but the oldest of our Greek manuscripts. This means that these translations may preserve older readings than those in any current Greek manuscript. (The equivalent statement is certainly true of the Septuagint, which preserves some old readings that predate any extant Hebrew manuscript of the Old Testament.)

Non-Greek translations such as Latin, Syriac, Ethiopic, Aramaic, Coptic, and Gothic, must be used with extreme caution, however. For one thing, the apparent alternate reading may simply be a mistranslation. And each of these translations has its own textual transmission problems.

Similarly, quotations of Scripture by early Christian theologians, the Church Fathers, can be helpful—if we can really be sure that a quotation is intended, and that it was not freely adapted to make a point. Older Fathers are more likely to quote a version of the text with no manuscript exemplars; later Fathers are more likely to use quotations that match a known text family.

*Source Criticism and the "Synoptic Problem"*

Since some of the notes in this volume refer to the results of modern source criticism, we should mention it briefly here. Source criticism is strictly speaking higher criticism, moving from the text itself to the issues underlying the text. It attempts to determine where each story or passage from Scripture came from. This is particularly important in the Gospels, where there is considerable overlap (implying common sources) and considerable divergence (implying different sources).

If we were to use the Book of Mormon as an example, the text itself provides the divisions between Mormon's abridgement of the Large Plates of Nephi, the Small Plates of Nephi, Moroni's abridgement of the Jaredite records found by the Nephites, and Mormon and Moroni's own records. Within his abridgement of the Large Plates, Mormon occasionally quotes his sources directly without necessarily indicating the fact (for example in Alma 29). A source critic would attempt to examine Mormon's abridgement carefully to determine precisely where and when he does this.

Source criticism is as hotly contested as text criticism. One of the controversial points has to do with a hypothetical source called "Q" by scholars (from the German *Quelle*, meaning "source"), which is related to what is called the "Synoptic Problem."

Matthew, Mark, and Luke share a large amount of material in such a way that points to dependence on one another and/or a common source. The Synoptic Problem refers to attempts to explain both these similarities and the differences among these Gospels. The oldest theory, dating back to Augustine, is that the Gospels were written in their canonical order: Matthew, Mark, and Luke. A modified form of this theory, called the Griesbach hypothesis (1789), flipped the order of Mark and Luke, but maintained the Matthean priority in the order of writing. Most modern scholars believe that Mark was the first Gospel written (this theory is called "Marcan priority"). In this view, both Matthew and Luke borrowed from Mark (the material common to all three Gospels being called the Triple Tradition), while the material that is common to Matthew and Luke but not found in Mark (called the Double Tradition) derives from a common, otherwise unknown source, called Q.

It is not our intention to take any dogmatic stance with respsect

to this question either way in our notes, although we occasionally refer to such-and-such a passage as deriving from Q as a convenient shorthand identifying it as common to both Matthew and Luke. A full consideration of the Synoptic Problem is beyond the scope of this book. The issues are complex and likely irrelevant to the interests of most of the readers of this book, and they can be pursued more fully in any of the general introductions of the New Testament listed above. Although some scholars have made elaborate claims based on the posited existence of Q, and although some modern "Historical Jesus" research attempts to use Q to portray Jesus as nothing but a wandering philosopher, such claims go far beyond the evidence and cannot be substantiated. At its base, Q is simply a hypothetical source posited to answer some perplexing questions about the relationship among the Gospels. The existence or nonexistence of Q has no bearing on the truth of the Gospel of Jesus Christ.

LDS scholars generally assume that the Gospels derive from a combination of written sources (such as Luke mentions in Luke 1:1-4), and eyewitness accounts (such as John's Gospel). In such a context, one may take Q as merely being a source (written or oral) available to both Matthew and Luke. The Q hypothesis in and of itself should not be taken as undermining the historical or spiritual accuracy of the Gospel records, despite some of the nonsense published in its name.

*Some General Considerations*

It must be emphasized that the overall message of the Greek New Testament is not materially affected one way or the other by the results of textual or source criticism. Textual criticism does have an impact on the meaning of specific verses, but this is mostly a danger to those who want to use isolated verses as proof texts. Despite strident arguments to the contrary on the part of some people, modern textual studies do not seriously undermine the divinity of Jesus Christ or the centrality of the Atonement. The vast majority of verses in the New Testament have no variant readings that affect meaning in any serious way.

We repeat: The overall message of the New Testament is not materially affected by any school of textual criticism, particularly when the New Testament is studied in conjunction with the Book of Mormon and

modern revelation.

As Latter-day Saints, we must also remember that the only technique for the actual restoration of the original text would be a revelation from God or some other supernatural act. The techniques of secular scholarship can frequently be informative, but they must always be used cautiously and in connection with prayerful, Spirit-guided study.

While we sometimes use proof texts in our missionary work, we should bear in mind that if a particular point or doctrine is based on the precise reading of a single verse, it rests on a shaky foundation. If a proof text of which we are fond should be rejected for textual reasons and we cannot find a substitute, we may need to rethink what it is we are trying to prove.

We must also be very careful to separate textual problems from issues of whether or not a particular reading is "true." We may agree with a reading that we must, in good conscience, reject on textual grounds. These are separate issues. We could, after all, insert thirteen Articles of Faith almost anywhere inside the biblical text. They would certainly be true, but they would be intrusions in the text regardless.

For Latter-day Saints in particular, there is no need to be particularly bothered or disturbed by the conclusions of textual critics. We know that the Bible has suffered seriously in the process of transmission and translation. We also know that we have modern scriptures that have not suffered to such an extent and that contain the fulness of the Gospel. We should not depend on proof texts from the Bible as the basis for our understanding of God; we have the Book of Mormon, we have the Doctrine and Covenants, and we have modern prophets.

And, as is true generally, scholars will disagree with one another. As Becker's Law puts it, "For every expert, there is an equal and opposite expert." Even the contributors to this volume disagree with one another on fairly basic matters of textual scholarship. Latter-day Saints are used to consensus and clear revelation to determine doctrinal positions, and so such differences of opinion can sometimes be disquieting. There is no reason why they should be, so long as there is no formal revelation on the subject and the disagreements do not become contentious.

If a particular passage or verse or reading is historically important in the development of LDS doctrine, that should not be taken as an

indication that it should be retained over textual considerations to the contrary. That a particular reading should be rejected for textual reasons does not mean that it is not true, or that it cannot be used by God as a means of turning a prophet towards him for answers to questions. Indeed, important revelations such as D&C 76 were received by Joseph Smith precisely because of the errors in the Greek New Testament, and although the Song of Solomon was omitted from the JST as uninspired, it nonetheless provides modern revelation with a very pregnant image (see D&C 5:14).

It is certainly true that the waters are somewhat muddied for us by the Joseph Smith Translation. As mentioned, sometimes the JST merely clarifies the KJV. Sometimes the JST introduces harmonizations. Sometimes the JST expands on a given text. While we accept that the JST was produced under divine inspiration, that does not mean that we can always tell what bearing it has on textual issues. It is not the purpose of the JST to decide the correct text of the Greek New Testament in the fashion a scholar would do, any more than it is the purpose of the gift of tongues to enable one to give a university-level lecture in Russian on quantum mechanics. If the JST harmonizes Matthew and Luke, it may mean that Matthew and Luke originally wrote the same thing, or it may mean that one or the other of them wrote something which was incorrect for some reason and is being fixed, or it may mean that the harmonized text will have the most meaning and impact in our lives today. God has a broader agenda than the mere restoration of letters on papyrus.

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# Abbreviations

*Abbreviations of the Books of the Bible*

| | |
|---|---|
| Acts | Acts |
| Am. | Amos |
| Chr. | Chronicles |
| Col. | Colossians |
| Cor. | Corinthians |
| Dan. | Daniel |
| Dt. | Deuteronomy |
| Ec. | Ecclesiastes |
| Eph. | Ephesians |
| Est. | Esther |
| Exo. | Exodus |
| Ezek. | Ezekiel |
| Ezra | Ezra |
| Gal. | Galatians |
| Gen. | Genesis |
| Hab. | Habakkuk |
| Hag. | Haggai |
| Heb. | Hebrews |
| Hos. | Hosea |
| Isa. | Isaiah |
| Jas. | James |
| Jer. | Jeremiah |
| Jg. | Judges |
| Jl. | Joel |
| Jn. | John |
| Job | Job |
| Jon. | Jonah |
| Jos. | Joshua |
| Jude | Jude |
| Kg. | Kings |
| Lam. | Lamentations |
| Lev. | Leviticus |
| Lk. | Luke |

| | |
|---|---|
| Mal. | Malachi |
| Mic. | Micah |
| Mk. | Mark |
| Mt. | Matthew |
| Nah. | Nahum |
| Num. | Numbers |
| Ob. | Obadiah |
| Pet. | Peter |
| Phil. | Philippians |
| Philem. | Philemon |
| Pr. | Proverbs |
| Ps. | Psalms |
| Rev. | Revelation |
| Rom. | Romans |
| Ru. | Ruth |
| Sam. | Samuel |
| S. of S. | Song of Solomon |
| Th. | Thessalonians |
| Tim. | Timothy |
| Tit. | Titus |
| Zech. | Zechariah |
| Zeph. | Zephaniah |

*Book of Mormon Abbreviations*

| | |
|---|---|
| BOM | Book of Mormon |
| Hela. | Helaman |
| Jac. | Jacob |
| Moro. | Moroni |
| Morm. | Mormon |
| Mos. | Mosiah |
| Ne. | Nephi |

*Other Abbreviations*

| | |
|---|---|
| AB | Anchor Bible |
| AD | *anno Domini*, (LAT) in the year of our Lord |
| AJ | Josephus' *Antiquities of the Jews* |

| | |
|---|---|
| ARAM | Aramaic |
| arch. | archaic |
| BC | Before Christ |
| BD | Bible Dictionary |
| c. | *circa*, (LAT) about |
| ch., chs. | chapter, chapters |
| Cop. | Coptic |
| CWHN | *The Collected Works of Hugh Nibley* |
| D&C | The Doctrine and Covenants |
| DM | *The Death of the Messiah* |
| DNTC | *Doctrinal New Testament Commentary* |
| DSS | Dead Sea Scrolls |
| EC | Eusebius' *Ecclesiastical History* |
| EG | *exempli gratia* (LAT) for example |
| Engl. | English |
| GR | Greek |
| IE | *id est*, (LAT) that is |
| HC | *The History of the Church* |
| HEB | Hebrew |
| JC | *Jesus the Christ* |
| JPS | Jewish Publication Society |
| JSBC | *Joseph Smith's Commentary on the Bible* |
| JST | Joseph Smith Translation |
| JW | Josephus' *Jewish War* |
| KJV | King James Version |
| LAT | Latin |
| LDS | Latter-day Saint |
| LXX | Septuagint |
| lit. | literally |
| MS, MSS | manuscript, manuscripts |
| MT | Masoretic Text |
| n. | note |
| NASB | New American Standard Bible |
| NB | *nota bene*, (LAT) note well |
| NEB | New English Bible |
| NET | New English Translation |

| | |
|---|---|
| NIV | New International Version |
| NJB | New Jerusalem Bible |
| NJPS | New Jewish Publication Society |
| NRSV | New Revised Standard Version |
| NT | New Testament |
| OE | Old English |
| OED | Oxford English Dictionary |
| OL | Old Latin Bible translations |
| OR | or |
| OT | Old Testament |
| PL | Patrilogiae Latinae |
| q.v. | (lat) quod vide (which see) |
| REB | Revised English Bible |
| RSV | Revised Standard Version |
| Sam. | Samaritan Pentateuch |
| Syr. | Syriac |
| Tg. | Targum |
| TCGNT | Textual Commentary on the Greek New Testament |
| TPJS | Teachings of the Prophet Joseph Smith |
| TR | Textus Receptus |
| v., vv. | verse, verses |
| Vg. | Vulgate |

# About the Contributors

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# Introduction to Matthew's Gospel

*Authorship*

A very early tradition ascribes authorship of this Gospel to Matthew, a publican (IE a tax collector in a customs house, probably in the employ of Herod Antipas) stationed at Capernaum, who was called by Jesus as one of his apostles. Elsewhere Matthew is called "Levi," and it would be unusual for one person to have two Hebrew names. It has been suggested either that Jesus gave him "Matthew" as a new name, or that "Levi" derives from a tribal designation, IE Μαθθαίος ὁ λευίτης *Matthaios ho leuitēs* "Matthew the Levite." Liberal scholars argue that this Gospel was not written by the apostle Matthew; among other arguments, they question whether an apostle would have made such full use of prior sources rather than writing his own recollections. Conservative scholars see no reason for an eyewitness not to use such sources if they fit his purpose, and continue to hold to Matthean authorship.

Related to the authorship question is the issue of what language the Gospel was originally written in. Eusebius (c. AD 270–340) in his *Historia Ecclesiastica* iii.39.16 quotes Papias (c. AD 125) as saying that "Matthew compiled/set in order [*sunetaxē*] the oracles/sayings [*ta logia*] in the Hebrew/Aramaic language [*Hebraidi dialektō*], but everyone interpreted/translated [*hermēneusen*] them as he was able." (I have represented ambiguities in the statement with alternative translations separated by virgules.) Later Church Fathers made similar statements, although they may have been depending on Papias. Does it follow from this that the evangelist originally wrote his Gospel in a Semitic language (presumably Aramaic)? There have been four reactions to this statement by Papias: (1) Papias was wrong. Given the early date of the statement, however, this seems a hazardous assumption to make. (2) Papias was referring to the Gospel as we know it today. The problem with this is that we have no evidence of any such Semitic original for Matthew. The Semitic versions that exist all appear to be retroversions from Greek, not original Semitic compositions. Further, although Matthew does reflect occasional Aramaisms, overall the text gives every indication of having

been composed in Greek, as opposed to being a Greek translation from a Semitic original. (3) Some have argued that Papias was simply referring to the rabbinic style of argumentation and order of arrangement of the Gospel. But this strains the plain sense of Papias' wording. (4) Papias was referring to an early sayings source compiled by Matthew in Aramaic. If this understanding is correct, Matthew may have used his own collection of the sayings of Jesus as a source in composing his Gospel.

*Manuscript History*

The earliest manuscripts date to the late second or early third century. The earliest seven manuscripts are:

1. $P^{77}$, or P. Oxy 2683, now housed in Oxford, contains Matthew 23:30–39. This manuscript has been dated paleographically to the second or third century AD.

2. $P^{1}$, or P. Oxy. 2, now housed in the University Museum of the University of Pennsylvania (inventory E 2746), contains Matthew 1:1–9:12; 9:14–20. This manuscript has been dated paleographically to the third century AD.

3. $P^{45}$, or P. Chester Beatty i, now housed in Dublin, contains portions of many New Testament books. The portions of Matthew that it contains are Matthew 20:24–32; 21:13–19; 25:41–26:39. This manuscript has been paleographically dated to the third century AD.

4. $P^{53}$, or P. University of Michigan Inventory 6652, now housed in Ann Arbor, Michigan, contains portions of Matthew and Acts. The portions of Matthew it contains are Matthew 26:29–40. This manuscript is dated paleographically to the third century AD.

5. $P^{64+67}$, or P. Magdalen College Gr. 18 + Fundació n S. Lucas Evang., Inv. 1, now housed at Oxford and Barcelona, contains Matthew 3:9; 3:15; 5:20–22; 5:25–28; 26:7–8; 26:10; 26:14–15; 26:22–23; 26:31–33. Contrary to some opinions, this manuscript can be dated no earlier than the third century AD.

6. $P^{70}$, or P. Oxy. 2384 + cnr 419 + cnr 420, now housed in Oxford and Florence, contains Matthew 2:13–16; 2:22–3:1; 11:26–27; 12:4–5; 24:3–6; 24:12–15. This manuscript has been dated paleographically to the third century AD.

7. $P^{37}$, or P. Mich. 137 (University of Michigan Inventory 1570),

now housed in Ann Arbor, Michigan, contains Matthew 26:19–52. This manuscript has been dated paleographically to the third or fourth century AD.

Many other manuscripts have survived, but all date later than these seven. Despite the number of early manuscripts of Matthew that have survived, there is no portion of Matthew chapters 10, 13–19, 22, 27–28 preserved before the fourth century, and some chapters, like 23 and 24, are only fragmentarily preserved.

*Canon*

The Gospel of Matthew was accepted as authoritative very early. There are similar passages in the Epistle of Clement (AD 95–98), although it is uncertain whether they are quotations. Such passages occur as well in the other Apostolic Fathers, Ignatius and Polycarp. The Didache ("Doctrine" of the Twelve Apostles) contains 66 passages that are based on Matthew, and the Gospel was quoted prolifically in later Christian literature as well. It was also included in the earliest ancient versions: the Old Latin, Syriac and Coptic. It probably was included in the last part of the Muratorian Canon (2nd century AD), and it was accepted in both the Canon of the Council of Laodicea (AD 363) as well as the Canon of Athanasius (AD 326–73).

*Setting*

Just as scholars split on whether the Gospel was written by Matthew, so also they split on the date of authorship. There are three basic approaches to the dating of the Gospel. Liberal scholars believe that Matthew used Mark as a source (this view is often referred to as "Marcan priority") as well as Q (from German *Quelle* "source"), a hypothetical source for the material Matthew and Luke have in common that does not derive from Mark. For these scholars, Matthew must postdate Mark. This view puts Matthew at between AD 80–90 (or, more broadly, between AD 70–100). A more conservative form of Marcan priority scholarship puts Matthew between AD 60–65. The more traditional view, which also has its scholarly adherents, accepts the early tradition that Matthew predated Mark (called "Matthean priority"), and rejects the existence of Q. This school of thought would date Matthew to a very

early period shortly after the crucifixion, in the 30's AD. The setting of the Gospel appears to have been Palestine or Syria. The author was a Jewish Christian, who used numerous formula citations from the Old Testament to demonstrate that Jesus was the Messiah expected by the Jews.

*Outline*

I. Jesus' Genealogy (1:1–17)
II. The Birth of Jesus (1:18–25)
III. The Childhood of Jesus
  A. The Visit of the Wise Men (2:1–12)
  B. The Flight to Egypt (2:13–15)
  C. The Slaying of the Infants (2:16–18)
  D. The Return from Egypt (2:19–23)
IV. Preparation for and Beginnings of the Ministry
  A. The Preaching of John the Baptist (3:1–12)
  B. The Baptism of Jesus (3:13–17)
  C. The Temptation of Jesus (4:1–11)
  D. The Beginning of the Galilean Ministry (4:12–17)
  E. The Calling of Four Fishermen (4:18–22)
  F. Ministering to a Great Multitude (4:23–25)
V. The Sermon on the Mount (5:1–2)
  A. The Beatitudes (5:3–12)
  B. Salt and Light (5:13–16)
  C. Teaching about the Law (5:17–20)
  D. Teaching about Anger (5:21–26)
  E. Teaching about Adultery and Divorce (5:27–32)
  F. Teaching about Oaths (5:33–37)
  G. Teaching about Retaliation (5:38–42)
  H. Love for Enemies (5:43–48)
  I. Teaching about Almsgiving (6:1–4)
  J. Teaching about Prayer (6:5–15)
  K. Teaching about Fasting (6:16–18)
  L. Treasure in Heaven (6:19–21)
  M. The Light of the Body (6:22–23)

N. God and Mammon (6:24)
O. Care and Anxiety (6:25–34)
P. Judging Others (7:1–6)
Q. Ask, Seek, Knock (7:7–12)
R. The Narrow Gate (7:13–14)
S. A Tree Known by its Fruit (7:15–20)
T. I Never Knew You (7:21–23)
U. The Two Foundations (7:24–29)
VI. Healings and Commissioning Messengers
A. The Cleansing of a Leper (8:1–4)
B. The Healing of a Centurion's Servant (8:5–13)
C. The Healing of Many People (8:14–17)
D. The Would-be Followers of Jesus (8:18–22)
E. The Calming of a Storm (8:23–27)
F. The Healing of the Gadarene Demoniacs (8:28–34)
G. The Healing of a Paralytic (8:1–8)
H. The Calling of Matthew (8:9–13)
I. The Question about Fasting (8:14–17)
J. The Ruler's Daughter and the Woman Who Touched Jesus' Garment (8:18–26)
K. The Healing of Two Blind Men (8:27–31)
L. The Healing of a Dumb Man (8:12–14)
M. The Compassion of Jesus (8:15–38)
N. The Mission of the Twelve (9:1–4)
O. The Commissioning of the Twelve (9:5–15)
P. Coming Persecutions (9:16–25)
Q. Whom to Fear (9:26–31)
R. Confessing Christ before Men (9:32–33)
S. Not Peace, but a Sword (9:34–39)
T. Rewards (9:40–10:1)
VII. Antagonism of the Jews
A. The Messengers from John the Baptist (11:2–19)
B. Woes to Unrepentant Cities (11:20–24)
C. Come to Me and Rest (11:25–30)
D. Plucking Grain on the Sabbath (12:1–8)
E. The Man with a Withered Hand (12:9–14)

F. The Chosen Servant (12:15–21)
G. Jesus and Beelzebul (12:22–32)
H. A Tree and its Fruits (12:33–37)
I. The Demand for a Sign (12:38–42)
J. The Return of the Unclean Spirit (12:43–45)
K. The Mother and Brothers of Jesus (12:46–50)
VIII. Parables
A. The Parable of the Sower (13:1–9)
B. The Purpose of Parables (13:10–17)
C. The Parable of the Sower Explained (13:18–23)
D. The Parable of the Weeds among the Wheat (13:24–30)
E. The Parable of the Mustard Seed and the Leaven (13:31–33)
F. The Use of Parables (13:34–35)
G. The Parable of the Weeds Explained (13:36–43)
H. Three Parables (13:44–50)
I. Treasures New and Old (13:51–52)
IX. Rejection
A. The Rejection of Jesus at Nazareth (13:53–58)
B. The Death of John the Baptist (14:1–12)
C. The Feeding of the Five Thousand (14:13–21)
D. Walking on the Water (14:22–33)
E. The Healing of the Sick in Gennesaret (14:34–36)
F. The Tradition of the Elders (15:1–20)
G. The Canaanite Woman's Faith (15:21–28)
H. The Healing of Many People (15:29–31)
I. The Feeding of the Four Thousand (15:32–39)
J. The Demand for a Sign (16:1–4)
K. The Leaven of the Pharisees and the Sadducees (16:5–12)
L. Peter's Declaration about Jesus (16:13–20)
X. Return to Judea
A. Jesus Foretells His Death and Resurrection (16:21–28)
B. The Transfiguration of Jesus (17:1–13)
C. The Healing of a Boy with a Demon (17:14–21)
D. Jesus Again Foretells His Death and Resurrection

(17:22–23)
E. Payment of the Temple Tax (17:24–27)
F. The Greatest in the Kingdom (18:1–5)
G. Temptations to Sin (18:6–9)
H. The Parable of the Lost Sheep (18:10–14)
I. A Brother Who Sins (18:15–20)
J. The Parable of the Unforgiving Servant (18:21–34)
XI. Instructions to Disciples
A. Teaching about Divorce (19:1–12)
B. Little Children Blessed (19:13–15)
C. The Rich Young Man (19:16–30)
D. The Workers in the Vineyard (20:1–16)
E. A Third Time Jesus Foretells His Death and Resurrection (20:17–19)
F. The Request of James and John (20:20–28)
G. The Healing of Two Blind Men (20:29–34)
XII. Presentation of Jesus
A. The Triumphal Entry into Jerusalem (21:1–11)
B. The Cleansing of the Temple (21:12–17)
XIII. Rejection by the nation
A. The Cursing of the Fig Tree (21:18–22)
B. The Authority of Jesus Questioned (21:23–27)
C. The Parable of the Two Sons (21:28–32)
D. The Parable of the Vineyard and the Tenants (21:33–46)
E. The Parable of the Marriage Feast (22:1–14)
F. Paying Taxes to Caesar (22:15–22)
G. The Question about the Resurrection (22:23–33)
H. The Great Commandment (22:34–40)
I. The Question about David's Son 22:41–46)
XIV. Clashes with authorities
A. The Denouncing of the Scribes and Pharisees (23:1–36)
B. The Lament over Jerusalem (23:37–39)
XV. Predictions concerning the end times
A. The Destruction of the Temple Foretold (24:1–2)
B. The Beginning of Woes (24:3–14)
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T. The Resurrection of Jesus (28:1–10)
U. The Report of the Guard (28:11–15)
V. The Commissioning of the Disciples (28:16–20)

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# The Gospel According to St. Matthew

## Chapter 1

*The Genealogy of Jesus Christ (Lk. 3:23-38)*

1 THE book of the generation[a] of Jesus Christ, the son of[b] David,
the son of Abraham.
2 Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas[c] and his brethren;[d]
3 And Judas begat Phares and Zara of Thamar;[e]
and Phares begat Esrom;
and Esrom begat Aram;
4 And Aram begat Aminadab;[f]
and Aminadab begat Naasson;[g]
and Naasson begat Salmon;
5 And Salmon begat Booz of Rachab;[h]
and Booz begat Obed of Ruth;[i]

a The caption "book of the generation" refers specifically to the genealogy contained in Mt. 1:1-17 and not to Mt. as a whole. In the OT, the HEB equivalent סֵפֶר תּוֹלְדוֹת *sepher toledoth* "book of generations" is used for a genealogy record, as in Gen. 5:1.

b IE descendant of.

c Judas is the NT form of the OT name Judah. The NT form of this and other names in the genealogy varies because it has been transliterated from HEB into GR.

d IE the sons of Israel from whom the 12 tribes descend.

e See Gen. 38.

f According to Ex. 6:23, Aminadab's daughter Elisheba married Aaron, the brother of Moses.

g A leader of the tribe of Judah during the wandering in the wilderness; see Num. 2:3 and 7:12.

h IE by [his wife] Rachab.

i IE by [his wife] Ruth. For the bearing of Obed by Ruth, see Ruth 4.

and Obed begat Jesse;
6 And Jesse begat David the king;
and David the king begat Solomon of her *that had been the wife* of Urias;[a]
7 And Solomon begat Roboam;[b]
and Roboam begat Abia;
and Abia begat Asa;
8 And Asa begat Josaphat;
and Josaphat begat Joram;
and Joram begat Ozias;[c]
9 And Ozias begat Joatham;
and Joatham begat Achaz;
and Achaz begat Ezekias;
10 And Ezekias begat Manasses;
and Manasses begat Amon;
and Amon begat Josias;
11 And Josias begat Jechonias[d] and his brethren, about the time they were carried away to Babylon:[e]
12 And after they were brought to Babylon, Jechonias begat Salathiel;
and Salathiel begat Zorobabel;[f]

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a IE Bathsheba. See 2 Sam. 11-12.

b For the royal line from Solomon to Jechonias, see the bolded names of the kings of Judah in LDS BD "Chronology."

c Mt. omits three kings between Joram and Ozias (Ahaziah, Joash and Amaziah), presumably because he is following the LXX of 1 Chr. 3:11, which also lists Joram as the father of Ozias.

d Josias was actually the grandfather of Jechonias. The reference to Jechonias here should probably be to Jehoiakim, son of Josias and father of Jechonias. The words "and his brethren" would then refer to the brothers of Jehoiakim who ruled after him, Jehoahaz II and Zedekiah (who is mentioned in 1 Ne. 1:4). This correction would then restore the 13 generations from the captivity to Christ to the 14 generations Mt. mentions in v. 17. There is also medieval manuscript support for the reading "Jehoiakim" here, showing that the omission of Jehoiakim was fairly obvious.

e See 2 Ki. 25.

f This relationship is confirmed in Ezra 3:2,8; 5:2; Neh 12:1; Hag. 1:1, 12, 14; 2:2, 23 and the LDS of 1 Chr. 3:19; but the MT of 1 Chr. 3:19 says that Zorobabel was the son of

13 And Zorobabel begat Abiud;[a]
and Abiud begat Eliakim;
and Eliakim begat Azor;
14 And Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
15 And Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
16 And Jacob begat Joseph[b] the husband of Mary, of whom was born Jesus,[c] who is called Christ.[d]

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are*

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Pediah, Salathiel's brother. Possibly this was an instance of levirate marriage, where a brother married his childless brother's widow and raised up seed in the deceased brother's name (see Deut. 25:5-10).

a From Abiud through the rest of the genealogy, we have no OT information.

b Mt. gives Joseph's father as Jacob, while Lk. 3:23 has Joseph's father as Heli. A simple solution to this discrepancy, which was suggested as early as the 5th century AD, would be to consider Mt. as giving Joseph's genealogy and Lk. Mary's. But Lk. purports to be giving Joseph's lineage, not Mary's. A more complicated solution is to hypothesize that Jacob and Heli were half-brothers with different fathers. In this view, one brother was Joseph's biological father, while the other was his adoptive legal father under the principles of levirate marriage. Another possibility is to see Mt. as using a public Davidic king list, while Lk. used actual family records. For a detailed discussion of the genealogies of Jesus, see Raymond E. Brown, *The Birth of the Messiah* (Garden City, New York: Doubleday, 1977), 64-95.

c Although the genealogy traces legal lineage through Joseph, the relative pronoun "whom" is feminine in GR, thus clearly referring to Mary as Jesus' biological parent. Although some manuscripts have a form of text stating that Joseph begat Jesus (in accordance with the previous pattern of the genealogy), scholars widely regard the form of text reflected in the KJV as being correct.

d GR χριστός *christos* means "anointed one," from the relatively rare verb χρίω *chriō*, "to anoint" (cf. the product name "Crisco"). It is the equivalent of HEB מָשִׁיחַ *mashiach*, which we transliterate into ENG as "Messiah." Originally, ὁ χριστός *ho christos* was a title meaning "the anointed one," and so technically in English we should say "Jesus the Christ," as in the title of James Talmage's classic book. Over time, however, "Christ" came to be understood almost as a surname, and so the contemporary usage "Jesus Christ" is considered proper.

fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.[a]

### *The Birth of Jesus Christ (Lk. 2:1-7)*

[18] Now the birth of Jesus Christ was on this wise:[b] When as[c] is mother Mary was espoused to Joseph, before they came together, [d] she

a Mt. arranges his genealogy into three groups of 14 generations each (from Abraham to David, from David to the captivity, and from the captivity to Christ). The number 14 may be significant for a couple of reasons. First, it is twice the sacred number seven (7 × 2 = 14). Second, the name "David" has the numerical value of 14. In HEB, the letters of the alphabet doubled for numbers. The name David, spelled without vowels, was דוד DVD. The letter ד D (*daleth*) was the fourth letter of the alphabet and so had a numerical value of 4; the letter ו V (*waw*) was the sixth letter and so had a numerical value of 6. Thus, 4 + 6 + 4 = 14. This appears to have been a mnemonic device to encourage memorization.

b IE in this way (referring to what follows).

c KJV "when as" is an awkward attempt to represent the genitive absolute construction in GR; better would be simply "when." The word "espoused" comes from the GR verb μνηστεύω *mnēsteuō*, which means "to court and win," "to promise in marriage"; when used of a woman in the passive, as here, it means "to be betrothed to." Marriage in the culture of 1st century Palestine was a two-part process: first, a formal exchange of consent before witnesses, and second, after a year or two, the groom would take the bride to his family home and begin to support her. The first step entails more than our concept of engagement; it would be more correct to think of the couple as being "married" at that point, although physical intimacy was not allowed until the second part of the process. Mary's pregnancy comes between the two marital steps.

d The GR verb refers to the second part of the marriage process, and implies setting up a household and living together as man and wife.

was found[a] with child of the Holy Ghost.[b] 19 Then Joseph her husband,[c] being[d] a just *man*, and not willing to make her a publick example,[e] was minded[f] to put her away[g] privily.[h] 20 But while he thought on[i] these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy

a This expression does not imply that her secret was discovered by some neighborhood gossip; the verb is rather used in a weakened sense to mean "she was, she became."

b KJV uses "Ghost" to render GR πνεῦμα *pneuma* "Spirit" based on influence from the German word for spirit, *Geist*. This does not suggest that the Holy Ghost is a "ghost" in the same sense we use that word in popular culture today. "Holy Spirit" is a perfectly acceptable alternative usage. The GR uses a genitive "of," but this could be misconstrued as meaning that the Holy Ghost was the male element in a union with Mary (fulfilling the role of a husband); therefore, a better translation would be "through the Holy Spirit." BM 124.

c Although they were only betrothed, Joseph is called "her husband." As noted above on Mt. 1:18, many of the rights of marriage accrued from the date of betrothal, although physical intimacy was not one of those rights.

d The word "being" is a participle (ὢν *ōn*), which could either be interpreted causally: "since he was a just man" or concessively: "although he was a just man." The latter reading (if correct) suggests that although Joseph would normally be scrupulous to follow the law, which called for a trial by ordeal in this situation, he had compassion on Mary and was willing to settle the matter privately.

e The GR verb has the connotation of putting an adulteress to public shame.

f IE "wished" or "decided."

g IE to divorce her. The GR ἀπολῦσαι *apolusai* here means to set free, release from marriage. Some interpreters have tried to avoid the implication that Joseph was prepared to divorce Mary (since in the later piety of some traditions divorce was absolutely forbidden), but these arguments are strained and rejected by most interpreters. Interestingly, an Aramaic act of marriage repudiation (designated Mur19ar), dating from AD 111 and involving a certain Joseph and Mary, has been found among the Dead Sea Scrolls. BM 128.

h IE in private. Such a divorce could not have been truly secret; it would have needed to be witnessed, just as the betrothal was, and Mary's pregnancy would have caused a scandal in any event. The meaning seems to be that Joseph was not inclined to subject Mary to a trial. Num. 5:11-31 provides for a trial by ordeal in situations where there are no witnesses to the adultery.

i IE "reflected on," "turned over in his mind."

wife:[a] for that which is conceived[b] in her is of the Holy Ghost.[c] 21 And she shall bring forth[d] a son, and thou[e] shalt call[f] his name JESUS:[g] for he shall save his people from their sins.[h] 22 Now all this was done, that it might be fulfilled which was spoken of the Lord[i] by the prophet, saying,

23 **Behold, a virgin shall be with child, and shall bring forth a son,**

**and they shall call his name[j] Emmanuel**,[k]

which being interpreted is, God with us.[l] 24 Then Joseph being

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a Some interpret this to mean "to take Mary *as* thy wife," but in one sense Mary already was Joseph's wife. The GR expression παραλαβεῖν Μαρίαν τὴν γυναῖκά σου *paralabein Marian tēn gunaika sou* therefore means to complete the second step of the marriage process, to take his wife Mary into his home. The sense may perhaps be clearer if one understands the word "wife" here to be the equivalent of "betrothed," which is expressly the case in the Syriac version.

b OR begotten. The reference is to the child growing within her.

c IE "through the Holy Spirit."

d IE in childbirth.

e IE Joseph.

f While the verb is a simple future, it may have an imperative force. The expression "call his name" is a Semitism, and simply means "to name."

g The GR Ἰησοῦς *Iēsous* is a transliteration of the name Yeshua, an abbreviated form of Yehoshua (which is itself transliterated into English as "Joshua"). This name was understood to mean "Yahweh saves."

h This statement relates to the etymology of Jesus' name as meaning something like "Savior."

i These words indicate that it was believed the Lord was the one speaking, using the prophet as his mouthpiece.

j To "call one's name" is a Semitism; see on Mt. 1:21. The MT of Isa. 7:14 has "*she* will call his name," and the LDS has "*you* [sing.] will call his name." Presumably the "they" includes those described as "his people" in Mt. 1:21

k The last part of the word, *el*, means "God." The first part, *im*, means "with," and the doubling of the *m* together with the *anu* conveys the sense of "us." The verb "is" should be supplied; the meaning of the name is "God is with us."

l The MT of Is. 7:14, which Mt. is quoting here, has הָעַלְמָה *ha'alma*, which means "the young girl" irrespective of virginity. The LDS translated this word with ἡ παρθένος *hē parthenos*, "the virgin," and this translation is followed in Mt. (The Parthenon is the temple of the virgin goddess Athena, and is based on the Greek word for "virgin.") Both the HEB and the GR of Isa. 7:14, as well as the GR of Mt., have a definite article:

raised from sleep[a] did as the angel of the Lord had bidden[b] him, and took unto him his wife:[c] 25 And knew[d] her not till[e] she had brought forth her firstborn son: and he called[f] his name Jesus.

"*the* young girl/virgin." Isaiah's prophecy apparently had multiple fulfillments, as the birth of Jesus would not have been a meaningful sign to King Ahaz in the context of the Syro-Ephraimite war that was the occasion for the prophecy in Isa. 7.

a Remember that this all took place during a dream (Mt. 1:20).

b προσέταξεν *prosetaxen* "ordered, commanded."

c As the angel had instructed in v. 20.

d "Knew" is a Semitic euphemism for sexual relations.

e Those Christians who stress the perpetual virginity of Mary argue that the particular GR construction here (ἕως οὗ *heōs hou*) does not imply that they necessarily did have marital relations after the birth of Jesus. This view also requires that the brothers and sisters of Jesus be understood as half-siblings only from a previous marriage of Joseph, or possibly as cousins. These arguments are based on later Christian theology; Mt. seems to understand Joseph and Mary as having other children after Jesus was born.

f The GR does not identify the gender of the subject; it could be either masculine (referring to Joseph) or feminine (referring to Mary). Although some versions have interpreted it as feminine, Mt. almost certainly intended it as masculine, since the angel had earlier instructed Joseph to call his name Jesus.

# Chapter 2

*The Visit of the Wise Men*

1 Now when Jesus was born in Bethlehem of Judaea[a] in the days of[b] Herod the king,[c] behold, there came wise men[d] from the east[e] to Jerusalem, 2 Saying, Where is he that is born King of the Jews?[f] for we

a Bethlehem was the ancestral home of David, and was located about 5 miles south of Jerusalem (HEB for "house of bread"). The wording "of Judea" may have been added to distinguish this Bethlehem from another located in Zebulon.

b A Semitism for "during the reign of."

c Herod the Great, who reigned (subject to Rome) from 37-4 BC. Herod died before 1 BC because Dionysius Exiguus, the Roman Abbot who was influential in revising the calendar to key off of Christ's birth, mistakenly placed 1 BC at 753 AUC. (*ab urbe condita*, "from the founding of the city [of Rome]"), whereas Herod actually died in 749 AUC.

d μάγοι *magoi*, whence we get English "Magi." These men were priests learned in esoteric arts, such as astrology and dream interpretation.

e It is unknown from precisely what part of the east the Magi came. Three popular theories are: (a) Parthia or Persia (based on the history of the term *magoi*), (b) Babylon (based on the astrological significance they saw in the star), and (c) Arabia or the Syrian desert (based on the nature of the gifts they brought). See BM 168-170.

f The GR for this question is Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων *Pou estin ho techtheis basileus tōn Ioudaiōn.* The order of the GR is article (ὁ *ho*), participle (τεχθεὶς *techtheis*) and noun (βασιλεὺς *basileus*). This is unusual, for in Mt.'s style an attributive participle with its article normally *follows* the noun. This has lead some to translate the phrase appositively; that is, something like "he who has been born, namely, the King of the Jews." See BM 170. Intriguingly, the JST puts this in an appositive construction also: "Where is *the child* that is born, *the Messiah* of the Jews?" As a matter of grammatical structure, this rendering is supported by the GR. Further, the title "King of the Jews" and "Messiah" seem to have been interchangeable. In Mt. 3:2 the Magi ask for the *King* of the Jews, and then in Mt. 3:4 Herod in response inquires after where the *Messiah* should be born.

have seen his star[a] in the east,[b] and are come to worship him.[c] 3 When
Herod the king had heard *these things*,[d] he was troubled,[e] and all Jeru-
salem with him. 4 And when he had gathered all the chief priests[f] and
scribes[g] of the people together, he demanded[h] of them where Christ[i]
should be born. 5 And they said unto him, In Bethlehem of Judaea:[j] for
thus it is written by the prophet, [k]

6 **And thou[l] Bethlehem, *in*[m] the land of Juda,**

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a αὐτοῦ τὸν ἀστέρα *autou ton astera*. An ἀστήρ *astēr* need not refer specifically to a "star" as we understand it scientifically today, but could be a description of any celestial phenomenon (cf. our word "asteroid"). Astronomers have suggested three main candidates for this "star": a comet, a supernova or a planetary conjunction. The star could also represent some phenomenon foreign to our experience.

b ἐν τῇ ἀνατολῇ *en tē anatolē*. If this means "in the east," it begs the question whether it means the Magi were in the east when they saw the star, or that they first saw the star in the eastern sky. The point is moot, however, because this is almost certainly technical astronomical terminology, and should be translated "at its rising."

c προσκυνῆσαι *proskunēsai*, lit. "to kneel to"; cf. ENG "knee."

d As these words are italicized, they are not literally present in the GR, but must be supplied in ENG The reference is to what the Magi said in v. 2.

e ἐταράχθη *etarachthē*, from the verb ταράσσω *tarassō*, "to shake, stir up." In the passive as here it means unsettled, agitated, frightened. This same word is used in Mt. 14:26 to describe the disciples' reaction to Jesus walking on the water.

f ἀρχιερεῖς *archiereis*. These included the incumbent high priest, former high priests who were still living, and members of the privileged families from whom the high priests were chosen.

g γραμματεῖς *grammateis*. These were scholars versed in the religious law; together with the chief priests and elders they formed the Sanhedrin.

h ἐπυνθάνετο *epunthaneto*. KJV "demanded" is too strong a translation; better is "inquired, asked."

i IE the Messiah.

j To be distinguished from Bethlehem of Zebulon.

k IE Micah. Some manuscripts actually add the name "Micah" to clarify this point.

l The prophet addresses Bethlehem directly with a second person singular pronoun.

m Note that this word is italicized and is not lit. present in the GR. The GR awkwardly puts Bethlehem and the land of Judah in apposition ("and thou Bethlehem, the land of Judah") as if they were the same thing, so something like KJV "in" must be supplied here.

**art not the least among the princes[a] of Juda:**
**for out of thee shall come a Governor,[a] [b]**
**that shall rule[c] my people Israel.[d]**

7 Then[e] Herod, when he had privily[f] called the wise men, enquired of them diligently what time the star appeared.[g] 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word[h] again, that I may come and worship him also. 9 When they had heard[i] the king, they departed; and, lo, the star, which they saw in the east,[j] went before them,[k] till it came and stood[l] over where the young child was. 10 When they[m] saw the star, they rejoiced with exceeding great joy.[n] 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down,[o] and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense,[p] and

a Metaphoric for "cities."

b ἡγούμενος *hēgoumenos* "leader."

c KJV "rule" is too strong a translation; the GR ποιμανεῖ *poimanei* refers to leading as a shepherd leads his flock.. Thus the LDS KJV fn. suggests "tend, protect, nurture."

d This verse is a composite quotation of Mic. 5:2 and 2 Sam. 5:2. It does not follow the LDS and appears to be an independent rendering of the HEB.

e τότε *tote*. This is Matthew's favorite word for introducing something new, appearing over 90 times in his gospel.

f IE secretly.

g This refers back to the first observation of the star as mentioned in v. 2. Herod used this information to determine the age parameters for the slaying of the infants in vv. 16-18.

h IE report to me.

i IE listened to.

j ἐν τῇ ἀνατολῇ *en tē anatolē*, "at its rising," as in v. 2.

k προῆγεν αὐτοὺς *proēgen autous*, "preceded them, led them forward."

l IE stood still, stopped.

m IE the Magi.

n The verb "rejoiced" and the noun "joy" are related forms (this is called a cognate accusative).

o IE they threw themselves to the ground as a sign of devotion.

p A resin of certain trees used for incense.

myrrh.[a] 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

### *The Flight to Egypt*

13 And when they[b] were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there[c] until I bring thee word: for Herod will seek the young child to destroy[d] him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.**[e]

### *The Slaying of the Infants*

16 Then Herod, when he saw that he was mocked[f] of the wise men, was exceeding wroth,[g] and sent forth, and slew[h] all the children that were in Bethlehem, and in all the coasts thereof,[i] from two years old and under, according to the time which he had diligently enquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy[j] the prophet, saying,

18 **In Rama[k] was there a voice heard,**

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a A resin of certain shrubs used in preparing a corpse for burial.

b IE the Magi.

c IE stay there.

d IE kill.

e Hos. 11:1. In its OT context, this passage refers to God calling Israel out of Egypt in the time of Moses.

f IE "tricked, deceived." The GR verb ἐνεπαίχθη *enepaichthē* has a tone of mockery or ridicule, and was used for the mocking of Jesus as king in Mt. 27:29, 31 and 41.

g OR he became enraged.

h OR killed.

i OR in the regions all around it.

j IE Jeremiah.

k Midway between Bethel and Jerusalem; see LDS Map 9.

**lamentation, and weeping, and great mourning,**
**Rachel weeping *for* her children,**
**and would not be comforted, because they are not.**[a]

*The Return from Egypt*

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they[b] are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room[c] of his father Herod,[d] he was afraid to go thither:[e] notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth:[f] that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[g]

a Jer. 31:15. The OT reference is a figurative allusion to Rachel crying over the children of Israel as a result of either the Assyrian conquest or the Babylonian captivity.

b The plural alludes to others who joined Herod in his hostility to the Christ child.

c OR place.

d When Herod died, his kingdom was divided among his three sons. Archelaus ruled Judea, Philip ruled the regions east and north of the Sea of Galilee, and Antipas ruled Galilee. Archelaus was cruel like his father, thus giving rise to Joseph's sensible concerns over returning to his jurisdiction.

e OR there.

f A small village in Galilee, about 15 miles west of the southern edge of the Sea of Galilee.

g The reference is uncertain. The GR ναζωραῖος *nazōraios* could be derived from Nazareth, from HEB נָזִר *nazir* (referring to one under a Nazirite vow, as described in Num. 6:1-21), or from HEB נֵצֶר *netser* ("branch," used as a messianic title, as in Is. 11:1).

# Chapter 3

*The Preaching of John the Baptist (Mk. 1:1-8; Lk. 3:1-9, 15-17; Jn. 1:19-28)*

1 In those days[a] came John the Baptist,[b] preaching in the wilderness[c] of Judaea, 2 And saying,[d] Repent[e] ye:[f] for the kingdom of heaven[g] is at hand.[h] 3 For this is he that was spoken of by the prophet Esaias,[i] saying,

> **The voice[j] of one crying in the wilderness,**
> **Prepare ye the way of the Lord,**
> **make his paths straight**.[k]

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a IE when Jesus began his public ministry.

b OR the Baptizer. ὁ βαπτιστής *ho baptistēs* is derived from the verb βαπτίζω *baptizō*, which means "to immerse."

c OR desert.

d Since GR did not have quotation marks, the word λέγων *legōn* "saying" was used to indicate that that which followed was a quotation.

e Lit. "change your mind (or heart)." Cf. Alma 5:14.

f In modern ENG we would simply say "repent." In KJV ENG, an imperative is followed by a second person pronoun in the subjective case: "repent ye." Cf. "prepare ye" in v. 3.

g Mt. generally uses the expression "kingdom of heaven" as a reverential substitute for "kingdom of God." The principle is the same as the substitution of "Melchizedek Priesthood" for "Priesthood after the order of the Son of God," as described in D&C 107:2-4. The GR οὐρανῶν *ouranōn* is lit. plural, "heavens," in imitation of HEB and ARAM, where the word for "heaven(s)," שָׁמַיִם *shamayim*, is always plural (technically dual).

h OR near.

i IE Isaiah.

j OR "a voice". The definite article "the" is not present, either in the GR of this passage or the HEB of the OT passage being quoted.

k The quotation is from LDS Is. 40:3. The KJV puts a comma after "wilderness," which is the traditional punctuation. The comma belongs after the word "crying," however, because "wilderness" stands in parallel with "desert" in the next line. That is, in Is. 40:3 the text should read something as follows:
"A voice cries:
'In the *wilderness* prepare ye the way of the LORD,
make straight in the *desert* a highway for our God.'"

4 And the same John had his raiment[a] of camel's hair,[b] and a leathern girdle about his loins;[c] and his meat[d] was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,[e] 6 And were baptized of him in Jordan,[f] confessing[g] their sins.

7 But when he saw many of the Pharisees[h] and Sadducees[i] come to his baptism, he said unto them, O generation of vipers,[j] who hath warned you to flee from the wrath[k] to come? 8 Bring forth therefore

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(This translation taken from the RSV, emphasis added.) In its OT context the herald announces the return of the exiles from captivity; here John the Baptist is the herald proclaiming the coming forth of the Messiah.

a IE clothing, garment.

b Either a camel's skin or clothing woven from camel's hair.

c OR leather belt around his waist.

d KJV "meat" does not mean animal flesh, but rather "food" more generally.

e This v. reflects a rhetorical device called metonymy, meaning "change of name." The city Jerusalem itself did not come to John (a city scarcely could), but inhabitants of the city.

f The river connecting the Sea of Galilee to the Dead Sea.

g The participle "confessing" should be interpreted temporally: "after they had confessed their sins". On this reading repentance would be a precursor to baptism, as in Article of Faith 4.

h The Pharisees were pious Jews who were the precursors of the rabbinic Judaism that would arise after the destruction of the temple. They believed in angels and spirits, the resurrection of the dead and the coming Messiah. At this time the Pharisees were more numerous than the Sadducees. Their name, *parishim*, means "separatists" as they wished to separate themselves from the Hellenistic influences of the world and live the law on their own.

i The Sadducees controlled both the temple and the Sanhedrin, the political governing body of the Jews. They accepted only the Torah as authoritative, rejecting other traditions. Generally worldly and wealthy, they rejected many of the views of the Pharisees, such as belief in a future life. Their name derives from Zadok, one of the sons of Aaron, a priesthood lineage.

j OR offspring of snakes. Jesus uses this same expression in Mt. 12:34 and 23:33. This apparently was a common idiom, perhaps having reference to the serpent of the Garden of Eden in Genesis 3, or to their "poisonous" influence.

k IE God's judgment.

fruits meet for repentance:[a] 9 And think not to say within yourselves,
We have Abraham to[b] *our* father: for I say unto you, that God is able of
these stones to raise up children[c] unto Abraham. 10 And now also the axe
is laid unto[d] the root of the trees: therefore every tree which bringeth
not forth good fruit is hewn[e] down, and cast into the fire. 11 I indeed
baptize you with water unto repentance: but he that cometh after me[f] is
mightier than I, whose shoes[g] I am not worthy to bear: he shall baptize
you with the Holy Ghost, and *with* fire:[h] 12 Whose fan[i] *is* in his hand, and
he will throughly purge his floor,[j] and gather his wheat into the garner;[k]
but he will burn up the chaff[l] with unquenchable fire.[m]

a IE deeds indicating a change of heart.

b OR as.

c If John were speaking in HEB, there may have been a word play here between "stones" (אֲבָנִים *abanim*) and "children" (בָּנִים *banim*).

d IE aimed and poised to strike. This v. picks up again the tree metaphor introduced by "fruits" in v. 8.

e OR cut.

f IE Jesus.

g OR sandals. GR ὑποδήματα *hupodēmata* is derived from the preposition ὑπο *hupo* "under" and the verb δέω *deō* "to bind"; thus, that which is bound under the foot.

h "Holy Ghost" and "fire" may be an example of hendiadys (GR for "one through two"), where two words are used to express one concept. If so, the fire is not something separate from the Holy Ghost. We might render "through the fire of the Holy Spirit."

i OR winnowing fork.

j OR clean his threshing floor.

k OR granary, storehouse.

l The threshed grain would be tossed in the air with the winnowing fork (a pitchfork-like tool). The wind would blow away the chaff, leaving the grain to fall to the ground.

m IE fire that cannot be put out. This imagery derives from the OT; see Job 20:26, Is. 34:8-10, 66:24.

*The Baptism of Jesus (Mk. 1:9-11; Lk. 3:21-22)*

13 Then cometh Jesus from Galilee to Jordan unto John, to be
baptized of him. 14 But John forbade him,[a] saying, I have need to be
baptized of thee, and comest thou to me? 15 And Jesus answering said
unto him, Suffer *it to be so* now:[b] for thus it becometh us to fulfil all
righteousness.[c] Then he suffered him.[d] 16 And Jesus, when he was bap-
tized, went up straightway[e] out of the water: and, lo, the heavens were
opened unto him, and he saw the Spirit of God descending like[f] a dove,
and lighting[g] upon him: 17 And lo a voice from heaven, saying, This is[h]
my beloved Son, in whom I am well pleased.[i]

a The imperfect tense of the verb is conative; IE "tried to prevent him."

b OR let it be so for the present.

c IE every religious duty; everything in accordance with the will of God.

d OR then he permitted him (to be baptized). The JST makes what is implicit here explicit by adding the sentence "And John went down into the water and baptized him."

e OR immediately.

f This does not mean that the Spirit of God is a dove, but that the Spirit descended in some bodily form the way a dove would descend. The GR ὡσεὶ *ōsei* can be rendered here "as it were."

g Lit. coming.

h Mk. 1:11 and Lk. 3:22 read "you are" rather than "this is." Mk. and Lk. give the form of the saying heard by Jesus, while Mt. and Jn. give the form heard by John the Baptist. That Mt. in part portrays the perspective of John the Baptist is also suggested by the JST, which adds the words "and John saw" after "straightway out of the water."

i εὐδόκησα *eudokēsa* is an aorist form. It is possible that this is a regular historical aorist pointing to the preexistence: "in whom I *was* well pleased." But most translations take it as a timeless aorist: "in [or "with"] whom I *am* well pleased."

# Chapter 4

*The Temptation of Jesus (Mk. 1:12-13; Lk. 4:1-13)*

1 THEN was Jesus led up[a] of the Spirit into the wilderness[b] to be
tempted[c] of the devil.[d] 2 And when he had fasted forty days and forty
nights,[e] he was afterward an hungred.[f] 3 And when the tempter[g] came to
him, he said, If thou be the Son of God, command that these stones be
made bread.[h] 4 But he answered and said, It is written,[i]

**Man[j] shall not live by bread alone,**
**but by every word that proceedeth**
**out of the mouth of God.[k]**

5 Then the devil taketh him up into the holy city,[l] and setteth
him on a pinnacle[m] of the temple, 6 And saith unto him, If thou be the

a OR brought up. The verb ἀνάγω *anagō* is used of leading or bringing from a lower to a higher point. The Spirit leads Jesus up from the Jordan (below sea level) to higher ground in the desert.

b OR desert.

c IE to be tried, put to the test.

d διαβόλος *diabolos* means "accuser, slanderer."

e Symbolic for a long period of time. Cf. Ex. 34:28, 1 Ki. 19:8, Lk. 1:80, and Gal. 1:17. This symbolism ties directly to Moses, who fasted 40 days and 40 nights before receiving the law of the covenant.

f OR hungry.

g ὁ πειράζων *ho peirazōn* "the tempter" is a participle used as a substantive derived from the same verb underlying "tempted" in v. 1.

h God had just declared that Jesus was his son in Mt. 3:17; the devil here feigns doubt in order to induce Jesus to prove his sonship by a miraculous display.

i The perfect form of the verb would be better represented by "it stands written."

j In a generic sense.

k Dt. 8:3.

l IE Jerusalem.

m Not "a pinnacle," but "the pinnacle," with the definite article. GR πτερύγιον *pterugion* is the diminutive form of πτέρυξ *pterux* "wing." It could mean the summit or highest point of the temple, but it seems to have the sense of jutting out, and may refer to a gable or the top of a gate. Another possibility is that the word refers to a speaker's

Son of God,[a] cast thyself down[b]: for it is written,

**He shall give his angels charge[c] concerning thee:**
**and in *their* hands they shall bear[d] thee up,**
**lest at any time thou dash[e] thy foot against a stone.[f]**

7 Jesus said unto him, It is written again, **Thou shalt not tempt the Lord thy God.[g]** 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth[h] him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down[i] and worship me. 10 Then saith Jesus unto him, Get thee hence,[j] Satan: for it is written,

**Thou shalt worship the Lord thy God,**
**and him only shalt thou serve.[k]**

11 Then the devil leaveth him, and, behold, angels came and ministered[l] unto him.

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platform overlooking the courts of the temple.

a The devil introduces the second temptation with the same doubting conditional as the first: "If thou be the Son of God."

b IE jump.

c IE orders.

d OR lift.

e OR strike.

f Ps. 91:11-12, omitting the line "to keep thee in all thy ways" following "charge over thee."

g Dt. 6:16.

h OR shows.

i IE prostrate yourself in an act of obeisance.

j OR be off. Some MSS. add the words ὀπίσω μου *opisō mou* "[get thee] behind me", based on a borrowing from Mt. 16:23, but those words were probably not original here.

k The quote is from LDS Dt. 6:13, adding the word "only."

l OR served, took care of, from the GR verb διακονέω *diakoneō*, which is the source of ENG "deacon."

*The Beginning of the Galilean Ministry (Mk. 1:14-15; Lk. 4:14-15)*

12 Now when Jesus had heard that John was cast into prison, he
departed into Galilee; 13 And leaving Nazareth, he came and dwelt[a] in
Capernaum,[b] which is upon the sea coast,[c] in the borders[d] of Zabulon
and Nephthalim:[e] 14 That it might be fulfilled which was spoken by Esa-
ias[f] the prophet, saying,

15 **The land of Zabulon, and the land of Nephthalim,**
***by* the way of the sea,[g] beyond Jordan,[h]**
**Galilee of the Gentiles;[i]**
16 **The people which sat in darkness**
**saw great light;**
**and to them which sat in the region and shadow of death**
**light is sprung up.[j]**

17 From that time[k] Jesus began to preach, and to say, Repent:[l] for

a OR "settled". Jesus left the Judean desert, returned to his home in Nazareth, and then began to live in Capernaum.

b On the western shore of the Sea of Galilee.

c παραθαλασσίαν *parathalassian* by the sea.

d ἐν ὁρίοις *en horiois* in the regions, territories.

e Capernaum was within the borders of the lands historically assigned to the tribe of Naphtali, close to the borders of the land of Zebulon.

f IE Isaiah.

g The "way of the sea" was the highway from Damascus to the coast, the probable route of the Assyrian invasion in ca. 734-33 BC under Tiglath-pileser III alluded to in the Isaiah quote. The sea is the Sea of Galilee.

h "beyond Jordan" is meant to describe a separate geographical location; some of Isaiah's text here has been omitted, leading to the misimpression that "beyond Jordan" stands in apposition with Zebulon.

i OR Galilee of the nations. The designation "Galilee" came from the HEB word גָּלִיל *galil*, "circuit," and it may well be that in the Isaiah passage being quoted the expression is meant to be generic, referring to the district to the north where there was a substantial gentile population.

j Is. 9:1-2, with textual variations from the HEB.

k IE from the time of John's arrest mentioned in v. 12.

l A number of MSS. omit the word "repent," but that is most likely a mistake here and the KJV is correct in keeping it. Note that with John having been arrested, Jesus

the kingdom of heaven is at hand.

*The Calling of Four Fishermen (Mk. 1:16-20; Lk. 5:1-11)*

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,[a] and Andrew[b] his brother, casting a net[c] into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men.[d] 20 And they straightway[e] left *their* nets, and followed him. 21 And going on from thence,[f] he saw other two brethren,[g] James[h] *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.[i]

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now preaches the same message John had preached as described in Mt. 3:2.

a Simon's ARAM nickname was Kepha "rock"; Peter derives from the GR word for "rock."

b The name means "manly."

c ἀμφίβληστρον *amphiblēstron*, derived from the preposition ἀμφι *amphi* "around" and the verb βάλλω *ballō*, "to throw, cast." This would have been a circular casting net, which, being weighted, sank and encircled the fish.

d Note the clever word play between ἁλιεῖς *halieis* "fishermen" in v. 18 and ἁλιεῖς ἀνθρώπων *halieis anthrōpōn* "fishers of men" in v. 19.

e OR immediately.

f OR from there.

g OR two other brothers.

h "James" is a developed English form of the HEB name יַעֲקֹב *Yaʾakob*, which in the OT is directly transliterated into ENG as "Jacob." In the NT the name is transliterated into GR as Ἰάκωβος *Iakōbos*, which becomes *Iacobus* in LAT and then is transformed into *Iacomus* in late LAT Giacomo and Jaime are parallel developments of this name in other romance languages. Joseph Smith commented in the King Follett Discourse on the unfortunate distance between the OT form "Jacob" and the NT form "James."

i Cf. v. 20.

*Ministering to a Great Multitude (Lk. 6:17-19)*

[23] And Jesus went about all Galilee, teaching in their[a] synagogues,[b] and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. [24] And his fame[c] went throughout all Syria:[d] and they brought unto him all sick people that were taken with divers[e] diseases and torments, and those which were possessed with devils,[f] and those which were lunatick,[g] and those that had the palsy;[h] and he healed them. [25] And there followed him great multitudes of people from Galilee, and *from* Decapolis,[i] and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.[j]

a The plural "their" does not refer to Galilee, but to the people of Galilee mentioned at the end of the v.

b The synagogue was a place for public worship and teaching. The roots of the institution are ancient and cannot be determined with precision; such gathering places may well have resulted from the vacuum left in outlying areas by the centralization of worship as part of the Josian reforms in 621 BC.

c IE reports and rumors about him.

d IE the Roman province by that name, established when Pompey conquered the area in 66 BC.

e ποικίλαις *poikilais*, lit. "multi-colored," hence "various."

f δαιμονιζομένους *daimonizomenous* possessed by an evil spirit, demon.

g σεληνιαζομένους *selēniazomenous*, lit. "moonstruck," as σελήνη *selēnē* is GR for "moon." KJV "lunatick" is based on the LAT parallel, as *luna* is LAT for "moon."

h παραλυτικούς *paralutikous* paralytic.

i IE the region of the Ten Towns, a district east and southeast of the Sea of Galilee with a significant GR population.

j IE east of the Jordan river.

# Chapter 5

*The Sermon on the Mount (Mt. 5-7)*

1 AND seeing the multitudes, he went up into a mountain: and when he was set,[a] his disciples[b] came unto him: 2 And he opened his mouth,[c] and taught them, saying,

*The Beatitudes (Lk. 6:20-23)*

3 Blessed[d] *are* the poor in spirit:[e]
for theirs is[f] the kingdom of heaven.[g]
4 Blessed *are* they that mourn:[h]
for they shall be comforted.[i]

a IE when he had sat down.

b ENG "disciple" derives from LAT *discere*, "to learn," and refers to students or followers. The Sermon on the Mount was not given to the crowds, but rather to the disciples. Jesus went up into a mountain (or the hill country) so as to be able to teach his disciples with a measure of privacy.

c A Semitic pleonasm.

d μακάριοι *makarioi*, cf. LAT *beatus*, "blessed, happy," whence the English title for vv. 3-11, the Beatitudes.

e "Poor in spirit" could be misconstrued in ENG as meaning "lacking in spirit." Rather, the GR πτωχοὶ *ptōchoi* refers to beggars, poor people, and is used metaphorically for those who are humble. Therefore, a clearer rendering would be "humble in spirit."

f While the later vv. use a future tense, the verb "is" here is a present tense. The kingdom of heaven even now consists of those with this characteristic.

g Mt. prefers "kingdom of heaven" to "kingdom of God." GR οὐρανῶν *ouranōn* is pl., "heavens," based on normal HEB and ARAM usage of the time (plural for the place where God dwells, singular for the sky).

h Mourning could refer to sorrow over the afflictions we experience in mortality, the sorrow we feel for the travails of others, Godly sorrow for our own sins, or mourning over the wickedness of the world.

i παρακληθήσονται *paraklēthēsontai*; not only will they be consoled, they will also be exhorted, strengthened. This verbal root is related to that underlying the "comforter" as a description of the Holy Ghost.

[5] Blessed *are* the meek:[a]
for they shall inherit[b] the earth.[c]
[6] Blessed *are* they which do hunger and thirst after righteousness:
for they shall be filled.[d]
[7] Blessed *are* the merciful:
for they shall obtain mercy.
[8] Blessed *are* the pure in heart:
for they shall see God.
[9] Blessed *are* the peacemakers:[e]
for they shall be called the children of God.[f]
[10] Blessed *are* they which are persecuted for righteousness' sake:
for theirs is the kingdom of heaven.[g]

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a OR gentle, humble.

b The imagery of inheritance ultimately means "to obtain, come into the possession of."

c Ps. 37:11.

d 3 Ne. 12:6 adds "with the Holy Ghost." Krister Stendahl [in "The Sermon on the Mount and Third Nephi," Truman G. Madsen, ed., *Reflections on Mormonism: Judaeo-Christian Parallels* (Provo: BYU Religious Studies Center, 1978), 142] finds this addition odd, as the GR verb used here, χορτάζω *chortazō*, refers to being sated by food, and is often used in this sense of animals; "fill up" with the spirit is usually πληρὸω *plēroō*. John W. Welch [in *The Sermon at the Temple and the Sermon on the Mount* (Salt Lake City: Deseret and FARMS, 1990), 114-15] responds that this beatitude seems to be closely related to the LDS version of the last two vv. of Ps. 17. Welch notes that "the Psalm contrasts the filling [*echortasthēsan*] of the stomach in uncleanliness with beholding the face of God in righteousness [*dikaiosunē*]: "I shall be satisfied [*chortasthēsomai*] when I awake with thy likeness" [Ps. 17:15]. Here the word χορτάζω *chortazō* is used to describe one's being filled with the spirit and being satisfied by beholding the righteousnes of God." Beyond Welch's point, however, the filling in the sense of sating is clearly metaphoric here, so the qualification "with the Holy Ghost" is perfectly appropriate, as Stendahl himself acknowledges [at p. 154].

e εἰρηνοποιοί *eirēnopoioi* lit. those who make peace. Cf. ENG irenic.

f IE they will be called the children of God because they are the children of God; "will be called" is a Semitism.

g The same promise as was given in v. 3, thus bracketing the material in between these vv. and showing that the Beatitudes were understood to stand as a literary unit.

11 Blessed are ye, when *men*[a] shall revile[b] you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.[c]

### *Salt and Light (Mk. 9:50; Lk. 14:34-35)*

13 Ye are the salt[d] of the earth: but if the salt have lost his savour,[e] wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden[f] under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle,[g] and put it under a bushel,[h] but on a candlestick;[i] and it giveth

a As "men" is in italics, it is not lit. present in the GR, which simply uses a third person plural verb: "they shall revile you."

b ὀνειδίσωσιν *oneidisōsin*, reproach, heap insults upon.

c If those who persecute Jesus and his disciples are ranked with those who persecuted the OT prophets, Jesus seems to imply that he and his disciples are themselves to be numbered among the prophets.

d True sodium chloride as a chemical compound does not lose its flavor. Some understand Jesus to be speaking of the introduction of impurities into true salt. The NET notes a saying in the Talmud (*b. Bekorot* 8b), attributed to R. Joshua ben Chananja (about AD 90). When asked the question "When salt loses its flavor, how can it be made salty again?", R. Chananja replied "By salting it with the afterbirth of a mule." He was then asked "Then does the mule (being sterile) bear young?" to which he replied "Can salt lose its flavor?" This exchange suggests that culturally this statement may have been meant to express an impossibility, similar to Mt. 19:24, which talks about a camel going through the eye of a needle.

e The GR μωρανθῇ *mōranthē* lit. means "grow foolish" (cf. ENG "moron"). The meaning here is "become tasteless, grow insipid [meaning without taste]."

f OR trampled.

g OR oil lamp.

h μόδιος *modios*; LAT *modius* or peck-measure (about 9 liters); if a HEB *seah* is meant, the measure is about a peck and a half. A *modius* measure was generally made water-tight and was larger at the bottom than at the top. Therefore, placing a lamp under a *modius* measure would cut off the air supply and as the carbon dioxide, which is heavier than air, sinks to the bottom, it would cut off the oxygen and extinguish the flame. Thus hiding one's testimony slowly causes one to lose it.

i OR lampstand.

light unto all that are in the house. 16 Let your light so[a] shine before men, that they may see your good works, and glorify your Father which is in heaven.

### *Teaching about the Law*

17 Think not that I am come to destroy the law, or the prophets:[b] I am not come to destroy, but to fulfil.[c] 18 For verily I say unto you, Till heaven and earth pass,[d] one jot[e] or one tittle[f] shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break[g] one of these least commandments, and shall teach men so,[h] he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes[i] and Pharisees, ye shall in no case enter into the kingdom of heaven.

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a OR in such a way.

b The "law and the prophets" is a common NT reference to the OT scriptures. Modern Jews refer to the OT as the Tanakh, which is an acronym for *torah* [law], *nebiim* [prophets] and *chetubim* [writings].

c OR complete.

d IE pass (by), disappear.

e A transliteration of the GR *iota*, which here represents the HEB *yod*; in each case, the smallest letter of the alphabet. We employ this same device in contemporary idiom when we say "Not one iota…"

f κεραία *keraia* lit. "little horn." The reference is to the small strokes or serifs by which similar looking HEB letters were distinguished from one another.

g λύσῃ *lusē* loosen, relax.

h The GR construction is elliptical; the JST clarifies the construction in ENG by adding the words "to do."

i γραμματέων *grammateōn* scholars of religious law. (Cf. ENG grammar, a prescriptive system of law governing language use.)

## *Teaching about Anger*

21 Ye have heard that it was said by them of old time,[a] **Thou shalt not kill**;[b] and whosoever shall kill shall be in danger of the judgment:[c] 22 But I say unto you, That whosoever is angry with his brother without a cause[d] shall be in danger of the judgment: and whosoever shall say to his brother, Raca,[e] shall be in danger of the council:[f] but whosoever shall say, Thou fool,[g] shall be in danger of hell fire.[h] 23 Therefore if thou bring thy gift[i] to the altar, and there rememberest that thy brother hath ought[j] against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with[k] thine adversary[l] quickly, whiles[m] thou art in the way[n] with him; lest at any time the adversary deliver thee to the judge, and the judge

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a τοῖς ἀρχαίοις *tois archaiois* those of ancient times.

b Ex. 20:13; Dt. 5:17.

c OR liable to condemnation.

d 3 Ne. 12:22 and the JST omit the words "without a cause." A number of early MSS, such as *p67* and Codices Sinaiticus and Vaticanus, similarly omit those words (GR εἰκῇ *eikē*, "without reason") here. The BoM and JST parallels very likely represent the original text. The words "without a cause" were probably added by scribes who viewed an absolute prohibition on anger as impracticable and too austere a moral precept.

e An ARAM word of contempt meaning "empty headed."

f IE the Sanhedrin.

g μωρέ *mōre*, "you fool!" This GR word is the source for ENG moron. It is possible that there was a confusion with HEB *more*, in which event the word would mean "rebel!"

h IE the Gehenna of fire. Gehenna represents HEB *ge-Hinnom*, the valley of wailing, which was believed at one time to be the place of sacrifice of children to Molech, and where in Jesus' day trash and garbage were burned.

i IE sacrificial offering.

j OR something.

k ἴσθι εὐνοῶν *isthi eunoōn* have good will towards, be on good terms with, be reconciled to.

l IE opponent in a law suit.

m IE while.

n OR on the road.

deliver thee to the officer,[a] and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.[b]

*Teaching about Adultery*

27 Ye have heard that it was said by them of old time,[c] **Thou shalt not commit adultery**:[d] 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye[e] offend[f] thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members[g] should perish, and not *that* thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast *it* from thee:[h] for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

*Teaching about Divorce (Mt. 19:9; Mk. 10:11-12; Lk. 16-18)*

31 It hath been said, **Whosoever shall put away**[i] **his wife, let him give her a writing of divorcement**:[j] 32 But I say unto you, That whoso-

a IE to the court attendant.

b OR the last penny. The coin was a Roman quadrans, a small copper coin worth 1/64 of a denarius.

c The words "by them of old time" are not present in the GR.

d Ex. 20:14, Dt. 5:17.

e The right eye is mentioned because, by association with the right hand, it is considered more valuable than the left.

f σκανδαλίζει *skandalizei* lit. cause to stumble, be an occasion to sin.

g IE parts of the body.

h The JST clarifies that these vv. should not be taken lit. as grounds for self-mutilation.

i OR send away; IE divorce.

j ἀποστάσιον *apostasion*, "certificate of divorce," is related to our ENG word "apostasy." The quote is from Dt. 24:1.

ever shall put away his wife, saving for the cause of fornication,[a] causeth her to commit adultery:[b] and whosoever shall marry her that is divorced committeth adultery.

### *Teaching about Oaths*

33 Again, ye have heard that it hath been said by them of old time, **Thou shalt not forswear**[c] **thyself, but shalt perform**[d] **unto the Lord thine oaths**:[e] 34 But I say unto you, Swear not at all;[f] neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool:[g] neither by Jerusalem; for it is the city of the great King.[h] 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay:[i] for whatsoever is more than these cometh of evil.[j]

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a παρεκτὸς λόγου πορνείας *parektos logou porneias*, "except by reason of adultery," where πορνεία *porneia* refers to unfaithfulness in marriage.

b GR μοιχευθῆναι *moicheuthēnai*. The verb is used in the active voice of a man, and in the passive voice of a woman, "be seduced adulterously," and thus "be led into adultery."

c IE break one's oath.

d IE keep.

e Lev. 19:12.

f Oaths should not be necessary to ensure truthfulness.

g ὑποπόδιόν *hupopodion* lit. that which lies under the foot.

h Cf. Ps. 47:2.

i This may reflect Jewish legal opinion (Babylonian Talmud, *Sanhedrin*, 36a) that "yes" and "no" serve the function of oaths if repeated twice.

j τοῦ πονηροῦ *tou ponērou*; the article suggests that the adjective is used as a substantive here: "of the evil one."

*Teaching about Retaliation (Lk. 6:29-30)*

38 Ye have heard that it hath been said, **An eye for an eye, and**
**a tooth for a tooth**:[a] 39 But I say unto you, That ye resist not evil:[b] but
whosoever shall smite[c] thee on thy right cheek, turn to him the other
also. 40 And if any man will sue thee at the law, and take away thy coat,
let him have *thy* cloke[d] also. 41 And whosoever shall compel[e] thee to go a
mile,[f] go with him twain.[g] 42 Give to him that asketh thee, and from him
that would borrow of thee turn not thou away.

*Love for Enemies (Lk. 6:27-28, 32-36)*

43 Ye have heard that it hath been said, **Thou shalt love thy neigh-**
**bour**,[h] and hate thine enemy. 44 But I say unto you, Love your enemies,
bless them that curse you, do good to them that hate you, and pray for
them which despitefully use you, and persecute you; 45 That ye may be
the children of your Father which is in heaven: for he maketh his sun
to rise on the evil and on the good, and sendeth rain on the just and on
the unjust. 46 For if ye love them which love you, what reward have ye?

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a The *lex talionis* ("law of retaliation") from Ex. 21:24-25, Lev. 24:20 and Dt. 19:21. This law is often caricatured as a brutal remedy, but it was only applicable in certain circumstances, and served as a check on the ancient practice of blood feud.

b The command is not "resist not evil," but "resist not the evil doer."

c OR slap.

d OR tunic, a long garment worn under the cloak (or toga, the outer portion of the garment) next to the skin. The tunic looked like a long t-shirt going down all the way to the knees and was worn with a belt. A tunic would be an odd item to lend or sue for; the example may have come from the types of hypothetical situations over which the religious lawyers of the time argued.

e ἀγγαρεύσει *angareusei*, a Persian loan-word, is used by Josephus to describe those pressed into service to carry military stores of the Romans.

f μίλιον *milion*, derived from the LAT *mil(l)ia (passuum)*, "1,000 paces." This word is the source for ENG "mile."

g OR two. (Twain is the old dual form of two.)

h Lev. 19:18.

do not even the publicans[a] the same? 47 And if ye salute[b] your brethren only, what do ye more *than others*? do not even the publicans so? 48 Be ye[c] therefore perfect,[d] even as your Father which is in heaven is perfect.

# Chapter 6

*Teaching about Almsgiving*

1 Take heed that ye do not your alms[e] before men, to be seen[f] of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms,[g] do not sound a trumpet[h] before thee, as the hypocrites[i] do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy

a "Publicans" [τελῶναυ *telōnai*] are tax collectors. They were despised, especially when Jewish, both for frequent extortion and for collaboration with the Romans.

b or greet.

c As is usual kjv style, the imperative is formed by placing a pronoun in the subjective case after the imperative form of the verb: "*be ye* therefore perfect." The jst emphasizes the imperative form of the verb: "*Ye are therefore commanded to be* perfect."

d τέλειος *teleios*; complete, finished, mature. The word does not suggest absolute absence of sin, but rather spiritual maturity.

e δικαιοσύνην *dikaiosunēn* righteousness, including good deeds and acts of religious observance.

f or noticed.

g In v. 1 "alms" is a translation of a more general term for righteousness, whereas in v. 2 "alms" is a translation of a more specific term, ἐλεημοσύνην *eleēmosunēn*, which refers to acts of mercy for others, charitable giving.

h Trumpets were sounded at certain important occasions, such as the beginning of the Sabbath, but not for almsgiving. Therefore, sounding the trumpet is metaphorical here for making an ostentatious display.

i "Hypocrites" is an eng transliteration of the gr word used here, ὑποκριταὶ *hupokritai*. A ὑποκριτής *hupokritēs* was an actor, one who played a role (from the original sense "to answer" in Homer); used metaphorically, the word could mean "pretender, dissembler." But the word does not necessarily convey the modern connotations of our "hypocrisy"; it could simply refer to one who was overly zealous in keeping the law.

right hand doeth:[a] 4 That thine alms may be in secret:[b] and thy Father which seeth in secret himself shall reward thee openly.[c]

### *Teaching about Prayer*

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets,[d] that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet,[e] and when thou hast shut thy door, pray to thy Father which is in secret;[f] and thy Father which seeth in secret shall reward thee openly.[g] 7 But when ye pray, use not vain repetitions,[h] as the heathen[i] *do*: for they think that

a A metaphor for secrecy.

b Cf. Babylonian Talmud *Baba Bathra* 9b: "One who does alms in secret is greater than Moses our teacher."

c The word "openly" (GR ἐν τῷ φανερῷ *en tō phanerō*) is not present in the earliest textual witnesses. It appears to have been added to suggest an antithetic parallel with "in secret" earlier in the v.

d πλατειῶν *plateiōn* [town] squares (this word is the source for ENG plaza; cf. German *Platz*.)

e ταμεῖόν *tameion*, originally the room where the steward keeps his stores, thus "storeroom," but later any interior (and thus lacking windows), private room in a house.

f "Father which is in secret" makes little sense. One might legitimately refer to the Father as being hidden from human view, but such a concept would most likely be worded another way. In the GR syntax, the words "which is in secret" must refer to the Father, not the one praying. For these reasons, some scholars have suggested that the words "which is in secret" here were accidentally added by dittography (unintentional scribal doubling) from the same expression later in the verse, "in secret" (ἐν τῷ κρυπτῷ *en tō kruptō*).

g Many early witnesses omit "openly." See v. 4.

h βατταλογήσητε *battalogēsēte* babble, speak without thinking. The word is rare elsewhere, and may possibly be a hybrid form rendering ARAM *'mr btlt'* "talk idly." The context here suggests the word was used with reference to pagan practices of lengthy repetition in prayer, such as is illustrated in Acts 19:34, where it is reported that the people prayed for about two hours repeating the words "Great is Diana of the Ephesians."

i οἱ ἐθνικοί *hoi ethnikoi*, gentiles, whence we get ENG ethnic.

they shall be heard for their much speaking.[a] 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.[b] 9 After this manner[c] therefore pray[d] ye:

Our Father which art in heaven,
Hallowed be thy name.
10 Thy kingdom come.
Thy will be done
in earth, as *it is* in heaven.[e]
11 Give us this day our daily[f] bread.
12 And forgive us our debts,[g]
as we forgive our debtors.
13 And lead us not into temptation,[h]

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a πολυλογίᾳ *polulogia* wordiness.

b A couple of textual witnesses replace "before ye ask him" with "before you open your mouth." The KJV reflects the correct form of the text here.

c IE "in this way," referring to what follows, suggesting that the Lord's Prayer was meant to serve as a model for Christian prayer, not necessarily to be recited verbatim.

d The Lord's prayer consists of three petitions relating to God's glory, followed by three petitions relating to human needs (mostly of a spiritual nature).

e The expression "in [or better, "on"] earth, as it is in heaven" belongs to each of the first three petitions, not just the third. EG "hallowed be thy name [*on earth as it is in heaven*]."

f The word "daily" is a rendering of an obscure GR word, ἐπιούσιος *epiousios*. This word is rare in secular GR, and its meaning here is uncertain. Some of the possibilities include: (1) "necessary for existence" (deriving from ἐπι *epi* + οὐσια *ousia*); (2) as a substantivizing of ἐπι την οὐσαν [ἡμέραν] *epi tēn ousan [hēmeran]*, meaning "for the current day, today"; (3) "for the following day" (in this sense perhaps equivalent to the LAT *diaria*, the daily ration of food given out for the following day (and the source of ENG diary); thus, one could render something like "give us today our daily portion"); and (4) "for the future," understood in various senses, including an eschatological one, referring to bread for the coming kingdom and its feast.

g In a religious sense, "debts" can refer to "sins," as found in the Lucan parallel account of the Lord's Prayer. This usage is reflected in rabbinic literature involving the ARAM word *hoba'*.

h The expression "lead us not into temptation" can wrongly give the impression that God intentionally leads people to temptation. The JST reads "suffer us not to be led into temptation," which avoids this implication. Interestingly, Marcion's version of the

but deliver us from evil:[a]

For thine is the kingdom, and the power, and the glory, for ever. Amen.[b]

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

### *Teaching about Fasting*

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance:[c] for they disfigure[d] their faces, that they may appear[e] unto men to fast. Verily I say unto you, They have their reward. 17 But thou,[f] when

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Lucan parallel also reads "let us not be led into temptation," and similar expressions are attested in patristic sources. For instance, Augustine reported that "Many when praying speak as follows: 'Let us not be led into temptation.'" (PL 34:1282). This does not really suggest an alternate text to the familiar words of the KJV; rather, the problem is one of translation. The verb "lead" was used in a weakened, figurative sense of an unintentional action as opposed to an absolute imposition of divine will. Since the theological problem was unintended in the original, those knowledgeable in the art of translation recommend putting this clause into a passive construction, just as the JST does. (See J. Reiling and J. L. Swellengrebel, *A Translator's Handbook on the Gospel of Luke* [Leiden: E. J. Brill, 1971], 430.).

a The presence of the article suggests that the adjective is being used as a substantive: "the evil one."

b The words "For thine is the kingdom, and the power, and glory, for ever. Amen" are missing both from early MSS. and patristic commentaries on the Lord's Prayer. They may have been added, perhaps based on 1 Chr. 29:11-13, to conform to common liturgical usage.

c IE with a sad or gloomy look.

d ἀφανίζουσιν *aphanizousin* hide from sight (by covering). The word does not refer to disfiguring by mutilation.

e φανῶσιν *phanōsin*, "appear," is a word play on ἀφανίζουσιν *aphanizousin*, described above.

f "thou" reflects a shift in number to the singular from the plural "ye" of v. 16. This numerical shift is called enallage; the command moves from being a general one addressed to all to one directed to each and every person present as if addressed individually.

thou fastest, anoint thine head, and wash thy face;[a] 18 That thou appear not unto men to fast, but unto thy Father which is in secret:[b] and thy Father, which seeth in secret, shall reward thee openly.[c]

*Treasure in Heaven (Lk. 12:33-34)*

19 Lay not up[d] for yourselves treasures[e] upon earth, where moth and rust doth corrupt, and where thieves break through[f] and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust[g] doth corrupt,[h] and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also.

*The Light of the Body (Lk. 11:34-36)*

22 The light[i] of the body is the eye: if therefore thine eye be single,[j] thy whole body shall be full of light. 23 But if thine eye be evil,[k] thy whole body shall be full of darkness.[l] If therefore the light that is in thee

a IE as a sign of joy as opposed to sullen sadness.

b "Father which is in secret" makes no sense and appears to be dittography (accidental scribal doubling) from "in secret" later in the v. Cf. v. 6.

c Many early witnesses omit "openly." See v. 4.

d OR do not store up.

e θησαυροὺς *thēsaurous*, "treasures," which is the source for ENG "thesaurus."

f διορύσσουσιν *diorussousin* dig through. The allusion is to thieves gaining entrance to a house by digging through its clay wall.

g IE agents of corrosion.

h OR destroy.

i OR lamp. The idea is that the eye is like a window that allows light to pass to illumine one's inner body.

j ἁπλοῦς *haplous* clear, sound, healthy. If the eye is clear and healthy, one's inner body or soul is able to be illumined from the light that comes from without the body. It is possible that for one's eye to be single has connotations of generosity. Inasmuch as for one's eye to be "single" makes little sense in ENG, the JST adds "single *to the glory of God*"; this in fact is a translation of the concept into better idiomatic ENG, where the parallel idea is to be "single minded."

k OR bad.

l IE because light is not able to enter the body through the bad eye.

be darkness, how great *is* that darkness!

### *God and Mammon (Lk. 16:13)*

[24] No man 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.[a]

### *Care and Anxiety (Lk. 12:22-34)*

[25] Therefore I say unto you, Take no thought[b] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.[c] Is not the life more than meat,[d] and the body than raiment?[e] [26] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?[f] [27] Which of you by taking thought[g] can add one cubit[h] unto his stature?[i] [28] And why take ye thought for raiment?[j] Con-

a ARAM for "wealth."

b IE do not be anxious, do not worry.

c OR wear.

d OR food. The AB quotes Rabbi Eliezer the Great (1st cent. AD) as saying "Whoever has a morsel of bread in a basket and says 'What shall I eat tomorrow?' is one of those who have little faith." (Babylonian Talmud, *Sota* 48b).

e OR clothing.

f This is an *a fortiori* argument: If God is able to feed and care for the birds, and since you are better than the birds, how much more will God care for your needs?

g OR worrying anxiously.

h A cubit was the length from one's elbow to the tip of one's fingers, about 18 inches.

i ἡλικίαν *hēlikian*; the word can refer either to one's physical stature or, more commonly, to one's age. Since the context here requires the addition of a cubit to be something insignificant, and since adding a cubit to one's height would be quite significant indeed, it seems more likely that the saying here refers to one not being able to add even a little bit to the length of one's life by worry. Cf. Ps. 39:5: "thou hast made my days as an handbreadth."

j OR clothing.

sider[a] the lilies of the field, how they grow; they toil[b] not, neither do they spin:[c] 29 And yet I say unto you, That even Solomon in all his glory was not arrayed[d] like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven,[e] *shall he* not much more *clothe* you,[f] O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things[g] shall be added unto you. 34 Take therefore no thought[h] for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.[i]

# Chapter 7

*Judging Others (Lk. 6:37-38, 41-42)*

1 JUDGE not, that ye be not judged.[j] 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete,[k] it shall

a In the sense of "learn the lesson of."

b OR labor, work hard.

c IE to create clothing.

d OR clothed.

e κλίβανον *klibanon*, an earthen oven, in which dried grass was used for fuel.

f The JST emphasizes the *a fortiori* nature of the argument.

g IE food, drink and clothing.

h OR do not worry anxiously.

i IE there is enough hardship at present without your adding to it by needless worry.

j The JST reads "Judge not *unrighteously*, that ye be not judged: *but judge righteous judgment*." The JST makes explicit here what is implied in the saying, which is only meant to proscribe frivolous or unkind judgment, not righteous judgment. The principle is expressed in v. 2, which tells us that we will be judged by the same standard we apply in making judgments about others.

k OR measure, deal out. The verb μετρέω *metreō* is cognate with the noun μέτρον *metron* "measure."

be measured to you again. [3] And why beholdest thou the mote[a] that is in thy brother's eye, but considerest not the beam[b] that is in thine own eye? [4] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? [5] Thou hypocrite,[c] first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. [6] Give not that which is holy[d] unto the dogs, neither cast ye your pearls before swine,[e] lest they trample them under their feet, and turn again and rend you.[f]

### *Ask, Seek, Knock (Lk. 11:9-13)*

[7] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:[g] [8] For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.[h] [9] Or what man is there of you, whom if his son ask bread, will he give him a stone?[i] [10] Or if he ask a fish, will he give him a serpent?[j] [11] If ye then,

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a OR splinter.

b IE a wooden beam such as used in constructing houses. The contrast is between the small, insignificant size of the mote and the ridiculously large size of the beam, much larger than the eye itself.

c IE a play-actor.

d The parallelism between "that which is holy" and "pearls" may suggest a wordplay between the ARAM *qodesh* "sacred" and *qadesha'* "jewel." The *Didache* interpreted the reference as being to the eucharist (sacrament); the principle has, however, a broader application to religious truth generally.

e dogs//swine were considered unclean animals and stand here for heathen peoples. It is possible that in a Jewish-Christian context the saying was meant as a proscription against proselyting Gentiles. The JST avoids this implication by equating that which is holy//pearls to the mysteries of the kingdom (as opposed to the Gospel itself).

f OR tear you to pieces.

g "Ask…seek…knock" represents a climax of increasing urgency.

h The present tense of the verbs denotes continuance of action: "goes on asking…seeking…knocking."

i As a stone can resemble bread, God will not mock an earnest prayer by only appearing to give a useful answer.

j OR snake.

being evil,[a] know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?[b] 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them:[c] for this is the law and the prophets.[d]

*The Narrow Gate (Lk. 13:24)*

13 Enter ye in at the strait[e] gate: for wide *is* the gate, and broad *is* the way,[f] that leadeth to destruction, and many there be which go in thereat: 14 Because[g] strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

A Tree Known by Its Fruit (Lk. 6:43-44)

15 Beware[h] of false prophets,[i] which come to you in sheep's clothing, but inwardly they are ravening[j] wolves. 16 Ye shall know them by their fruits.[k] Do men gather grapes of thorns, or figs of thistles? 17 Even

a The participle is concessive: "although you are wicked."

b The argument is *a fortiori*: If we as imperfect, earthly parents give good things to our children when they ask, how much more will our Father in Heaven give good things to those who ask him in prayer?

c Parallel expressions to the golden rule in negative form were known among the rabbis. Hillel the Elder once told a proselyte "What is hateful to thyself, that do not thou to another. This is the whole law, the rest is commentary. Go, thou art perfect."

d An expression referring to the OT scriptures as they then existed.

e OR narrow (not to be confused with ENG straight).

f OR path.

g The first word of the v. in the KJV is ὁτι *hoti* "because," but the textual evidence is stronger for τι *ti*. On this reading, the verse is an exclamation: "How narrow the gate…!"

h OR be on guard against.

i As shown by v. 22, the reference is not to the Pharisees, but false Christian prophets. The reference to false prophets [GR τῶν ψευδοπροφητῶν *tōn pseudoprophētōn*] implies that there were true Christian prophets as well.

j OR rapacious, grasping.

k Metaphoric for deeds.

so[a] every good tree bringeth forth good fruit; but a corrupt[b] tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn[c] down, and cast into the fire. 20 Wherefore[d] by their fruits ye shall know them.

### *I Never Knew You (Lk. 13:25-27)*

21 Not every one that saith unto me, Lord, Lord,[e] shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.[f] 22 Many will say to me in that day,[g] Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?[h] 23 And then will I profess[i] unto them, I never knew[j] you: depart from me, ye that work iniquity.[k]

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a OR in the same way.

b σαπροὸν *sapron* rotten.

c OR cut.

d ἄρα γε *ara ge*, "as a result, consequently" [giving the conclusion of the preceding argument].

e The repetition "Lord, Lord," repeated in v. 22, suggests the entreaty of those pleading their case at the judgment.

f Thus reflecting the common NT perspective that the judgment will be according to works rather than merely one's profession of faith. *Cf.* Mt. 16:27, 25:35; Romans 2:6; 1 Cor. 3:8; 2 Cor. 5:10; 1 Pet. 1:17; Rev. 2:23, 22:12.

g ἐν ἐκείνῃ τῇ ἡμέρᾳ *en ekeinē tē hēmera*, "in that day," implicitly refers to the day of judgment. V. 21 does not reflect an explicit antecedent to "that"; the JST clarifies the meaning by adding at the end of v. 21: "For the day soon cometh, that men shall come before me to judgment, to be judged according to their works." Then the reference to "that day" in v. 22 correctly and explicitly refers to the day of judgment.

h δυνάμεις *dunameis*, translated "works" in the KJV, means "mighty deeds, miracles," rather than works in the sense of righteous deeds or "fruits."

i OR acknowledge, declare publicly.

j ἔγνων *egnōn*, a participle from the verb γινώσκω *ginōskō*. Here the sense is that Jesus never acknowledged or recognized them for what they claimed to be.

k ἀνομίαν *anomian*, lit. lawlessness, wrong.

*The Two Foundations (Lk. 6:47-49)*

24 Therefore whosoever heareth these sayings of mine, and doeth[a] them, I will liken him[b] unto a wise[c] man, which built his house upon a rock:[d] 25 And the rain descended, and the floods[e] came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods[f] came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings,[g] the people were astonished[h] at his doctrine:[i] 29 For he taught them as *one* having authority,[j] and not as the scribes.[k]

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a Note again the emphasis on *doing* and not hearing only.

b As suggested by the LDS KJV fn., the text here probably does not read "I will liken him," but rather "he will resemble," wording that introduces a parable.

c IE wise in a practical way, sensible.

d Lit. "the rock"; notwithstanding the definite article, the reference is meant to be generic.

e οἱ ποταμοὶ *hoi potamoi*, lit. the rivers. The reference is to torrents caused by heavy rains.

f Although Palestine is normally dry and has few rivers, winter rains fill the wadis. The foolish man built his house on the sand in or near one of these wadis without taking thought to what would happen when the rains came and the channel would fill with water.

g The JST adds "with his disciples". This language reminds us that, notwithstanding the reaction of "the people" described in this v., the Sermon on the Mount was given to the disciples themselves.

h ἐξεπλήσοντο *exeplēsonto*; the word refers to an overwhelming impression having been made on the people; they were "astounded."

i διδαχῇ *didachē* teaching.

j IE authority of his own, rather than authority derived from quoting others.

k οἱ γραμματεῖς αὐτῶν *hoi grammateis autōn*, their scribes.

# Chapter 8

*The Cleansing of a Leper (Mk. 1:40-45; Lk. 5:12-16)*

1 When he was come down from the mountain, great multitudes
followed him. 2 And, behold, there came a leper[a] and worshipped[b] him,
saying, Lord, if thou wilt, thou canst make me clean.[c] 3 And Jesus put
forth *his* hand, and touched him, saying, I will; be thou clean. And im-
mediately his leprosy was cleansed. 4 And Jesus saith unto him, See thou
tell no man;[d] but go thy way, shew thyself to the priest,[e] and offer the gift
that Moses commanded, for a testimony unto them.[f]

*The Healing of a Centurion's Servant (Lk. 7:1-10; Jn. 4:43-54)*

5 And when Jesus was entered into Capernaum,[g] there came
unto him a centurion,[h] beseeching[i] him, 6 And saying, Lord, my ser-

a λεπρὸς *lepros* does not necessarily refer to Hansen's disease (that which is known as "leprosy" today); it could refer to a number of skin ailments.

b προσεκύνει *prosekunei*, lit. knelt to, did obeisance to.

c Leprosy was a Levitical defilement (see Lev. 13-14); the request to be cleansed implied also a request first to be healed. By being cleansed, the sufferer would be allowed to rejoin the community.

d Probably to avoid having people prematurely proclaim him as the Messiah and expecting him to lead a revolt.

e The ritual for cleansing leprosy is described in detail in Lev. 14.

f IE as legal evidence that he had indeed been healed.

g A town on the western shore of the Sea of Galilee where Jesus lived for a time after the beginning of his ministry.

h ἑκατόνταρχος *hekatontarchos*, a combination of ἑκατόν *hekaton* ("100") and ἀρχή *archē* ("ruler"), meaning a ruler over 100 men, or "centurion." A centurion would have been a non-Jewish military officer comparable to a sergeant in today's army.

i IE requesting, imploring, appealing to, entreating.

vant[a] lieth at home sick of the palsy,[b] grievously tormented.[c] 7 And Jesus saith unto him, I will come[d] and heal him. 8 The centurion answered and said, Lord, I am not worthy[e] that thou shouldest come under my roof: but speak the word[f] only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.[g] 10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west,[h] and shall sit down[i] with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom[j] shall be cast out into outer darkness: there shall be weeping

a παῖς *pais*. The LDS KJV fn. correctly points out that the word can mean "child, servant, son," then cross references the healing of a nobleman's son in John 4:43-54, implying that "child" or "son" would be the correct interpretation here. It is clear, however, from the parallel in Lk. 7:1-10, which uses a different GR word [δοῦλος *doulos* "servant, slave"], that the παῖς *pais* was a favorite servant of the centurion.

b παραλυτικός *paralutikos*; the word suggests either paralysis or lameness.

c OR suffering terribly. The GR for "terribly," δεινός *deinōs*, is familiar from ENG "dinosaur" ["terrible lizard"].

d The NEB punctuates this as a question, "Shall I come?" Although possible, a statement seems more likely.

e Although the GR ἱκανὸς *hikanos* means "fit, appropriate, competent," the implied meaning is "worthy," as rendered in the KJV.

f Lit. "speak with a word"; the idiom is comparable to our "say the word."

g The centurion, by both being subject to the authority of his superiors and having authority over his soldiers, understood the nature of authority and that a word from Jesus would suffice to heal his servant.

h The GR words refer to the rising and setting of the sun, hence by extension mean "east" and "west." The expression is meant to include gentiles, such as the centurion, from the whole inhabited world.

i ἀνακλιθήσονται *anaklithēsontai* will recline [at table]. The verb refers to the common way of eating at the time, by reclining on one's side on the floor next to a low table; the allusion is to the great Messianic feast that would usher in the Messianic age. Jesus' hearers would have considered it remarkable that he would state that Gentiles would be allowed to participate in this feast together with Jews.

j IE the rightful heirs.

and gnashing[a] of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.[b]

*The Healing of Many People (Mk. 1:29-34; Lk. 4:38-41)*

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.[c] 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.[d] 16 When the even was come, they brought unto him many that were possessed with devils:[e] and he cast out the spirits with *his* word,[f] and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias[g] the prophet, saying,

**Himself[h] took our infirmities,**
**and bare *our* sicknesses.**[i]

*The Would-be Followers of Jesus (Lk. 9:57-62)*

18 Now when Jesus saw great multitudes about him,[j] he gave commandment to depart unto the other side.[k] 19 And a certain scribe

a OR "grinding". The gnashing of teeth may reflect not only remorse, but anger at having been excluded when these assumed they would of course be included in the kingdom of heaven.

b OR in that hour.

c IE lying ill with fever.

d OR waited upon them. The GR verb used here, διηκόνει *diēkonei*, is related to ENG deacon.

e δαιμονιζομένους *daimonizomenous* possessed by evil spirits. Culturally at the time illness was often interpreted as demonic possession.

f Note that "his" is italicized; the GR says "with a word."

g IE Isaiah.

h OR he himself.

i The quotation is from Isa. 53:4. The GR does not follow the LDS and appears to be an independent translation of the HEB.

j On account of his recent healings.

k IE to the east side of the Sea of Galilee from Capernaum.

came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests;[a] but the Son of man[b] hath not where to lay *his* head. 21 And another of his[c] disciples said unto him, Lord, suffer[d] me first to go and bury my father. 22 But Jesus said unto him, Follow me; and let the dead bury their dead.[e]

### *The Calming of a Storm (Mk. 4:35-41; Lk. 8:22-25)*

23 And when he was entered[f] into a[g] ship,[h] his disciples followed him. 24 And, behold, there arose a great tempest[i] in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his

a κατασκηνώσεις *kataskēnōseis*, lit. "dwellings," but by context here understood as "nests." The GR σκηνή *skēnē* "tent" is the source of ENG "scene" (reflecting the GR dramatic practice of painting scenery on tents).

b Those who heard Jesus may have interpreted his use of the title "Son of Man" in one of two senses: (1) as a reference to himself as a typical human being (in accordance with the normal Semitic usage of the expression "son of X" meaning something of the same type as X), or (2) as a Messianic title, as in Dan. 7:13-14.

c Some MSS omit "his," apparently in an effort to distance this disciple from Jesus' other disciples. This effort is not totally successful, however, as the implication that this was indeed one of the Savior's disciples remains in the word "another." Some scholars have suggested a conjectural emendation to the GR particle δε *de* so as to read οὐδε *oude*. If correct, the passage would read "Another, not one of the [or "his"] disciples."

d OR permit.

e Jesus here asserts the priority of his claim on the time, loyalty and energies of his disciple against all other claims. Probably the first "dead" by metonymy represents those who have not accepted his message, and are therefore spiritually dead. It is also possible that this is a proverbial expression, the precise meaning of which has not come down to us.

f OR when he got.

g The textual evidence is stronger for the presence of the definite article "the" than its absence, as in the KJV.

h OR boat.

i σεισμὸς *seismos*, lit. "shaking," mostly used of earthquakes; here referring to a storm on the sea caused by high winds.

disciples came to *him*, and awoke him, saying, Lord, save us: we perish.[a] 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked[b] the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

*The Healing of the Gadarene Demoniacs (Mk. 5:1-20; Lk. 8:26-39)*

28 And when he was come to the other side[c] into the country of the Gergesenes,[d] there met him two possessed with devils,[e] coming out of the tombs,[f] exceeding fierce,[g] so that no man might pass by that way.[h] 29 And, behold, they cried out, saying, What have we to do with thee,[i] Jesus, thou Son of God?[j] art thou come hither[k] to torment us before the time?[l] 30 And there was a good way off from them an herd of many

a Not said as an accomplished fact, but as an inevitable doom.

b ἐπετίμησεν *epetimēsen*. The verb ἐπιτιμάω *epitimaō* orig. meant "to set a value on," but ultimately "rebuke, censure" (*cf.* ENG "tax, charge with"). In the LDS the word is reserved for the rebukes of God.

c IE of the sea.

d The textual evidence varies, both here and in Mk. and Lk., among Gadarenes, Gerasenes and Gergesenes. The most important of these cities was Gerasa, more than 30 miles to the southeast of the Sea of Galilee. Gadara, the likely intended reference here in Mt., was only six miles southeast of the Sea, suggesting that this incident took place fairly soon after disembarking from the boat. Gergesa was preferred by Origen.

e OR demons.

f As tombs were considered ritually unclean, they were an ideal location for such demonic possession.

g "Fierce" refers to the demoniacs.

h OR road.

i IE "what do you want with us? what do we have in common?"

j The demoniacs, speaking on behalf of the demons, recognize and acknowledge Jesus as Son of God.

k OR here.

l IE the day of judgment.

swine[a] feeding. 31 So the devils besought[b] him, saying, If thou cast us out, suffer[c] us to go away into the herd of swine.[d] 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them[e] fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.[f] 34 And, behold, the whole city[g] came out to meet Jesus: and when they saw him, they besought[h] *him* that he would depart out of their coasts.[i]

# Chapter 9

*The Healing of a Paralytic (Mk. 2:1-12; Lk. 5:17-26)*

1 And he entered into a ship, and passed over,[j] and came into his own city.[k] 2 And, behold, they brought to him a man sick of the palsy,[l] lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer;[m] thy sins be forgiven thee. 3 And, behold,

a OR "pigs". Jews would not have kept pigs, but this was in the region of the Decapolis, which was primarily Gentile in population.

b The verb is an imperfect tense; the sense may be "kept entreating."

c OR allow.

d IE the demons wanted to transfer from the men they were possessing to the pigs.

e IE the herdsmen.

f IE what had happened to the possessed men.

g This is both metonymy (residents of the city came out, not the city itself) and hyperbole (many residents came out, not necessarily all of them).

h OR begged. The economic harm caused by the loss of the pigs would have been substantial.

i OR territory, district.

j IE to the western shore of the Sea of Galilee.

k IE Capernaum.

l παραλυτικὸν *paralutikon,* one suffering from stroke or paralysis.

m θάρσει *tharsei*, used only in the imperative: "take courage! cheer up! take heart!"

certain of the scribes said within themselves,[a] This *man* blasphemeth.[b] [4] And Jesus knowing their thoughts said, Wherefore[c] think ye evil[d] in your hearts? [5] For whether[e] is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?[f] [6] But that ye may know that the Son of man hath power[g] on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. [7] And he arose, and departed to his house. [8] But when the multitudes saw *it*, they marvelled,[h] and glorified God, which had given such power unto men.[i]

a IE they thought the words without speaking them.

b βλασφημεῖ *blasphēmei*, derived from βλας *blas* + φημεω *phēmeō*, "to speak against [God]," "to speak irreverently."

c OR why.

d πονηρὰ *ponēra* is neuter plural, so does not just mean "evil," but "evil things, evil thoughts."

e IE which.

f The JST reads "For *is it not easier to say,* Thy sins be forgiven thee, *than to say,* Arise and walk?" In essence the JST makes explicit the correct response that is implied in the question as it is framed in Mt. If one falsely claims to forgive another's sins, there is no good way to judge whether his forgiveness is efficacious, but if one falsely claims to heal, all observers will easily be able to tell that the person has spoken falsely.

g OR authority.

h Rather than the GR ἐθαύμασαν *ethaumasan* "they marvelled," it appears that the text originally read ἐφοβήθησαν *ephobēthēsan* lit. "they were afraid," but the sense is that they were in awe, or had deep reverence for one who could forgive sins. The verb apparently was misunderstood as a simple expression of fear, which resulted in the substitution of what was perceived to be a more appropriate verb by scribes.

i Even though Jesus was the one who forgave and healed the paralytic, the people glorified God, who had given "such authority to men" [ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις *exousian toiautēn tois anthrōpois*]. The people thus perceived that authority to forgive and heal would be exercised by others as well [pursuant to the priesthood].

*The Calling of Matthew (Mk. 2:13-17; Lk. 5:27-32)*

9 And as Jesus passed forth from thence,[a] he saw a man, named
Matthew,[b] sitting at the receipt of custom:[c] and he saith unto him, Fol-
low me. And he arose, and followed him. 10 And it came to pass, as Jesus
sat at meat[d] in the house, behold, many publicans[e] and sinners came and
sat down with him and his disciples. 11 And when the Pharisees saw *it*,
they said unto his disciples, Why eateth your Master with publicans and
sinners?[f] 12 But when Jesus heard *that*, he said unto them, They that be
whole[g] need not a physician, but they that are sick. 13 But go ye and learn
what *that* meaneth, **I will have mercy, and not sacrifice**:[h] for I am not
come to call the righteous, but sinners to repentance.[i]

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a OR passed on from there.

b The other gospels call him "Levi." The GR Μαθθαῖος *Matthaios* reflects HEB and ARAM *Mattay*, which is a shortened form of *Mattatyahu* "Gift of Yahweh." This may be a new name that Matthew took upon himself when he was called as a disciple of Christ.

c IE the tax collector's office. The tax collected here was a toll (GR τέλος *telos*) or custom charge for the import or export of goods between districts. As such tolls were locally administered, Matthew was probably in the employ of Herod Antipas and not of the Romans.

d OR reclined [at table].

e OR tax collectors, customs officers. Publicans were "public" officers. The Jews looked down upon them for (1) collaborating with the occupying power, (2) handling money with pagan inscriptions and iconography, and (3) being notorious for accepting bribes.

f A ἁμαρτωλός *hamartōlos* in particular refers to one who was not strict in complying with the Law.

g "They that be whole" refers to the Pharisees; the physician is Christ; and "they that are sick" refers to the publicans and sinners. The statement is ironic, because the Pharisees, by their lack of charity and understanding, showed that they too were in need of the physician (Christ).

h Hos. 6:6. IE love, charity and mercy are more important than mere ritual observance.

i As in v. 12, the statement is ironic. The Pharisees are "the righteous," but they only think themselves so, and need the call to repentance of Christ as much as the publicans and sinners.

*The Question about Fasting (Mk. 2:18-22; Lk. 5:33-39)*

14 Then came to him the disciples of John, saying, Why do we
and the Pharisees fast oft,[a] but thy disciples fast not? 15 And Jesus said
unto them, Can the children of the bridechamber[b] mourn, as long as the
bridegroom is with them? but the days will come, when the bridegroom
shall be taken from them, and then shall they fast. 16 No man putteth a
piece of new[c] cloth unto an old garment, for that which is put in to fill
it up[d] taketh from the garment,[e] and the rent[f] is made worse.[g] 17 Neither
do men put new wine into old bottles:[h] else the bottles break,[i] and the
wine runneth out,[j] and the bottles perish:[k] but they put new wine into
new bottles, and both are preserved.[l]

a πυκνά *pukna* "often," although the more likely reading is a different GR word, πολλά *polla* "much."

b "children of the bridal chamber" is a Semitism for "wedding guests." Here the wedding guests stand for Christ's disciples; Christ himself is the bridegroom (as John himself had designated him; see John 3:29). The interrogative μὴ *mē* anticipates a negative answer to the question; IE "the wedding guests cannot mourn, can they?"

c ἀγνάφου *agnaphou*; lit. unshrunken.

d IE the patch which fills up the hole in the old garment.

e IE the new patch will tear away (as it shrinks) from the old cloth and just make the damage to the garment worse.

f OR hole.

g The Pharisees were trying to turn John's disciples against Christ. Here Jesus defends the practices of John's disciples. John's disciples are justified in fasting and not following the practices of Jesus' own disciples. The new patch represents Jesus' practices, and the old garment represents John's.

h ἀσκοὺς *askous* wine skins.

i OR burst.

j IE is spilled.

k IE are ruined.

l Now Jesus defends the practices of his own disciples. It is appropriate for John's disciples to fast (old wine in old wine skins), just as it is appropriate in this circumstance for Jesus' disciples not to (new wine in new wine skins).

## *The Ruler's Daughter and the Woman Who Touched Jesus' Garment (Mk. 5:21-43; Lk. 8:40-56)*

18 While he spake these things unto them, behold, there came a certain ruler,[a] and worshipped[b] him, saying, My daughter[c] is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. 20 And, behold, a woman, which was diseased with an issue of blood[d] twelve years, came behind *him*, and touched the hem of his garment:[e] 21 For she said within herself, If I may but touch[f] his garment, I shall be whole.[g] 22 But Jesus turned him about,[h] and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.[i] And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the minstrels[j] and the people making a noise,[k] 24 He said unto them, Give place:[l] for the maid[m] is not dead, but sleepeth. And they

a IE a synagogue official. Mark supplies his name as Jairus (HEB *Yair*).

b προσεκύνει *prosekunei* came on his knees to.

c GR θυγάτηρ *thugatēr* is the source of ENG daughter.

d αἱμορροοῦσα *haimorroousa* suffered from a hemorrhage, chronic bleeding.

e One of the four tassels on an outer garment, which were required by Num. 15:37 as a reminder to the wearer of the Lord's commands.

f Because she was bleeding, the woman's touch would have rendered Jesus ritually impure.

g IE physically sound.

h IE turned around.

i Jesus makes it clear that he healed her because of her faith, and that there was nothing magical about touching him or his garment.

j αὐλητὸς *aulētas* flute players. Although the word may stand for musicians generally, Jewish custom called for two flautists and a woman to wail for even the poorest funerals.

k θορυβούμενον *thoruboumenon*, lit. throwing into disorder, creating an uproar. The noise would have been caused by hired mourners; the greater the number of mourners present, the higher the social station of the deceased.

l IE leave the room.

m The GR τὸ κοράσιον *to korasion* is a diminutive form and means "young girl."

laughed him to scorn.[a] 25 But when the people were put forth,[b] he went in, and took her by the hand,[c] and the maid arose. 26 And the fame[d] hereof went abroad into all that land.

### *The Healing of Two Blind Men*

27 And when Jesus departed thence, two blind men followed him, crying,[e] and saying, *Thou* Son of David,[f] have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye[g] that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened;[h] and Jesus straitly charged[i] them, saying, See *that* no man know *it*. 31 But they, when they were departed, spread abroad his fame in all that country.

### *The Healing of a Dumb Man*

32 As they went out, behold, they brought to him a dumb[j] man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince

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a IE they ridiculed him.

b OR sent outside.

c According to Mk., Jesus said in ARAM *talitha cumi* "Young girl, arise!"

d φήμη *phēmē* report, story.

e Not weeping, but calling out.

f A messianic title.

g πιστεύτε *pisteute* do you have faith, trust?

h IE healed.

i The GR verb ἐνεβριμήθη *enebrimēthē* properly is used of horses in the sense of "snort"; as applied to humans it means to warn sternly. Jesus' stern warning to the men was justified, as in v. 31 it is reported that they ignored his warning and told others the story.

j OR mute. The GR κωφός *kōphos* refers to a dullness of the senses, so can mean deaf, mute or both. Here the context requires at least muteness.

of the devils.[a]

*The Compassion of Jesus*

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion[b] on them, because they fainted,[c] and were scattered abroad,[d] as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly *is* plenteous,[e] but the labourers *are* few; 38 Pray ye therefore the Lord of the harvest,[f] that he will send forth labourers into his harvest.[g]

# Chapter 10

*The Mission of the Twelve (Mk. 3:13-19; Lk. 6:12-16)*

1 AND when he had called unto *him* his twelve disciples, he gave them power *against*[h] *unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.* 2 Now the names of the twelve apostles are these; The first, Simon,[i] who is called Peter,[j] and Andrew[k]

a The Lucan parallel has "Beelzebub."

b ἐσπλαγχνίσθη *esplangchnisthē* he was moved to pity in his inward parts.

c ἐσκυλμένοι *eskulmenoi* they were troubled.

d ἐρριμμένοι *errimmenoi* "thrown down," and so lying helpless.

e OR abundant.

f "Lord of the harvest" probably represents the ARAM *rab chetsada*, meaning the person responsible for hiring and overseeing the harvest workers.

g Lk. 10:2 connects this saying with the commission of the Seventy.

h OR authority over.

i The GR form of the HEB *Shimeon* one that hears.

j GR for "stone," equivalent to the ARAM *Kepha*.

k Mt. groups the brothers together in this list. "Andrew" is a GR name (meaning "manly"), but that does not mean that he was GR (the name is attested as a Jewish name in an inscription from 169 BC).

his brother; James[a] *the son* of Zebedee,[b] and John his brother; [3] Philip,[c] and Bartholomew;[d] Thomas,[e] and Matthew[f] the publican;[g] James *the son* of Alphaeus,[h] and Lebbaeus,[i] whose surname was Thaddeus;[j] [4] Simon the Canaanite,[k] and Judas Iscariot,[l] who also betrayed him.

*The Commissioning of the Twelve (Mk. 6:7-13; Lk. 9:1-6)*

[5] These twelve Jesus sent forth, and commanded them, saying, Go not into the way[m] of the Gentiles, and into *any* city[n] of the Samaritans enter ye not: [6] But go rather to the lost sheep of the house of Israel.[o] [7]

a "James" is the ENG form of the name Jacob (HEB *Yaaqob*), which is used to distinguish NT persons with that name from OT persons.

b From the ARAM *Zabedai*.

c A GR name meaning "lover of horses."

d ARAM *Bar Tolmai*, which means "son of Ptolemy," indicating that his father had a GR name.

e From ARAM *Toma*, meaning "twin"; thus, he is sometimes called "Didymus," which is GR for "twin."

f ARAM *Mattay*, short for *Mattatyahu*.

g OR tax collector.

h ARAM *Chalphai*, a short form of the rabbinic name Chalaphta.

i ARAM *Libbai*.

j ARAM *Taddai*.

k Καναναῖος *Kananaios* is a transliteration of *qannaya*, and does not mean "Canaanite," but rather "Zealot." The Zealots were a political party that bitterly resented the domination of Rome and worked to end it.

l The meaning of "Iscariot" is disputed. It may mean "man of Kerioth," referring to a village of southern Judah, or it may be a nickname deriving from the ARAM root *sqr*, which means "ruddy."

m OR "road," presumably along the coastal plain, where it would be difficult to get ritually clean food.

n AB suggests as a conjectural emendation replacing πόλιν *polin* "city" with πάλιν *palin* "again," which would then read "do not go again to the Samaritans."

o The gospel was to be taken first to the Jews, and only later to the Gentiles and the Samaritans. In part this may have reflected the greater ease of taking the gospel to the Jews for these newly called missionaries.

And as ye go, preach, saying, The kingdom of heaven is at hand.[a] 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely[b] give. 9 Provide neither gold, nor silver, nor brass[c] in your purses,[d] 10 Nor scrip[e] for *your* journey, neither two coats, neither shoes, nor yet staves:[f] for the workman[g] is worthy of his meat.[h] 11 And into whatsoever city or town ye shall enter, enquire[i] who in it is worthy;[j] and there abide[k] till ye go thence.[l] 12 And when ye come into an house, salute[m] it. 13 And if the house be worthy, let your peace[n] come upon it: but if it be not worthy, let your peace return to you.[o] 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.[p] 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha[q] in the day

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a OR has come.

b δωρεὰν *dōrean*, as a free gift; without payment.

c χαλκὸν *chalkon*, "copper," hence money.

d ζώνας *zōnas* refers to belts in which money can be kept.

e IE a bag to hold traveling necessities or alms.

f OR staffs.

g OR worker.

h IE "food," here in the sense of board, maintenance.

i OR make careful inquiries, find out.

j The implication of the word has more to do with who would be willing to receive an apostle than morality *per se*.

k OR remain.

l OR from there.

m ἀσπάσασθε *aspasasthe* greet.

n The word "peace" in this v. refers to the usual HEB greeting, שָׁלוֹם *shalom*, which means "peace, well-being."

o For the greeting to return to the greeter is an idiom indicating that it has failed in its desired effect.

p The symbolic action of shaking the dust off of one's feet was an act of protest similar to a practice whereby Jews would shake off the dust of gentile land prior to entering the Holy Land. This signified that the city thus rejecting them was no better than the heathen lands.

q Two of the five "cities of the plain" whose destruction is noted in Gen. 19. These cities are frequently cited in the NT as representative of great evil.

of judgment, than for that city.

*Coming Persecutions (Mk. 13:9-13; Lk. 21:12-17)*

16 Behold, I send you forth as sheep in the midst of wolves:[a] be
ye therefore wise[b] as serpents, and harmless[c] as doves.[d] 17 But beware of
men: for they will deliver you up to the councils,[e] and they will scourge[f]
you in their synagogues; 18 And ye shall be brought before governors
and kings for my sake,[g] for a testimony against[h] them and the Gentiles.
19 But when they deliver you up, take no thought[i] how or what ye shall
speak: for it shall be given you in that same hour what ye shall speak. 20
For it is not ye that speak, but the Spirit of your Father which speaketh
in[j] you. 21 And the brother shall deliver up the brother to death, and the
father the child: and the children shall rise up against[k] *their* parents, and
cause them to be put to death. 22 And ye shall be hated of all *men* for my
name's sake:[l] but he that endureth to the end shall be saved. 23 But when
they persecute you in this city,[m] flee ye into another: for verily I say unto
you, Ye shall not have gone over[n] the cities of Israel, till the Son of man

a The allusion is to the persecution the apostles would experience.

b IE wise in a practical way; sensible.

c OR guileless.

d This appears to be an adaptation of a rabbinic saying. The meaning is that the apostles should use every measure at their disposal to protect themselves, as Paul did when he pleaded his Roman citizenship.

e Local tribunals for meting out justice attached to the synagogues.

f IE flog, as with a whip.

g As v. 17 describes persecution by Jewish leaders, v. 18 describes persecution by Gentile leaders.

h OR to. The speeches of the apostles in their own defense would be a powerful testimony to both Jew and Gentile.

i OR do not be anxious about.

j OR through.

k In the sense of "turn against."

l A Semitism for "on my account, because of me."

m πόλει *polei* can refer to towns as well as cities.

n τελέσητε *telesēte* completed, finished.

be come. 24 The disciple is not above[a] *his* master, nor the servant above his lord.[b] 25 It is enough for the disciple that he be as his master, and the servant[c] as his lord. If they have called the master of the house[d] Beelzebub,[e] how much more *shall they call* them of his household?[f]

### *Whom to Fear (Lk. 12:2-7)*

26 Fear them not therefore: for there is nothing covered,[g] that shall not be revealed; and hid,[h] that shall not be known. 27 What I tell you in darkness,[i] *that* speak ye in light:[j] and what ye hear in the ear,[k] *that* preach ye upon the housetops.[l] 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him[m] which is able to destroy both soul and body in hell.[n] 29 Are not two sparrows sold for a farthing?[o] and one of them shall not fall on the ground without your

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a OR greater than.

b OR master. IE the disciples should not expect any better treatment than their master received.

c OR slave.

d οἰκοδεσπότην *oikodespotēn* from words meaning "house" and "master."

e The spelling "Beelzebub" known from the HEB Bible is a dysphemism, meaning "lord of the flies." The correct form of the title was "Beelzebul," which means "Baal the prince." Beelzebul became the chief of the demons in early Jewish demonology.

f This is an *a fortiori* argument. If they have defamed the master of the house, how much more shall they defame his servants?

g IE veiled.

h OR secret.

i IE privately.

j IE publicly.

k An idiom for private speech.

l IE roofs.

m The reference is to God, not to the devil. "Fear" carries with it connotations of worship and reverence.

n OR Gehenna, the "valley of Hinnom." This was a *tophet* in a valley near Jerusalem, where children had been sacrificed in the fire to the god Molech in former times, and which in NT times was used as a place to burn refuse.

o OR penny. The GR word here is ἀσσάριον *assarion*, which is a diminutive form of

Father. 30 But the very hairs[a] of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.[b]

*Confessing Christ before Men (Lk. 12:8-9)*

32 Whosoever therefore shall confess[c] me before men, him will I confess[d] also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

*Not Peace, but a Sword (Lk. 12:51-53; 14:26-27)*

34 Think not[e] that I am come to send[f] peace on earth: I came not to send peace, but a sword. 35 For I am come to set

a man **at variance[g] against his father,**
**and the daughter against her mother,**
**and the daughter in law against her mother in law.**
**36 And a man's foes *shall be* they of his own household.**[h]

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 38 And he that taketh not his cross,[i] and followeth after me, is not

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the Latin *as*. This coin was worth 1/16 of a *denarius*. Its financial insignificance is the reason for its use here; sparrows can be purchased cheaply in the marketplace, yet the Father knows them all.

a Although an individual hair is quite insignificant, the Father is aware of it.

b An *a fortiori* argument: If the Father is aware of the insignificant sparrow or a hair from one's head, how much more aware will he be of us, who are of much greater worth?

c OR acknowledge; declare oneself for.

d IE at the judgment.

e IE do not suppose.

f The GR verb βαλεῖν *balein* (lit. "cast") seems to have a stronger meaning than KJV "send"; perhaps something like "impose" is called for in the translation.

g διχάσαι *dichasai*, lit. "divide in two"; that is, "cause discord."

h Vv. 35-36 are a loose quotation of Micah 7:6.

i At a Roman crucifixion the prisoner was made to carry his own cross. Here the

worthy of me. 39 He that findeth his life[a] shall lose it: and he that loseth his life[b] for my sake shall find it.

*Rewards (Mk. 9:41)*

40 He that receiveth you receiveth me, and he that receiveth me receiveth him[c] that sent me. 41 He that receiveth a prophet in the name of[d] a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones[e] a cup of cold *water* only[f] in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

# Chapter 11

1 AND it came to pass, when Jesus had made an end of command-ing[g] his twelve disciples, he departed thence to teach and to preach in their cities.[h]

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expression is symbolic for one who is not willing to face rejection and follow after Jesus.

a The JST has "He who seeketh to save his life," which conveys the correct sense of the passage. That is, he who seeks to preserve his life in times of persecution by denying the Christ in this world shall lose it in the next, but he that loses his life in this world (by martyrdom or otherwise) for Christ's sake will find it in the next.

b ψυχὴν *psuchēn*, life, soul, self.

c IE the Father.

d IE in view of his being.

e A tender allusion to the apostles themselves.

f OR even only a cup of cold water. The sense is that one who shows even the smallest kindness to the apostles shall be blessed.

g OR giving instructions to.

h IE the cities where the disciples lived.

*The Messengers from John the Baptist (Lk. 7:18-35)*

2 Now when John[a] had heard in the prison[b] the works of Christ,
he sent two[c] of his disciples,[d] 3 And said unto him, Art thou he that
should come,[e] or do we look for another? 4 Jesus answered and said unto
them, Go and shew John again[f] those things which ye do hear and see: 5
The blind receive their sight, and the lame walk, the lepers are cleansed,
and the deaf hear, the dead are raised up, and the poor have the gospel
preached to them.[g] 6 And blessed is *he*, whosoever shall not be offended
in[h] me. 7 And as they departed, Jesus began to say unto the multitudes
concerning John, What went ye out into the wilderness[i] to see? A reed
shaken with the wind?[j] 8 But what went ye out for to see? A man clothed
in soft raiment?[k] behold, they that wear soft *clothing* are in kings' hous-
es. 9 But what went ye out for to see? A prophet? yea, I say unto you, and
more than a prophet. 10 For this is *he*, of whom it is written,

**Behold, I send my messenger before thy face,**[l]

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a IE the Baptist.

b John's imprisonment was mentioned in Mt. 4:12.

c The number "two" is not present here in the GR text, but has been borrowed from the Lucan parallel. The GR lit. says John "sent *through* his disciples," in the sense of "by means of, by the hand of."

d Some of John's disciples had difficulty accepting Jesus as the Christ; John sends them to see the works of Jesus for themselves.

e John had preached the "One Who Should Come" in Mt. 3:1-12.

f OR announce, report to.

g Jesus answers their question indirectly by pointing to the mighty works they were seeing him perform.

h OR does not find an occasion to sin because of.

i OR desert.

j There are two possible interpretations of these words. One is that the people did not go into the desert just to see the normal desert vegetation. The other is that John was a prophet who knew his own mind and was not swayed by events surrounding him.

k IE fine, expensive clothing.

l A Semitism for "ahead of you."

**which shall prepare thy way**[a] **before thee**.[b]

11 Verily I say unto you, Among them that are born of women
there hath not risen a greater than John the Baptist: notwithstanding he
that is least in the kingdom of heaven is greater than he.[c] 12 And from
the days of John the Baptist until now the kingdom of heaven suffereth
violence, and the violent take it by force. 13 For all the prophets and the
law prophesied until John. 14 And if ye will receive *it*, this is Elias,[d] which
was for to come. 15 He that hath ears to hear, let him hear.[e]

16 But whereunto shall I liken[f] this generation?[g] It is like unto
children sitting in the markets, and calling unto their fellows, 17 And
saying,

We have piped[h] unto you,
and ye have not danced;
we have mourned unto you,
and ye have not lamented.[i]

18 For John came neither eating nor drinking,[j] and they say, He
hath a devil.[k] 19 The Son of man came eating and drinking,[l] and they say,

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a OR road, path.

b A paraphrase of Mal. 3:1.

c The apparent meaning of these words is that even the least Christian of the coming dispensation is greater than the greatest prophet of the preceding dispensation, of which John was the last.

d Elias is the GR form of Elijah. Jesus does not seem to be arguing that John was Elijah reincarnated; rather, he describes the Baptist as fulfilling the role of a forerunner.

e A common formula, indicating that only those who are spiritually prepared will understand the saying.

f IE to what shall I compare.

g In the general sense of contemporary people.

h IE played the flute.

i ἐκόψασθε *ekopsasthe* mourned (by beating the breast). Neither the more social approach of Jesus (represented by children piping) nor the more ascetic approach of John (represented by children mourning) had the desired effect on the Pharisees and the scribes.

j John's approach to preaching was more ascetic and separatist, with much fasting.

k OR demon.

l Jesus' approach to preaching was more socially inclusive.

Behold a man gluttonous,[a] and a winebibber,[b] a friend of publicans[c] and sinners. But wisdom[d] is justified[e] of her children.[f]

*Woes to Unrepentant Cities (Lk. 10:13-15)*

[20] Then began he to upbraid[g] the cities wherein most of his mighty works were done, because they repented not: [21] Woe unto thee, Chorazin![h] woe unto thee, Bethsaida![i] for if the mighty works, which were done in you, had been done in Tyre and Sidon,[j] they would have repented long ago in sackcloth and ashes.[k] [22] But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. [23] And thou, Capernaum,

which art exalted unto heaven,
shalt be brought down to hell:[l]
for if the mighty works, which have been done in thee, had been

a OR a glutton.

b IE a drinker, a drunkard.

c OR tax collectors.

d σοφία *sophia*, divine Wisdom.

e IE vindicated, shown to be right.

f The correct text here is probably ἔργων *ergōn* deeds ("children" is a borrowing from the Lucan parallel). The meaning is the same in either event: the greater righteousness of the disciples of John and Jesus justifies their practices.

g OR reproach.

h A town of Galilee.

i There were two Bethsaidas; the reference here was probably to Bethsaida-Julias, on the northern shore of the Sea of Galilee, to the east of Capernaum.

j Two Philistine cities on the coast.

k Traditional signs of mourning.

l The negative particle μὴ *mē* was most likely part of the text here, but is not represented in the KJV translation. The text should read something as follows:
And you, Capernaum, will you be exalted to heaven?
*No, you will be thrust down to Hades!*
The second line is an adaptation of Isa. 14:13.

done in Sodom,[a] it would have remained until this day.[b] [24] But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

*Come to Me and Rest (Lk. 10:21-22)*

[25] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,[c] and hast revealed them unto babes.[d] [26] Even so, Father: for so it seemed good in thy sight.[e] [27] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. [28] Come unto me, all *ye* that labour[f] and are heavy laden,[g] and I will give you rest. [29] Take my yoke[h] upon you, and learn of me; for I am meek and lowly in heart:[i] and ye shall find rest unto your souls. [30] For my yoke *is* easy, and my burden is light.[j]

a Sodom was considered the most wicked of all OT cities.

b Instead of being destroyed.

c IE those who think themselves wise and intelligent.

d Those of simple faith, like little children.

e A Semitic idiom for "to you."

f IE grow weary with toil.

g IE loaded down, burdened.

h A yoke is a wooden frame that joins two animals so that they can work together. The yoke of the scribes, with its myriad detailed proscriptions, was a burdensome one.

i IE gentle and humble.

j In weight.

# Chapter 12

*Plucking Grain on the Sabbath (Mk. 2:23-28; Lk. 6:1-5)*

1 At that time Jesus went on the sabbath day through the corn;[a]
and his disciples were an hungred, and began to pluck the ears of corn,[b]
and to eat. 2 But when the Pharisees saw *it*, they said unto him, Behold,
thy disciples do that which is not lawful to do upon the sabbath day.[c]
3 But he said unto them, Have ye not read what David did, when he
was an hungred, and they that were with him; 4 How he entered into
the house of God,[d] and did eat[e] the shewbread,[f] which was not lawful[g]
for him to eat, neither for them which were with him, but only for the
priests?[h] 5 Or have ye not read in the law, how that on the sabbath days
the priests in the temple profane[i] the sabbath, and are blameless?[j] 6 But
I[k] say unto you, That in this place is *one* greater than the temple.[l] 7 But

a IE grain fields.

b OR pick the heads of grain. The reference is to wheat, not maize.

c The disciples did not break the scriptural law, but a rabbinic interpretation of the law. According to later rabbinic writings, picking grain was one of 39 kinds of work specifically forbidden on the Sabbath.

d IE the tabernacle.

e The text should probably read "they ate" rather than "[he] did eat," which is an assimilation to Luke 6:4.

f IE the Bread of the Presence. Twelve loaves of sacred bread were placed on the table of shewbread in the holy place of the tabernacle, and later the temple. The bread would be changed each Sabbath day, and the priests would consume the old bread in the holy place.

g Jesus uses the same word the Pharisees had used, "lawful," to show clearly the analogy he is drawing.

h The story is recounted in 1 Sam. 21:1-6.

i IE violate, break.

j IE the priests in the temple must of necessity work on the Sabbath. See Num. 28:9-10.

k IE Jesus himself.

l IE Jesus himself.

if ye had known what *this* meaneth, **I will have mercy, and not**[a] **sacrifice**,[b] ye would not have condemned the guiltless.[c] 8 For the Son of man is Lord[d] even of the sabbath day.

*The Man with a Withered Hand (Mk. 3:1-6; Lk. 6:6-11)*

9 And when he was departed thence,[e] he went into their synagogue: 10 And, behold, there was a man which had *his* hand withered.[f] And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.[g] 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit[h] on the sabbath day, will he not lay hold on[i] it, and lift *it* out? 12 How much then is a man better than a sheep?[j] Wherefore it is lawful to do well on the sabbath days.[k] 13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored[l] whole, like as the other. 14 Then the Pharisees went out, and held a council[m] against him, how they might destroy[n] him.

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a A Semitic construction for "rather than."

b The quote is from Hos. 6:6.

c OR innocent.

d The word "Lord" appears first in the GR word order for emphasis.

e IE from there.

f IE shrunken and paralyzed.

g The traditional view was that such healing was permitted on the Sabbath only if one's life was endangered.

h IE a ditch, a hole in the ground.

i OR take firm hold of.

j The argument is *a fortiori*. If it is permitted to rescue an animal on the Sabbath, how much more should it be permitted to heal a human being?

k IE Sabbath. The word is often used in GR with a plural form, but a singular meaning.

l This is a "theological passive"; the implication is that it was God who restored the hand. If healing the hand on the Sabbath were wrong, God would not have done so.

m συμβούλων *sumboulōn* consultation.

n OR do away with.

*The Chosen Servant*

15 But when Jesus knew *it*, he withdrew himself from thence: and
great multitudes followed him, and he healed them all; 16 And charged
them[a] that they should not make him known: 17 That it might be fulfilled
which was spoken by Esaias[b] the prophet, saying,

**18 Behold my servant,[c] whom I have chosen;**
**my beloved, in whom my soul is well pleased:**
**I will put my spirit upon him,**
**and he shall shew judgment to the Gentiles.**
**19 He shall not strive, nor cry;[d]**
**neither shall any man hear his voice in the streets.**
**20 A bruised reed shall he not break,**
**and smoking flax[e] shall he not quench,[f]**
**till he send forth judgment unto victory.**
**21 And in his name[g] shall the Gentiles[h] trust.[i]**

*Jesus and Beelzebul (Mk. 3:20-30; Lk. 11:14-23, 12:10)*

22 Then was brought unto him one possessed with a devil,[j] blind,
and dumb:[k] and he healed him, insomuch that the blind and dumb both
spake and saw.[l] 23 And all the people were amazed, and said, Is not this

a OR warned them sternly.

b IE Isaiah.

c παῖς *pais* lit. son, used in the sense of a favored or beloved servant (or slave).

d IE cry out (as opposed to weep).

e IE dimly burning wick.

f IE the Messiah shall be tender towards human weakness.

g A Semitic idiom for all that is associated with his person.

h OR nations.

i Vv. 18-21 are an independent translation of Isa. 42:1-4.

j δαιμονιζόμενους *daimonizomenous* possessed by an evil spirit.

k OR mute.

l Note the chiastic order:
blind and
dumb both

the son of David?[a] [24] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub[b] the prince of the devils. [25] And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house[c] divided against itself shall not stand:[d] [26] And if Satan[e] cast out Satan, he is divided against himself; how shall then his kingdom stand? [27] And if I by Beelzebub cast out devils, by whom do your children cast *them* out?[f] therefore they[g] shall be your judges. [28] But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. [29] Or else how can one enter into a strong man's house, and spoil his goods,[h] except he first bind[i] the strong man? and then he will spoil[j] his house.[k] [30] He that is not with me is against me; and he that gathereth[l] not with me scattereth abroad. [31] Wherefore I say unto you, All manner of sin and blasphemy[m] shall be forgiven unto men: but the blasphemy *against* the

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spake and
*saw*

a IE the Messiah.

b The correct form of the word is Beelzebul, "Baal the Prince," who was regarded by the Jews of the time as the chief of the demons. Beelzebub is a dysphemism meaning "lord of the flies."

c This could include the family or clan.

d The argument is that Satan would not want to cause that devils should be cast out of people.

e HEB for "adversary."

f The reference is to Jewish exorcists.

g The antecedent is "your children."

h OR steal his property.

i OR tie up.

j OR ransack.

k Satan is compared to a strong man; Jesus would not have power over the lesser demons unless he already had power over Satan himself.

l In the sense of gathering sheaves at harvest.

m ENG blasphemy derives from GR βλασφημία *blasphēmia* language irreverent or hostile to God.

*Holy* Ghost[a] shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

### *A Tree and Its Fruits (Lk. 6:43-45)*

33 Either make[b] the tree good, and his[c] fruit good; or else make the tree corrupt,[d] and his fruit corrupt: for the tree is known by *his* fruit. 34 O generation[e] of vipers,[f] how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure[g] bringeth forth evil things. 36 But I say unto you, That every idle[h] word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

### *The Demand for a Sign (Mk. 8:11-12; Lk. 11:29-32)*

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous[i] generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:[j] 40

a Note that the GR simply refers to the Spirit; the word "Holy" is not explicitly present (and so is italicized).

b In the sense of a mental process image.

c IE its.

d OR rotten.

e OR offspring.

f IE snakes.

g θησαυροῦ *thēsaurou* storehouse, treasury. This GR word is the source of ENG thesaurus, a treasury of words.

h In OT imagery referring to faithlessness to God.

i In a religious sense; IE idolatrous.

j IE Jonah.

For as **Jonas was three days and three nights in the whale's belly**;[a] so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented[b] at the preaching of Jonas; and, behold, a greater than Jonas *is* here.[c] 42 The queen of the south[d] shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

*The Return of the Unclean Spirit (Lk. 11:24-26)*

43 When the unclean[e] spirit is gone out of a man, he walketh through dry places,[f] seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out;[g] and when he is come, he findeth *it* empty, swept, and garnished.[h] 45 Then goeth he,[i] and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell[j] there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

a An allusion to Jonah 1:17. The animal was a "large sea creature" and not necessarily a whale.

b μετανοησαν *metanoēsan* lit. changed their minds.

c IE Jesus himself.

d The "queen of the south" was Sheba; see 1 Kg. 10:1-3 and 2 Chr. 9:1-12.

e IE evil.

f Demons were thought to dwell in deserts. Cf. the practice of sending the scapegoat out into the desert on the Day of Atonement.

g IE the body of the man he previously left.

h IE superficially reformed, but with no good spirit having taken up residence there to hinder the return of the evil spirit. The JST revision suggests a similar concept.

i The JST clarifies that "he" here is the evil spirit.

j IE settle down, set up housekeeping.

*The Mother and Brothers of Jesus (Mk. 3:31-35; Lk. 8:19-21)*

46 While he yet talked to the people, behold, *his* mother and his
brethren[a] stood without,[b] desiring to speak with him. 47 Then one said
unto him, Behold, thy mother and thy brethren stand without, desir-
ing to speak with thee.[c] 48 But he answered and said unto him that told
him, Who is my mother? and who are my brethren? 49 And he stretched
forth his hand toward his disciples, and said, Behold my mother and
my brethren! 50 For whosoever shall do the will of my Father which is in
heaven, the same is my brother, and sister, and mother.

# Chapter 13

*The Parable of the Sower (Mk. 4:1-9; Lk. 8:4-8)*

1 The same day went Jesus out of the house, and sat by the sea
side. 2 And great multitudes were gathered together unto him, so that he
went into a ship, and sat; and the whole multitude stood on the shore.
3 And he spake many things unto them in parables,[d] saying, Behold,
a sower[e] went forth to sow; 4 And when he sowed, some *seeds* fell by
the way side,[f] and the fowls[g] came and devoured them up: 5 Some fell

a Historically some Christian traditions maintained the perpetual virginity of Mary, and therefore denied that Jesus had flesh and blood brothers and sisters. These traditions insisted that they were Jesus' cousins, or foster children of Joseph, or Joseph's children from a former marriage. But there is no reason in the scriptural record itself to doubt that Joseph and Mary had other children after Jesus.

b OR outside.

c Some MSS. omit v. 47, but the textual evidence favors retaining it.

d The word "parable" derives from the GR verb παραβάλλω *paraballō* and refers to putting (lit. "throwing") one thing next to another for the sake of comparison. A parable teaches spiritual truth by comparing that sought to be taught with something common and known to the experience of its hearers. A parable can simultaneously illumine a concept to one who is open-minded and obscure the intended teaching to one who is closed-minded.

e σπείρων *speirōn*, one who casts seeds.

f OR path.

g IE birds.

upon stony[a] places, where they had not much earth: and forthwith[b] they sprung[c] up, because they had no deepness[d] of earth: 6 And when the sun[e] was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them:[f] 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

*The Purpose of the Parables (Mk. 4:10-12; Lk. 8:9-10)*

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given[g] unto you[h] to know the mysteries[i] of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance:[j] but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.[k] 14 And in them is fulfilled the proph-

a πετρώδη *petrōdē*; that is, πέτρα *petra* "rock" + εἶδος *eidos* "appearance." The reference is to thin soil covering a rock base, where any growth would only be superficial.

b IE soon.

c OR grew.

d OR depth.

e GR ἡλίου *hēliou* "sun" is the source for the ENG element "helio-" in such words as heliocentric.

f IE the bad plants crowded out the good ones.

g A divine passive, indicating that God himself had given the disciples to know the mysteries.

h The word "you" is in emphatic position in the GR, appearing first in the sentence.

i The word "mysteries" refers to prior decisions made by God and relates to the innermost secrets learned by the prophets who had access to the heavenly council (HEB סוֹד *sod*).

j περισσευθήσεται *perisseuthēsetai* it will be made to abound, be more than enough, overflow.

k An allusion to the Isaiah passage quoted below.

ecy of Esaias,[a] which saith,

**By hearing ye shall hear, and shall not understand;**
**and seeing ye shall see, and shall not perceive:**[b]
**15 For this people's heart is waxed gross,**[c]
**and *their* ears are dull**[d] **of hearing,**
**and their eyes they have closed;**
**lest at any time they should see with *their* eyes,**
**and hear with *their* ears,**
**and should understand with *their* heart,**
**and should be converted,**[e]
**and I should heal them.**[f]

16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things*[g] 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 Sower Explained (Mk. 4:13-20; Lk. 8:11-15)*

18 Hear ye therefore the parable[h] of the sower.[i] 19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*,[j] and catcheth[k] away that which was sown in his

a IE Isaiah.

b The participles are concessive; IE "although they see they do not see; although they hear they do not hear.

c IE grown fat; thickened.

d βαρέως *bareōs* heavy, with difficulty.

e ἐπιστρέψωσιν *epistrepsōsin* lit. turn back again.

f Vv. 14b-15 are a quotation from LDS Isa. 6:9-10.

g Referring back to "the mysteries."

h A Semitism for "the meaning of the parable."

i The parable describes the varying responses of people to hearing the message of the kingdom. A "sower" is one who casts seeds.

j An allusion to Satan.

k OR snatches.

heart. This is he which received seed by the way side.[a] [20] But he that received the seed into stony places, the same is he that heareth the word, and anon[b] with joy receiveth it; [21] Yet hath he not root in himself, but dureth[c] for a while:[d] for when tribulation or persecution ariseth because of the word, by and by[e] he is offended.[f] [22] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word,[g] and he becometh unfruitful.[h] [23] But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which[i] also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.[j]

### *The Parable of the Weeds among the Wheat*

[24] Another parable put he forth unto them, saying, The kingdom of heaven is likened unto[k] a man which sowed good seed in his field:[l] [25] But while men[m] slept, his enemy came and sowed[n] tares[o] among the wheat, and went his way. [26] But when the blade was sprung up, and

---

a OR path.

b OR immediately.

c Arch. For "endures."

d IE for only a little while. The sense of the GR is "wanting in permanence, unstable."

e The meaning is "immediately," not "eventually."

f σκανδαλίζεται *skandalizetai* "he is caused to stumble" (IE "he stumbles") and therefore falls away. The meaning is that he falls into sin.

g IE his concern for material things crowds out spiritual things.

h IE not producing fruit.

i OR "who"; the reference is back to the first "he" in the v.

j IE times the amount that was sown.

k IE is compared to.

l In the agricultural sense of a cultivated field.

m The reference is generic, and does not mean his men, but men in general. Render "people."

n Lit. sowed over, resowed.

o ζιζάνια *zizania* a species of grass that infects wheat fields; IE weeds.

brought forth fruit, then appeared the tares also. 27 So the servants[a] of the householder[b] came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them[c] up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.[d] 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.[e]

### *The Parable of the Mustard Seed and the Leaven (Mk. 4:30-32; Lk. 13:18-21)*

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed,[f] which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs,[g] and becometh a tree,[h] so that the birds of the air come and lodge[i] in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven,[j] which a woman took, and hid in three measures[k] of meal, till the whole was leavened.[l]

---

a OR slaves.

b IE owner, master of the house.

c IE the weeds.

d IE at the same time, together.

e ἀποθήκη *apothēkē* storehouse, granary. (Cf. ENG apothecary.)

f Proverbial for its small size.

g IE shrubs. These plants can grow as high as ten feet.

h This is hyperbole, as the plant was not actually a tree.

i OR roost.

j OR yeast.

k σάτον *saton* here represents a seah, which was about one and a half pecks. Three seahs was the normal amount to bake at one time.

l IE risen.

*The Use of Parables (Mk. 4:33-34)*

34 All these things spake Jesus unto the multitude in parables;
and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying,

**I will open my mouth in parables;**
**I will utter things which have been kept secret from the foundation of the world**.[a]

*The Parable of the Weeds Explained*

36 Then Jesus sent the multitude away, and went into the house:
and his disciples came unto him, saying, Declare[b] unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man;[c] 38 The field is the world; the good seed are the children[d] of the kingdom; but the tares are the children[e] of the wicked *one*;[f] 39 The enemy that sowed them is the devil;[g] the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.[h] 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,[i] and them which do iniquity; 42 And shall cast them into a furnace of fire:[j] there shall be wailing and gnashing[k] of teeth. 43 Then shall the righteous shine forth as

a The quote is from Ps. 78:2.

b OR explain.

c The expression is used here in a messianic sense.

d IE subjects.

e IE followers.

f Although "one" is italicized, the adjective is used as a substantive here. The reference is not just to wickedness, but to the wicked one; IE the devil.

g διάβολος *diabolos* slanderer; IE Satan.

h OR age.

i σκάνδαλα *skandala* traps, causes of sin (cf. ENG scandal).

j An allusion to Dan. 3:6.

k OR grinding. The expression is meant to express rage, not pain.

the sun in the kingdom of their Father.[a] Who hath ears to hear, let him hear.

### *Three Parables*

44 Again, the kingdom of heaven is like unto treasure[b] hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth[c] that field.

45 Again, the kingdom of heaven is like unto a merchant man,[d] seeking goodly pearls: 46 Who, when he had found one pearl[e] of great price,[f] went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net,[g] that was cast into the sea, and gathered of every kind:[h] 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels,[i] but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever[j] the wicked from among the just, 50 And shall cast them into the furnace of fire:[k] there shall be wailing and gnashing of teeth.

### *Treasures New and Old*

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore ev-

a The allusion is to Dan. 12:3.

b GR θησαυρός *thēsauros* is the source for ENG "thesaurus," a treasury of words.

c ἀγοράζει *agorazei* is a verb that derives from the Agora or marketplace.

d GR ἔμπορος *emporos* is the source of ENG emporium.

e μαργαρίτην *margaritēn*, which is the source for ENG "margarita."

f πολύτιμον *polutimon*, from πολύς *polus* "much, great" and τιμή *timē* "price." The pearl is expensive, and therefore valuable.

g Specifically a fishing net.

h IE every kind of fish.

i IE containers (not ships).

j OR separate.

k An allusion to Dan. 3:6.

ery scribe *which is* instructed[a] unto the kingdom of heaven is like unto a man *that is* an householder,[b] which bringeth forth out of his treasure[c] *things* new and old.

*The Rejection of Jesus at Nazareth (Mk. 6:1-6; Lk. 4:16-30)*

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.[d] 54 And when he was come into his own country,[e] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?[f] 55 Is not this the carpenter's[g] son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?[h] 56 And his sisters, are they not all with us? Whence then hath this *man* all these things? 57 And they were offended[i] in him. But Jesus said unto them, A prophet is not without honour,[j] save in his own country, and in his own house. 58 And he did not many mighty works[k] there because of their unbelief.

a μαθητευθείς *mathēteutheis* has become a disciple.

b οἰκοδεσπότης *oikodespotēs* master of a household.

c OR storeroom.

d IE from there.

e IE Nazareth.

f GR δυνάμεις *dunameis* is the source for ENG dynamite.

g τεκτόνος *tektonos* "one who constructs"; IE builder, carpenter (it is not entirely clear whether he worked primarily with wood, bronze or stone).

h Traditions that hold to the perpetual virginity of Mary deny that these were Jesus' brothers, but the most natural reading of the NT is that Joseph and Mary had other children together after Jesus was born.

i ἐσκαναλίζοντο *eskandalizonto* took offense because of.

j This indirect statement, using a double negative, is a rhetorical device called *litotes*.

k IE miracles.

# Chapter 14

*The Death of John the Baptist (Mk. 6:14-29; Lk. 9:7-9)*

1 At that time Herod[a] the tetrarch[b] heard of the fame[c] of Jesus, 2 And said unto his servants,[d] This is John the Baptist; he is risen from the dead;[e] and therefore mighty works do shew forth themselves in him.[f] 3 For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias'[g] sake, his brother Philip's[h] wife. 4 For John said[i] unto him, It is not lawful for thee to have her.[j] 5 And when he would have put him to death, he feared the multitude, because they counted him[k] as a prophet. 6 But when Herod's birthday was kept,[l] the daughter of Herodias[m] danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of[n] her mother, said, Give me here John Baptist's head

a IE Herod Antipas, a son of Herod the Great.

b IE a ruler of a subdivision (lit. a fourth part, although this original meaning was eventually lost) of a province. The term means less than a king, but Herod Antipas is sometimes in the NT called "king" as a local form of expression.

c OR reputation.

d παισίν *paisin* lit. children, but often used as a term of endearment for favored slaves.

e Herod's supposition that Jesus was John reincarnated was the result of guilt for having killed John mixed with a superstitious nature.

f IE he performs miracles.

g The name is the feminine form of the name Herod. She was the granddaughter of Herod the Great.

h Herod Philip (not the tetrarch Philip) was Herod Antipas' half-brother.

i The imperfect tense of the verb may suggest that John *repeatedly* told Herod his marriage to Herodias was unlawful.

j This non-levirate marriage of his brother's wife violated Lev. 18:16 and 20:21.

k IE John.

l Jews did not keep birthdays; this scene shows the adoption of GR customs.

m IE Salome.

n OR prompted by.

in a charger.[a] [9] And the king was sorry: nevertheless for the oath's sake,[b] and them which sat with him at meat,[c] he commanded *it* to be given *her*. [10] And he sent, and beheaded John in the prison.[d] [11] And his head was brought in a charger,[e] and given to the damsel:[f] and she brought *it* to her mother. [12] And his disciples came, and took up the body,[g] and buried it, and went and told Jesus.

*The Feeding of the Five Thousand (Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14)*

[13] When Jesus heard *of it*, he departed thence by ship into a desert[h] place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. [14] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. [15] And when it was evening, his disciples came to him, saying, This is a desert[i] place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.[j] [16] But Jesus said unto them, They need not depart; give ye them to eat.[k] [17] And they say unto him, We have here but five loaves, and two fishes. [18] He said, Bring them hither[l] to me. [19] And he commanded the multitude to sit down[m] on the grass, and took the five loaves, and the two fishes,

a OR on a platter, dish.

b The irrevocability of oaths is a common theme in the OT; cf. Jg. 11:21, Est. 5:3.

c IE for dinner.

d Josephus reports that Herod had imprisoned John at Machaerus, which was east of the Dead Sea.

e OR on a platter, dish.

f IE Herodias' daughter.

g IE dead body, corpse.

h IE isolated, private.

i IE isolated, private.

j OR food.

k Emphatic: "you give them something to eat yourselves!"

l OR here.

m OR "recline," which was the normal posture for eating.

and looking up to heaven, he blessed, and brake,[a] and gave the loaves to *his* disciples, and the disciples to the multitude. 20 And they did all eat, and were filled:[b] and they took up of the fragments[c] that remained twelve baskets[d] full. 21 And they that had eaten were about five thousand men, beside women and children.[e]

*Walking on the Water (Mk. 6:45-52; Jn. 6:15-21)*

22 And straightway[f] Jesus constrained[g] his disciples to get into a ship, and to go before[h] him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain[i] apart[j] to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea,[k] tossed with waves: for the wind was contrary.[l] 25 And in the fourth watch[m] of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit;[n] and they cried out for fear. 27 But straightway[o] Jesus spake unto

a IE broke the bread into pieces.

b IE sated.

c IE broken bits.

d IE one for each apostle.

e So if women and children were counted, the total would be higher than 5,000.

f OR immediately.

g OR "made"; they did not want to go.

h IE ahead of.

i IE the hill country.

j IE by himself.

k The likely original text reads that the ship was many σταδίους *stadious* from land. A single στάδιον *stadion* (whence we get ENG "stadium") was 607 feet (187 meters).

l IE against it.

m This is a Roman designation. The period from 6 pm to 6 am was divided into four watches; the fourth watch of the night therefore would have been from 3 am to 6 am.

n IE in the sense of an apparition, a ghost.

o IE immediately.

them, saying, Be of good cheer;[a] it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou,[b] bid[c] me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous,[d] he was afraid; and beginning to sink,[e] he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth[f] *his* hand, and caught him, and said unto him, O thou of little faith, wherefore[g] didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped[h] him, saying, Of a truth[i] thou art the Son of God.

### *The Healing of the Sick in Gennesaret (Mk. 6:53-56)*

34 And when they were gone over,[j] they came into the land of Gennesaret.[k] 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;[l] 36 And besought[m] him that they might only touch the hem of his garment:[n] and as many as touched were made perfectly whole.[o]

---

a IE have courage, take heart.

b Note that Peter is not entirely sure.

c OR order, command.

d OR strong.

e IE drown.

f OR reached out.

g OR why.

h Lit. kneeled before.

i OR truly.

j IE crossed over the sea to the western shore.

k A fertile plain south of Capernaum on the northwest shore of the Sea of Galilee.

l OR ill.

m IE asked, begged.

n OR the border of his cloak (possibly one of the four tassels at the corners of a garment in accordance with Num. 15:38).

o διασώθησαν *diasōthēsan* lit. were brought safely through; IE healed.

# Chapter 15

*The Tradition of the Elders (Mk. 7:1-23)*

1 THEN came to Jesus scribes[a] and Pharisees, which were of[b] Je-
rusalem, saying, 2 Why do thy disciples transgress the tradition of the
elders?[c] for they wash not their hands[d] when they eat bread. 3 But he
answered and said unto them, Why do ye also transgress the command-
ment of God by your tradition?[e] 4 For God commanded, saying, **Hon-
our thy father and mother**:[f] and, **He that curseth father or mother, let
him die the death**.[g] 5 But ye say, Whosoever shall say to *his* father or *his*
mother, *It is* a gift,[h] by whatsoever thou mightest be profited by me;[i] 6
And honour[j] not his father or his mother, *he shall be free*.[k] Thus have ye
made the commandment of God of none effect[l] by your tradition. 7 *Ye*

a IE experts in the law.

b OR from.

c IE the rabbinical exposition of the law, or Halaka, of their forefathers.

d This was not a matter of simple hygiene. Washing the hands before eating here refers to extremely detailed ablution practices.

e Note that Jesus contrasts the accusation that his disciples transgress *tradition* with his own accusation that the scribes and Pharisees transgress the *commandment* of God by their tradition.

f The quote is from Exod. 20:12

g The quote is from Exod. 21:17. A clearer rendering would be: "Whoever insults his father or mother, he must surely die."

h Mark uses the technical term *korban*; IE something dedicated by a vow to God.

i OR whatever you might have gotten from me. The idea is that the tradition of the time allowed people to dedicate their property to God by a vow, but retain the use of it until a later date or their death, thereby avoiding any obligation to care for their aged parents.

j In the sense of being responsible for.

k The words "he shall be free" are not present in the GR and should be deleted. The first part of the v. belongs with v. 5, IE "If anyone tells his father or his mother, 'What you would have gained from me is given to God,' he need not honor his father or his mother." This was the teaching of the time against which Jesus was arguing.

l OR nullified, invalidated.

hypocrites,[a] well did Esaias[b] prophesy of you, saying,

[8] **This people draweth nigh unto me with their mouth,**
**and honoureth me with *their* lips;**
**but their heart is far from me.**
[9] **But in vain they do worship me,**
**teaching *for* doctrines the commandments of men**.[c]

[10] And he called the multitude, and said unto them, Hear, and understand: [11] Not that which goeth into the mouth defileth[d] a man;[e] but that which cometh out of the mouth,[f] this defileth a man. [12] Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended,[g] after they heard this saying? [13] But he answered and said, Every plant,[h] which my heavenly Father hath not planted, shall be rooted up. [14] Let them alone: they be blind leaders[i] of the blind. And if the blind lead the blind, both shall fall into the ditch. [15] Then answered Peter and said unto him, Declare[j] unto us this parable. [16] And Jesus said, Are ye[k] also yet without understanding? [17] Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?[l] [18] But those things which proceed out of the mouth come

a The hypocrisy was the legalism of the practice. By making an otherwise admirable gift to God, they were avoiding a prior obligation to their parents, rendering their gift of no moral value.

b IE Isaiah.

c Vv. 8-9 are a quotation from Isa. 29:13. The quotation matches neither the MT nor the LDS, indicating either that an independent text was used, or that this was a paraphrase.

d κοινοῖ *koinoi* lit. make common.

e Generic; IE a person.

f An allusion to impious speech.

g They were offended because Jesus' words seemed to set aside the distinction between ritually clean and unclean food.

h A metaphoric allusion to the Pharisees.

i OR guides.

j IE interpret, explain, tell the meaning of.

k Note that the pronoun "ye" is plural; Jesus addresses not just Peter in this response but all the disciples.

l OR is evacuated into the latrine.

forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness,[a] blasphemies:[b] 20 These are *the things* which defile a man:[c] but to eat with unwashen hands defileth not a man.

### *The Canaanite Woman's Faith (Mk. 7:24-30)*

21 Then Jesus went thence,[d] and departed into the coasts[e] of Tyre and Sidon.[f] 22 And, behold, a woman of Canaan[g] came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.[h] 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after[i] us.[j] 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.[k] 25 Then came she and worshipped[l] him, saying, Lord, help me. 26 But he answered and said, It is not meet[m] to take the children's[n] bread, and to cast *it* to dogs.[o]

---

a OR perjury.

b OR slanders.

c The original complaint against Jesus' disciples from v. 2.

d IE from there.

e IE regions.

f Cities along the coast of the Mediterranean Sea.

g IE a Syro-Phoenician woman. The Phoenicians were descended from the Canaanites, and continued to be known by that name.

h OR possessed by a demon.

i IE from behind.

j This may mean that they entreated him to give her what she wanted so that she would go away and leave them alone.

k The woman was not an Israelite.

l Lit. kneeled to.

m OR right.

n Referring to the Israelites.

o It was a common idiom in rabbinic expression to refer to gentiles as "dogs." Jesus softens the expression somewhat by using the diminutive κυνάριον *kunarion*, which was normally reserved for house pets, not wild dogs.

27 And she said, Truth, Lord: yet[a] the dogs eat of the crumbs which fall from their masters' table.[b] 28 Then Jesus answered and said unto her, O woman,[c] great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

### *The Healing of Many People*

29 And Jesus departed from thence,[d] and came nigh unto[e] the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb,[f] maimed, and many others, and cast[g] them down at Jesus' feet; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.[h]

### *The Feeding of the Four Thousand (Mk. 8:1-10)*

32 Then Jesus called his disciples *unto him*, and said, I have compassion[i] on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting,[j] lest they faint in the way.[k] 33 And his disciples say unto him, Whence should

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a OR Yes, sir, but even.

b The woman astutely picks up on Jesus' meaning and responds in a matching manner.

c The address "Woman" sounds harsh to our ears, but it was considered a polite form of address at the time.

d IE from there.

e OR along.

f IE mute.

g ἔρριψαν *erripsan* "threw," but not necessarily connoting violence.

h This v. alludes to Isa. 35:5.

i σπλαγχνίζομαι *splanchnizomai* I am moved to pity in my inward parts.; IE I am touched

j Not intentional fasting, but going hungry for lack of food.

k OR road.

we have so much bread in the wilderness,[a] as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? And they said,
Seven, and a few little fishes. 35 And he commanded the multitude to sit
down[b] on the ground. 36 And he took the seven loaves and the fishes, and
gave[c] thanks, and brake *them*, and gave to his disciples, and the disciples
to the multitude. 37 And they did all eat, and were filled: and they took
up of the broken *meat*[d] that was left seven baskets[e] full. 38 And they that
did eat were four thousand men, beside women and children.[f] 39 And
he sent away the multitude, and took ship,[g] and came into the coasts of
Magdala.[h]

# Chapter 16

*The Demand for a Sign (Mk. 8:11-13; Lk. 12:54-56)*

1 THE Pharisees also with the Sadducees[i] came, and tempting[j]
desired him that he would shew them a sign from heaven. 2 He answered
and said unto them, When it is evening, ye say, *It will be* fair weather:
for the sky is red. 3 And in the morning, *It will be* foul weather to day:
for the sky is red and lowring.[k] O *ye* hypocrites, ye can discern the face
of the sky; but can ye not *discern* the signs of the times? 4 A wicked and

a OR desert.

b OR recline, the common posture for eating.

c The imperfect form of the verb suggests rather "kept on giving."

d IE the remnants of the broken bread.

e σπυρίδες *spurides*, baskets larger than the κόφινος *kophinos* used in the feeding of the 5,000.

f So if women and children were counted, the number would be higher.

g IE got into a boat.

h The GR of Mt. has Magadan, and Mk. has Dalmanoutha, although many Mt. MSS. here read Magdala, as in the KJV, which is the HEB word for "tower." Whatever the name of the place was, it was an otherwise unknown spot near the Sea of Galilee.

i The Pharisees and Sadducees were normally at odds; here they are united by their common opposition to Jesus.

j OR putting to the test.

k OR gloomy, threatening.

adulterous[a] generation seeketh after a sign; and there shall no sign be given unto it, but the sign of[b] the prophet Jonas. And he left them, and departed.

*The Leaven of the Pharisees and Sadducees (Mk. 8:14-21)*

5 And when his disciples were come to the other side,[c] they had forgotten to take bread. 6 Then Jesus said unto them, Take heed and beware of the leaven[d] of the Pharisees and of the Sadducees. 7 And they reasoned[e] among themselves, saying, *It is* because we have taken no bread. 8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?[f] 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?[g] 11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine[h] of the Pharisees and of the Sadducees.

*Peter's Declaration about Jesus (Mk. 8:27-30; Lk. 9:18-21)*

13 When Jesus came into the coasts[i] of Caesarea Philippi,[j] he asked his disciples, saying, Whom do men say that I the Son of man am?

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a IE in a religious sense; idolatrous.

b This is an epexegetic genitive; IE Jonah *is* the sign. The allusion is to the three days he spent in the belly of the sea creature.

c IE of the Sea of Galilee. "Other side" usually means the *east* side (from the perspective of inhabitants of the west side).

d OR yeast, a symbol of corruption.

e OR discussed.

f The allusion is to Mt. 14:15-21.

g The allusion is to Mt. 15:32-38.

h διδαχῆς *didachēs*, "teaching," which is here identified with the yeast spoken of.

i OR district.

j IE the Caesarea built by Philip the Tetrarch, 20 miles north of the Sea of Galilee.

14 And they said, Some *say that thou art* John the Baptist: some, Elias;[a] and others, Jeremias,[b] or one of the prophets. 15 He saith unto them, But whom say ye[c] that I am? 16 And Simon Peter answered and said, Thou art the Christ,[d] the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona:[e] for flesh and blood[f] hath not revealed *it* unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock[g] I will build my

a IE Elijah.

b IE Jeremiah.

c The plural pronoun *ye* shows that the question was addressed to all the disciples.

d IE the Messiah.

e בַּר *Bar* is ARAM for "son"; Barjona means either son of Jonah or son of Johanon (= John).

f IE mortal man; human agency; unaided powers of human reason

g This v. involves a wordplay: "Thou art Πέτρος *Petros*, and upon this πέτρα *petra* I will build my church." The question is, does "this rock" refer to Peter, and if not, to what does it refer? The majority of ancient commentators were of the view that it did not refer to Peter (the other options being Peter's confession, Christ himself, or the apostles as a whole); most modern commentators are of the view that it does. LDS generally follow Joseph Smith in seeing "this rock" as referring to "revelation"; but note that either interpretation works well from an LDS perspective. If the referent were Peter, as preeminent among the apostles, then the thought is essentially the same as Eph. 2:20, where the foundation is taken as the apostles and prophets, Jesus Christ himself being the chief cornerstone. Cf. also Rev. 21:14. Therefore, the sectarian debate on this point between Catholics and some conservative Protestants need not concern LDS. Our sole interest should be to understand the Savior's meaning here. The answer to the question will depend on how much weight we determine to give to the switch in gender in the wordplay from the masculine Πέτρος *Petros* to the feminine πέτρα *petra*. If we view the switch as significant, then "this πέτρα *petra*" probably does not refer to Peter, but to something more conceptual. In this case, the referent is probably to be found in the immediately preceding sentence:

> Blessed art thou, Simon Barjona,
> for flesh and blood have not *revealed* [ἀπεκάλυψέν *apekalupsen*] it unto thee,
> but my Father which is in heaven [hath *revealed* it unto thee].

This is a common construction in Greek, where the third clause is elliptical; the verb from the second clause must be supplied in the third. Since the dominant idea in this sentence is ἀποκάλυψις *apokalypsis* "revelation," that would certainly be a possible referent. On the other hand, this is a nuanced reading based on a subtlety of the GR text. If the saying has an Aramaic background (as the parallelism might suggest), then

church; and the gates of hell[a] shall not prevail against it. 19 And I will give unto thee the keys[b] of the kingdom of heaven: and whatsoever thou shalt bind[c] on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed[d] in heaven. 20 Then charged[e] he his disciples that they should tell no man that he was Jesus the Christ.[f]

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the same word was probably used in both positions (*Kepha* and *kepha*); in this case the reference would be to Peter. Further, it may be that the distinction in gender is not to be taken as significant because Πέτρος *Petros* is the proper name of a man and therefore must be masculine in any event. The distinction could be lexical, with πέτρος *petros* meaning "small stone, pebble," and πέτρα *petra* meaning "large stone formation, bedrock," but whether this distinction was intended here is uncertain.

a Metonymy for "powers of death."

b This saying seems to be patterned loosely on Is. 22:22. While a slave might possess one key to be able to fulfill his specific function, only the lord of the entire household holds all the keys (plural), which thus represent authority.

c The words δέω *deō* "to bind" and λύω *luō* "to loose" here are the GR equivalents of Rabbinic technical terminology, the ARAM *ʿasar* and *sheri* (HEB *hittir*). These words express the verdict of a teacher who declares some action as "bound" (prohibited) or "loosed" (permitted). There are numerous examples of this terminology in later rabbinic literature, where, say, the school of Shammai will declare some action "bound," but the school of Hillel will declare the same action "loosed." This usage is also attested in the Targums and Josephus. In this context, the terms are not being used in their technical rabbinic sense; rather, binding and loosing are in some way metaphorical for power and authority the apostles were to exercise. LDS equate "binding" with "sealing," as in Is. 8:16 (2 Ne. 18:16):
*Bind* up the testimony,
*seal* the law among my disciples
where the key terms are used in parallel.

d The expression "shall be bound in heaven" and its parallel "shall be loosed in heaven" are formed by a very rare construction in GR, the periphrastic future perfect. The future middle indicative verb ἔσται *estai* "will be" works together with a perfect passive participle δεδέμενον *dedemenon* "has been bound." If understood temporally, the expression would mean "shall have been bound," which would oddly seem to suggest that the binding in heaven would actually *precede* the action taken to bind on earth, which would be problematic. The correct way to understand the construction is to emphasize the stative aspect of the perfect: "whatever you shall bind on earth shall *stand* as bound in heaven." This translation emphasizes the finality and lasting effect of decisions made on earth with apostolic authority.

e OR instructed.

f OR the Messiah.

*Jesus Foretells His Death and Resurrection (Mk. 8:31-9:1; Lk. 9:22-27)*

21 From that time forth began Jesus to shew unto his disciples,
how that he must go unto Jerusalem, and suffer many things of the el-
ders and chief priests and scribes, and be killed,[a] and be raised again the
third day.[b] 22 Then Peter took him, and began to rebuke him, saying, Be
it far from thee,[c] Lord: this shall not be unto thee.[d] 23 But he[e] turned, and
said unto Peter, Get thee behind me, Satan: thou art an offence[f] unto
me: for thou savourest[g] not the things that be of God, but those that be
of men. 24 Then said Jesus unto his disciples, If any *man* will come after
me, let him[h] deny himself, and take up his cross,[i] and follow me. 25 For
whosoever will save his life shall lose it:[j] and whosoever will lose his life
for my sake shall find it. 26 For what is a man profited,[k] if he shall gain
the whole world, and lose his own soul? or what shall a man give in
exchange for his soul? 27 For the Son of man shall come in the glory of
his Father with his angels;[l] and then he shall reward every man accord-
ing to his works. 28 Verily I say unto you, There be some standing here,

a Jesus had to teach the disciples that he would suffer many things, because they would have assumed that the Messiah would come in glorious power.

b Cf. the sign of Jonah from v. 4.

c An elliptical expression for something like "May God be merciful to you in sparing you from having to undergo such and such."

d OR this must not happen to you!

e IE Jesus.

f OR stumbling block; possibly another wordplay on the name Πέτρος *Petros*, which could be a stone in one's path.

g OR set your mind on.

h The translation "let him" of the third person imperative could be misunderstood as permissive only. It is, rather, a command: "he must deny himself."

i The JST here offers a definition of what it means to "take up one's cross": "And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments."

j The JST here offers the correct interpretation: whosoever will save his life *in this world* shall lose it *in the world to come*.

k IE what good will it do someone.

l The text alludes to Ps. 28:4.

which shall not taste of death,[a] till they see the Son of man coming in his kingdom.[b]

# Chapter 17

*The Transfiguration of Jesus (Mk. 9:2-13; Lk. 9:28-36)*

1 AND after six days Jesus taketh Peter, James, and John[c] his brother,[d] and bringeth them up into an high mountain[e] apart,[f] 2 And was transfigured[g] before them: and his face did shine as the sun, and his raiment was white as the light.[h] 3 And, behold, there appeared unto them Moses and Elias[i] talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles;[j] one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud[k] overshadowed them: and behold a voice[l] out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye[m] him. 6 And when the disciples heard

a IE die.

b The allusion here could be to (1) the Transfiguration, which immediately follows, (2) the resurrection and ascension, (3) the destruction of Jerusalem, (4) the second coming in glory. It may be that the ultimate meaning of the reference is the second coming, but that the Transfiguration was the earnest or a type of that second coming.

c IE the three leading apostles.

d IE the brother of James.

e Probably Mt. Hermon, 14 miles north of Caesarea.

f IE privately.

g *metemorphōthē* he was transformed, his appearance was changed. KJV "transfigured" derives from Vg. *transfiguratus est*. He was shown in his glory as the son of God.

h The transfiguration is here described.

i IE Elijah.

j σκηνάς *skēnas* tents, booths for temporary shelter.

k Representing the presence of God, as in the OT.

l IE of the Father.

m Note the pronoun is plural.

*it*, they fell on their face, and were sore afraid.[a] 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes[b] that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.[c] Likewise shall also the Son of man suffer of them.[d] 13 Then the disciples understood that he spake unto them of John the Baptist.[e]

### *The Healing of a Boy with a Demon (Mk. 9:14-29; Lk. 9:37-43a)*

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick,[f] and sore vexed:[g] for ofttimes[h] he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure[i] him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you?[j] how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and

---

a OR they feared greatly.

b IE experts in the law.

c OR wanted.

d OR at their hands.

e Not that John was Elijah reincarnated, but that he came in the spirit and power of Elijah. From this usage, the GR form of the name, Elias, has come to be used as a title for one fulfilling the role of a forerunner, as John did for Jesus.

f σεληνιάζεται *selēniazetai* moonstruck, "lunatic" (from LAT *luna* "moon"). The word refers to an epileptic, as it was believed that the phases of the moon affected the condition.

g OR suffers terribly.

h OR often.

i GR θεραπεῦσαι *therapeusai* is the source for ENG therapy, therapeutic.

j The pronoun is plural; the Savior here is rebuking the disciples.

he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart,[a] and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as[b] a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place;[c] and it shall remove;[d] and nothing shall be impossible unto[e] you. 21 Howbeit this kind goeth not out but[f] by prayer and fasting.

### *Jesus Again Foretells His Death and Resurrection (Mk. 9:30-32; Lk. 9:43b-45)*

22 And while they abode[g] in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

### *Payment of the Temple Tax*

24 And when they were come to Capernaum,[h] they that received tribute[i] *money* came to Peter, and said, Doth not your master pay tribute?[j] 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings

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a IE privately.

b IE only the size of.

c OR from here to there.

d OR move.

e OR for.

f OR this kind never comes out except.

g συστρεφομένων *susterephomenōn* gathered together, united.

h On the north shore of the Sea of Galilee.

i τά δίδραχμα *ta didrachma* the double drachmas. The form of money is used by metonymy to stand for the tax. The reference is to the annual half-shekel tax all male Israelites were required to pay to support the temple responsive to Exod. 30:11-16. Two drachmas were roughly the equivalent of a half-shekel. The tax was paid in the month of Adar (or roughly March); it was overdue.

j OR taxes.

of the earth take custom[a] or tribute?[b] of their own children, or of strangers? [26] Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. [27] Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish[c] that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:[d] that take, and give unto them for me and thee.

# Chapter 18

*The Greatest in the Kingdom (Mk. 9:33-37; Lk. 9:46-48)*

[1] At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[e] [2] And Jesus called a little child unto him, and set him in the midst of them, [3] And said, Verily I say unto you, Except ye be converted,[f] and become as little children, ye shall not enter into the kingdom of heaven. [4] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. [5] And whoso shall receive[g] one such little child in my name[h] receiveth me.

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a Lit. end (in the sense of culmination); here revenue, duty.

b κῆνσος *kēnsos* a head tax (and thus the source of ENG census).

c The fish (GR ἰχθύς *ichthus*) became an early Christian symbol of Jesus. The word was understood as an acronym for "Jesus Christ, Son of God, Savior," as so:

| | |
|---|---|
| Ιησους | Jesus |
| Χριστος | Christ |
| Θεου | of God |
| Υιος | Son |
| Σωτηρ | Savior |

That is, the first letter of these words in this order spells the word for "fish" in GR.

d στατῆρα *statēra* a stater, or four-drachma coin, enough to pay the tax for two people.

e The disciples had been disputing as to their relative rank in the kingdom.

f στραφῆτε *straphēte* turn. This is the equivalent of HEB שׁוּב *shub*, which often conveys the sense of "repent." Here the disciples are to turn from their pride to the humility of a child.

g As a term of hospitality; IE welcome.

h IE for my sake.

*Temptations to Sin (Mk. 9:42-48; Lk. 17:1-2)*

6 But whoso shall offend[a] one of these little ones[b] which believe
in me, it were better for him that a millstone[c] were hanged about his
neck, and *that* he were drowned[d] in the depth of the sea. 7 Woe unto the
world because of offences![e] for it must needs be that offences come; but
woe to that man by whom the offence cometh! 8 Wherefore if thy hand
or thy foot offend thee, cut them off, and cast *them* from thee:[f] it is better
for thee to enter into life halt or maimed,[g] rather than having two hands
or two feet to be cast into everlasting[h] fire. 9 And if thine eye offend thee,
pluck it out, and cast *it* from thee: it is better for thee to enter into life
with one eye, rather than having two eyes to be cast into hell fire.[i]

*The Parable of the Lost Sheep (Lk. 15:3-7)*

10 Take heed that ye despise[j] not one of these little ones; for I say
unto you, That in heaven their angels[k] do always behold the face of my

a OR cause to stumble; IE cause to sin.

b Now the "little ones" refers to the disciples, esp. recent converts.

c μύλος ὀνικὸς *mulos onikos*, lit. the millstone of an ass (LAT *mola asinaria*). The reference is to a large, flat stone turned by a donkey to grind grain, in contradistinction to a smaller hand operated millstone (χειρομύλη *cheiromulē*). An especially large stone is meant.

d Drowning was a Roman punishment, not known among the Jews.

e σκανδάλων *skandalōn* stumbling blocks, occasions for sin, as elsewhere in vv. 6-9.

f OR throw them away.

g OR disabled or lame.

h It is possible that rather than "unending," GR αἰώνιον *aiōnion* may have reference to the end of the age; IE referring to the judgment.

i The reference is to גֵּיא־הִנֹּם *ge-Hinnom*, the "valley of wailing," which was outside of Jerusalem. This had been the site where children were sacrificed to the Canaanite god Molech; at the time of Jesus, it was used as an incineration pit, thus symbolizing the place of judgment and punishment.

j OR disdain.

k This reflects a belief that each person has a representative angel in the heavenly court; cf. Acts 12:15.

Father[a] which is in heaven. 11 For the Son of man is come to save that which was lost.[b] 12 How think ye?[c] if a man have an hundred sheep, and one of them be gone astray,[d] doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?[e] 13 And if so be[f] that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. 14 Even so it is not the will[g] of your Father which is in heaven, that one of these little ones should perish.

### *A Brother Who Sins (Lk. 17:3)*

15 Moreover if thy brother shall trespass[h] against thee,[i] go and tell him his fault between thee and him alone: if he shall hear[j] thee, thou hast gained thy brother. 16 But if he will not hear *thee, then* take with thee one or two more,[k] that **in the mouth of two or three witnesses every word may be established**.[l] 17 And if he shall neglect[m] to hear them, tell *it* unto the church:[n] but if he neglect to hear the church, let him be unto

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a Because they are in his presence.

b This v. is omitted in many early witnesses. It may have been borrowed from Lk. 19:10 to provide a transition from that which precedes to that which follows.

c Lit. how does it seem to you?

d IE wanders off.

e The GR construction anticipates a positive answer.

f OR if it should happen.

g Lit. before, in the sight of, a Semitism for the will as correctly rendered by the KJV.

h OR sin.

i Various texts omit these words; whether they were original is uncertain. If not, then the passage refers to sin in general rather than sin against one's own self.

j IE listen to, heed.

k IE take along with you one or two others in addition [to yourselves].

l The quotation is from Dt. 19:15.

m OR refuse.

n ἐκκλησία *ekklēsia* a regularly convened assembly. This GR word is the source for ENG ecclesiastical.

thee as an heathen man and a publican.[a]

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.[b] 19 Again I say unto you, That if two of you shall agree on earth as touching[c] any thing that they shall ask, it shall be done for them of[d] my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

### *The Parable of the Unforgiving Servant*

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?[e] 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.[f] 23 Therefore is the kingdom of heaven likened unto a certain king,[g] which would take account[h] of his servants.[i] 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand

a IE a gentile and a tax collector. The consequence is that such are not to be associated with.

b See the comment on Mt. 16:19.

c OR concerning.

d OR by.

e It was often argued in rabbinic discussion that three times was an appropriate maximum number of times to forgive someone. Peter no doubt thought he was being liberal by suggesting seven times, a number more than twice as great.

f There is some ambiguity in the GR whether this means 70 + 7 or 70 x 7. In either case, the number is meant to stand for an unlimited, incalculable number of times.

g In this parable the king stands for God.

h OR settle accounts.

i OR slaves.

talents.[a] 25 But forasmuch as[b] he had not[c] to pay, his lord[d] commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.[e] 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed[f] him, and forgave him the debt. 28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence:[g] and he laid hands on him,[h] and took *him* by the throat,[i] saying, Pay me that thou owest. 29 And his fellowservant fell down at his feet, and besought[j] him, saying, Have patience with me, and I will pay thee all. 30 And he would not: but went and cast him[k] into prison, till he should pay the debt. 31 So when his fellowservants saw what was done, they were very sorry,[l] and came and told unto their lord all that was done. 32 Then his lord, after that he had called him, said unto him, O thou wicked servant,

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a A talent was a weight measure, so the value varied depending on whether silver or gold talents were meant. Conservatively, assuming silver talents were meant, this is a staggeringly large sum of money. A talent was the equivalent of about 6,000 denarii. The debt was thus 60 million denarii; if a gold talent was meant, the amount would have been 30 times greater. Such a large number is used to illustrate the impossibility of the slave actually paying the debt.

b OR because.

c OR he was unable.

d IE the same person as the king mentioned in v. 23.

e The Mosaic law allowed such sale of slaves to pay a debt; see Lev. 25:39. The rabbis, however, considered it a severe remedy. It is possible that the allusion here is to a practice allowed by Roman law of the time.

f OR released.

g OR denarii. A denarius was a small, silver coin, generally equivalent to a day's pay for a common laborer. The amount involved would have been about three months wages, but this was miniscule compared to the 10,000 talents. This debt was only 1/600,000 the amount of the remitted debt.

h In the sense of physical violence; he seized him.

i The imperfect tense of the verb is conative: he nearly choked him.

j OR begged.

k IE had him thrown.

l OR distressed.

I forgave thee all that debt, because thou desiredst[a] me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth,[b] and delivered him to the tormentors,[c] till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts[d] forgive not every one his brother their trespasses.

# Chapter 19

*Teaching about Divorce (Mk. 10:1-12)*

1 And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts[e] of Judaea beyond Jordan;[f] 2 And great multitudes followed him; and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away[g] his wife for every cause?[h] 4

a OR begged.

b OR angry.

c OR torturers. The torture of debtors was neither a Jewish nor a Roman practice; the allusion here appears to be to practices of certain eastern despots.

d IE sincerely.

e OR borders.

f IE the area of Judea east of the Jordan river, often called Transjordan ("across the Jordan"). This marks the beginning of the Perean ministry (Perea being another name for the land east of the Jordan).

g OR send away, divorce.

h Divorce was allowed under the Mosaic law (see Dt. 24). The rabbinic schools differed, however, on the acceptable grounds for divorce. The school of Shammai allowed divorce only in cases of unchastity, while the school of Hillel allowed it for even trivial causes, such as burning dinner. As Jesus was now within the jurisdiction of Herod Antipas, the Pharisees apparently were hoping to get Jesus to comment negatively on Herod's own marital arrangements, so that Jesus might suffer the same fate (execution) as John the Baptist had at Herod's hands. Rather than approaching the issue from the perspective of the rabbinic debates over Dt. 24, however, Jesus approaches it from a completely fresh perspective, going back to the purpose for creating male and female in the creation.

And he answered and said unto them, Have ye not read, that he which made *them* at the beginning **made them male and female**,[a] [5] And said, **For this cause shall a man leave father and mother, and shall cleave**[b] **to his wife: and they twain**[c] **shall be one flesh**?[d] [6] Wherefore they are no more twain, but one flesh.[e] What therefore God hath joined together,[f] let not man put asunder.[g] [7] They say unto him, Why did Moses then command **to give a writing of divorcement,**[h] **and to put her away**? [8] He saith unto them, Moses because of the hardness of your hearts[i] suffered[j] you to put away your wives: but from the beginning it was not so.[k] [9] And I say unto you, Whosoever shall put away his wife, except *it be* for fornication,[l] and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. [10] His disciples say unto him, If the case[m] of the man be so with *his* wife, it is not good

a Gen. 1:27.

b IE join oneself to, adhere.

c OR two.

d Gen. 2:24.

e This reflects the formula of the Gen. creation account, אִישׁ *'ish* + אִשָּׁה *'ishshah* = אָדָם *'adam*. IE only the joining together of a male and female results in a completed human being; a man or woman without the other is not quite complete

f συνέζευξεν *sunezeuxen*, from ζυγός *zugos* yoke.

g OR separate.

h βιβλίον ἀποστασίου *biblion apostasiou* certificate of divorce, dismissal. The allusion is to Dt. 24:1.

i σκληροκαρδίαν *sklērokardian*, from σκλήρος *sklēros* hard and καρδία *kardia* heart.

j OR allowed.

k Here Jesus expresses the concept that there was a purer form of law preceding that of Moses.

l πορνείᾳ *porneia* sexual unfaithfulness. Jesus takes a restrictive view of divorce, similar to that of the Shammai school, but on different grounds. This GR word is the source for ENG pornography.

m OR position.

to marry.[a] 11 But he said unto them, All *men* cannot receive[b] this saying,[c] save *they* to whom it is given. 12 For there are some eunuchs,[d] which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

*Little Children Blessed (Mk. 10:13-16; Lk. 18:15-17)*

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer[e] little children, and forbid them not, to come unto me: for of such[f] is the kingdom of heaven. 15 And he laid *his* hands on them, and departed thence.

*The Rich Young Man (Mk. 10:17-31; Lk. 18:18-30)*

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good?[g] *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false**

a IE it is better not to marry.

b IE are not able to accept.

c OR precept.

d εὐνοῦχοι *eunouchoi*, lit. castrated male persons. Such persons in ancient times in the orient could be keepers of the harem and often rose to high positions of authority. The word is used in three senses in this v.: first, it refers to one who, without a physical operation, is incapable of begetting children; IE an impotent male. Second, the basic meaning of a castrated male person. And third, a metaphorical use of one who abstains from marriage without necessarily being impotent; a celibate male.

e OR permit, allow.

f IE children; that is, those who are simple and humble.

g The uses of "good" here have the definite article. IE Jesus is not saying that he is not "good," but that he is not "the Good One," a title he reserves for God the Father alone.

**witness, [19] Honour thy father and *thy* mother**:[a] and, **Thou shalt love thy neighbour as thyself**.[b] [20] The young man saith unto him, All these things have I kept[c] from my youth up: what lack I yet? [21] Jesus said unto him, If thou wilt be perfect,[d] go *and* sell that thou hast, and give to the poor,[e] and thou shalt have treasure in heaven: and come *and* follow me. [22] But when the young man heard that saying, he went away sorrowful: for he had great[f] possessions.

[23] Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly[g] enter into the kingdom of heaven. [24] And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.[h] [25] When his dis-

a The four commandments of v. 14 and the first one mentioned in v. 19 are taken from Exod. 20:12-16, Dt. 5:16-20. They derive from the second table of commands and deal with proper relations between people, which show practical devotion to God. Jesus is trying to turn the rich young ruler from concern with his own religious standing.

b Lev. 19:18.

c Better, "I have kept."

d Not in an absolute sense, but spiritually mature, complete, finished.

e Jesus here suggests a particular remedy for this man's covetousness, without necessarily suggesting its indiscriminate application to all persons.

f OR many.

g IE with difficulty, but not impossibly.

h There are two common explanations of this v. that are designed to soften its difficulty. The first is that there was a narrow gate in the Jerusalem city wall called "The Eye of the Needle," through which it was difficult for a camel to pass. But there is no evidence that such a gate existed at this time; according to Hugh Nibley, this notion was "invented by an obliging nineteenth-century minister for the comfort of his well-heeled congregation." See CWHN 9:168. If we cannot enlarge the size of the opening, the other logical rationalization is to reduce the size of the object that must pass through it. Some would argue that instead of "camel" Jesus said "rope," since there is an Aramaic word for rope that is similar to HEB *gamal* camel. There is some weak textual evidence to support this argument in GR, where the word for camel (taken from Semitic) is κάμηλος *kamēlos*, and a word that is close in appearance (though not attested in the NT), κάμιλος *kamilos*, means ship's cable. The Armenian and Georgian versions (5th century AD) read "rope," as do a handful of late GR MSS. of the Byzantine tradition. This textual evidence appears to be based on speculation by certain Church Fathers on such a possibility (in particular Origen, Cyril of Alexandria and Theophylact). This theory is unlikely. The statement about a camel going through the eye of

ciples heard *it*, they were exceedingly amazed,[a] saying, Who then can be saved? [26] But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. [27] Then answered Peter and said unto him, Behold, we have forsaken[b] all, and followed thee; what shall we have[c] therefore? [28] And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration[d] when the Son of man shall sit in the throne of his glory,[e] ye also shall sit upon twelve thrones, judging[f] the twelve tribes of Israel. [29] And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,[g] shall receive an hundredfold, and shall inherit everlasting life. [30] But many *that are* first shall

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a needle was probably proverbial. Dummelow quotes similar hyperbolic statements: Rabbi Sheshith to Rabbi Amram: "Perhaps thou art one of those of Pombeditha, who can make an elephant pass through a needle's eye"; the Greeks: "It is easier to hide five elephants under one's arm"; the Romans: "More easily would a locust bring forth an elephant." The surprised reaction of the disciples in v. 25, who respond "Who then can be saved?" suggests that they recognized this as a hard saying. There are three approaches to understanding the saying as it exists: (1) Jesus really meant it; we must sell all, give to the poor, and follow him. This we might call the "consecration" approach, which is championed by Hugh Nibley. (2) The statement is simply hyperbole (exaggeration for rhetorical effect). The prior v., which tells us that it is only with difficulty (but not impossible) that a rich man will enter the kingdom of heaven, is the *real* meaning of the passage. (3) The camel going through the eye of a needle is really meant to describe an impossible process, because God has not yet been factored into that process. This is suggested by Jesus' words in v. 26: "With men this is impossible, but with God all things are possible." We might call this the grace interpretation. However we interpret the passage, the easy rationalizations involving a narrow gate or a rope in lieu of a camel are incorrect and are to be avoided.

a OR astounded.

b IE left behind.

c IE what will there be for us?

d παλιγγενεσίᾳ *palingenesia* rebirth. The reference is to the restoration that will accompany the Messiah at the end time. The word can also have reference to the resurrection of the dead as part of this regeneration, whence the JST reads "resurrection" here.

e A Semitic construction for "his glorious throne."

f Possibly including the wider sense of presiding over.

g A Semitism meaning "for my sake, on my account, because of me."

be last; and the last *shall be* first.[a]

# Chapter 20

*The Workers in the Vineyard*

[1] For the kingdom of heaven is like unto a man *that is* an householder,[b] which went out early in the morning[c] to hire labourers into[d] his vineyard. [2] And when he had agreed with the labourers for a penny[e] a day, he sent them into his vineyard. [3] And he went out about the third hour,[f] and saw others standing idle[g] in the marketplace,[h] [4] And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. [5] Again he went out about the sixth and ninth hour,[i] and did likewise.[j] [6] And about the eleventh hour[k] he went out, and found others standing idle,[l] and saith unto them, Why stand ye here all the day idle? [7] They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. [8] So when even[m] was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire,[n] beginning from the last unto the first.[o] [9] And when they came that

a The distinction is between relative status on earth and in heaven.

b OR master of the house, landowner.

c IE when work begins.

d OR for.

e IE a denarius, the standard wage for a day's work.

f IE 9:00 a.m.

g ἀργούς *argous*, from *a-ergos*; IE without work.

h ἀγορᾷ *agora*, a term for the marketplace that had penetrated Jewish culture.

i IE noon and 3:00 p.m.

j IE the same thing.

k IE 5:00 p.m.

l OR without work.

m OR evening.

n OR pay.

o IE in order from those most recently hired to those first hired.

*were hired* about the eleventh hour,[a] they received every man a penny.[b]
10 But when the first came, they supposed that they should have received
more; and they likewise received every man a penny.[c] 11 And when they
had received *it*, they murmured[d] against the goodman[e] of the house,
12 Saying, These last have wrought[f] *but* one hour, and thou hast made
them equal unto us, which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend,[g] I do thee no wrong:
didst not thou agree with me for a penny?[h] 14 Take *that* thine *is*,[i] and go
thy way: I will give unto this last,[j] even as unto thee. 15 Is it not lawful
for me to do what I will with mine own?[k] Is thine eye evil, because I am
good?[l] 16 So the last shall be first, and the first last: for many be called,
but few chosen.[m]

### *A Third Time Jesus Foretells His Death and Resurrection (Mk. 10:32-34; Lk. 18:31-34)*

17 And Jesus going up to Jerusalem took the twelve disciples
apart[n] in the way,[o] and said unto them, 18 Behold, we go up to Jerusalem;

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a IE 5:00 p.m.

b A denarius; IE a full day's pay for only an hour's work.

c OR denarius.

d OR began to complain.

e The landowner, as in v. 1.

f OR worked.

g A term used when one does not know the name of the one being addressed; it may imply a rebuke.

h OR denarius.

i OR what is yours.

j IE this last worker.

k IE my own property.

l IE Are you envious because I am being generous to others?

m Textual evidence suggests that the last clause was not original here; it may have been borrowed from Mt. 22:14.

n IE privately.

o OR road.

and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge,[a] and to crucify *him*: and the third day he shall rise again.

### *The Request of James and John (Mk. 10:35-45)*

20 Then came to him the mother[b] of Zebedee's children with her sons,[c] worshipping *him*,[d] and desiring a certain thing of him. 21 And he said unto her, What wilt thou?[e] She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left,[f] in thy kingdom. 22 But Jesus answered and said, Ye[g] know not what ye ask. Are ye able to drink of the cup[h] that I shall drink of, and to be baptized with the baptism[i] that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:[j] but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. 24 And when the ten[k] heard

a IE whip severely. This is an allusion to the *verberatio*, a flogging that preceded crucifixion.

b Salome; possibly Mary's sister and Jesus' aunt (see John 19:25).

c IE James and John.

d IE she approached him on her knees.

e OR What do you desire?

f εὐωνύμων *euōnumōn* lit. "well named"; this is a euphemism for the "left" (which normally was considered a bad omen; cf. the LAT word for "left," *sinister*). The seat to the right of Jesus was considered the most favored place, and that to his left the second most favored.

g Jesus answers with plural verbs and pronouns, indicating that he replies directly to James and John.

h Symbolic of one's destiny; in Jesus' case, the cup represents suffering.

i The baptism has the same meaning as the cup in this setting; the expressions are parallel.

j Acts 12:2 records the martyr's death of James.

k IE the other ten of the twelve.

*it*, they were moved with indignation against[a] the two brethren.[b] 25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over[c] them, and they that are great[d] exercise authority upon them. 26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;[e] 27 And whosoever will be chief among you, let him be your servant:[f] 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom[g] for many.[h]

*The Healing of Two Blind Men (Mk. 10:46-52; Lk. 18:35-43)*

29 And as they departed from Jericho,[i] a great multitude followed him. 30 And, behold, two blind men[j] sitting by the way side,[k] when they heard that Jesus passed by, cried[l] out, saying, Have mercy on us,[m] O Lord, *thou* Son of David.[n] 31 And the multitude rebuked[o] them, because they should hold their peace:[p] but they cried[q] the more, saying, Have

a OR angry with.

b IE James and John.

c κατακυριεύουσιν *katakurieuousin* lit. lord it over.

d IE in high position.

e OR servant.

f OR slave.

g λύτρον *lutron*, generally the manumission price for a slave.

h A Semitism for "all."

i About 15 miles from Jerusalem.

j Mark 10:46 gives the name of a single blind man: Bartimaeus, son of Timaeus. (Bartimaeus is ARAM for "son of Timaeus," so this is a single name repeated twice, first in transliteration and second in explanatory translation).

k IE at the side of the road.

l IE shouted, called.

m A request for healing.

n Showing that they recognized Jesus as the Messiah.

o OR scolded.

p OR remain silent.

q IE shouted.

mercy on us, O Lord, *thou* Son of David. 32 And Jesus stood still,[a] and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened.[b] 34 So Jesus had compassion[c] *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

# Chapter 21

*The Triumphal Entry into Jerusalem (Mk. 11:1-11; Lk. 19:28-38; Jn. 12:12-19)*

1 And when they drew nigh unto[d] Jerusalem, and were come to Bethphage,[e] unto the mount of Olives,[f] then sent Jesus two disciples, 2 Saying unto them, Go into the village over against[g] you, and straightway[h] ye shall find an ass[i] tied, and a colt with her: loose[j] *them*, and bring *them* unto me. 3 And if any *man* say ought[k] unto you, ye shall say, The Lord hath need of them;[l] and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet,[m]

a OR stopped.

b IE healed.

c σπλαγχνισθεὶς *splangchnistheis* was moved to compassion in his inward parts.

d OR approached.

e House [place] of young figs. The location is unknown; suggestions include on the east slope of Olivet, at the foot of Olivet, or the district to the east of Jerusalem's city wall.

f Not a "mountain" in the western sense; rather, a ridge running about two miles north and south, east of Jerusalem across the Kidron valley. It was called the Mount of Olives from its many olive trees.

g OR lying before.

h OR immediately.

i OR donkey.

j IE untie.

k OR anything.

l The NET notes that the custom of *angaria* allowed animals to be pressed into service for a significant person.

m IE Zecheriah.

saying,

5 **Tell ye the daughter of Sion,**[a]
**Behold, thy King cometh unto thee,**
**meek, and sitting upon an ass,**
**and a colt the foal of an ass**.[b]

6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes,[c] and they set *him* thereon.[d] 8 And a very great multitude spread their garments[e] in the way;[f] others cut down branches from the trees,[g] and strawed[h] *them* in the way.[i] 9 And the multitudes that went before, and that followed, cried, saying,

**Hosanna**[j] to the Son of David:
**Blessed *is* he that cometh in the name of the Lord**;
**Hosanna** in the highest.[k]

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a IE Zion as transliterated through GR, which represents HEB *zayin* with *sigma*.

b The first part of the quote comes from Isa. 62:11; the rest from Zech. 9:9. The passage in Zecheriah employs poetic parallelism and does not intend to speak of two animals. This would be clearer if we were to translate "upon an ass, *even* a colt the foal of an ass" rather than *and*. The JST corrects the text here to make it clear that only one animal should be intended, which is also the case in Mk. and Lk. The ass here is described with the word ὑποζυγίου *hupozugiou*, lit. under the yoke. The reference is to a hard-working animal.

c IE outer cloaks.

d The GR actually says "he sat on them" (meaning the animals, not the cloaks). The KJV obscures the translation to avoid the awkwardness of portraying Jesus as sitting astride two animals at once.

e IE outer cloaks.

f OR on the road.

g And so in Christian tradition this day is commemmorated as Palm Sunday.

h OR spread.

i OR road.

j HEB for "save, pray." Originally a cry for deliverance, by this time the word could be used as a cry of acclamation, meaning something like "hail" or "blessed be."

k The quote is from Ps. 118:25-26.

10 And when he was come into Jerusalem, all[a] the city was moved,[b] saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The Cleansing of the Temple (Mk. 11:15-19; Lk. 19:45-48; Jn. 2:13-22)

12 And Jesus went into the temple[c] of God, and cast[d] out all them that sold and bought in the temple, and overthrew the tables of the moneychangers,[e] and the seats of them that sold doves,[f] 13 And said unto them, It is written,

**My house shall be called the house of prayer;**[g]
but ye have made it a den of thieves.[h]

14 And the blind and the lame[i] came to him in the temple; and he healed them. 15 And when the chief priests and scribes[j] saw the wonderful things[k] that he did, and the children crying[l] in the temple, and saying, Hosanna to the Son of David; they were sore[m] displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, **Out of the mouth of babes and sucklings**[n] **thou**

a The expression is hyperbole, an exaggeration for effect.

b IE was shaken, thrown into an uproar.

c The temple precincts, not the temple itself.

d OR drove.

e The Talmud speaks of the booths of the sons of Annas, who had the money changing concession. At these booths, men received the annual half-shekel temple tax. This tax had to be paid in Jewish money, so they converted foreign into local currency, taking a significant discount in the transaction.

f Pigeons were allowed as a substitute for a sacrificial lamb; see Lev. 5:7, 12:8.

g Isa. 56:7.

h The allusion is to Jer. 7:11.

i IE crippled.

j IE experts in religious law.

k An allusion to miracles.

l In acclamation.

m OR very.

n OR nursing infants.

**hast perfected praise?**[a] 17 And he left them, and went out of the city into Bethany;[b] and he lodged there.[c]

*The Cursing of the Fig Tree (Mk. 11:12-14, 20-24)*

18 Now in the morning as he returned into the city, he hungered.[d] 19 And when he saw a fig tree[e] in the way,[f] he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward[g] for ever. And presently[h] the fig tree withered away. 20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered[i] and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast[j] into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing,[k] ye shall receive.

*The Authority of Jesus Questioned (Mk. 11:27-33; Lk. 20:1-8)*

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one

a The quotation is from the LDS of Ps. 8:3.

b Jesus probably stayed with Lazarus and his sisters, who lived in Bethany.

c IE spent the night.

d OR was hungry.

e The GR has "one fig tree."

f OR road.

g OR from this time.

h OR immediately.

i The disciples had not actually asked a question, but Jesus perceived what they were thinking and responded.

j OR thrown.

k The participle is conditional: "if you shall believe."

thing, which if ye tell me, I in like wise[a] will tell you by what authority I do these things.[b] 25 The baptism of John, whence[c] was it? from heaven, or of men?[d] And they reasoned[e] with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold[f] John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.[g]

### *The Parable of the Two Sons*

28 But what think ye?[h] A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented,[i] and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Whether of them twain[j] did the will of *his* father? They say unto him, The first.[k] Jesus saith unto them, Verily I say unto you, That

a IE by the same token, in the same way.

b The technique of answering a question with another question was common in rabbinic disputes.

c OR from where?

d IE of divine or human origin?

e OR debated, argued.

f IE regard, consider.

g Although unstated, Jesus' conclusion is clear: his authority came from heaven, as did John's baptism.

h Lit. how does it seem to you? meaning "what do you think?"

i μεταμεληθεὶς *metamelētheis* he changed his mind, with an implication of regret for his previous rashness.

j OR which of the two.

k There are three forms of text attested in the ancient MSS. (1) In the first, the first son says "No" but afterwards repents, while the second son says "Yes" but does nothing. Which one did the will of the father? The first. (2) In the second, the first son says "No" but afterwards repents, while the second son says "Yes" but does nothing. Which one did the will of the father? The second. (3) In the third, the first son says "Yes" but does nothing, while the second says "No" but afterwards repents. Which one did the will of the father? The second. The textual problems are complex, but the most likely form of the original text here is the first, which is that followed in the KJV.

the publicans[a] and the harlots[b] go into the kingdom of God before you. 32 For John came unto you in the way of righteousness,[c] and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented[d] not afterward, that ye might believe him.

*The Parable of the Vineyard and the Tenants (Mk. 12:1-12; Lk. 20:9-19)*

33 Hear another parable: There was a certain householder,[e] which **planted a vineyard, and hedged it round about,[f] and digged a wine-press in it, and built a tower**,[g] and let it out[h] to husbandmen,[i] and went into a far country:[j] 34 And when the time of the fruit[k] drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.[l] 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.[m] 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son,[n] saying, They will reverence[o] my son. 38 But when the hus-

a IE tax collectors.

b IE prostitutes.

c A Semitism for living a life in accordance with God's law.

d The same verb as used in v. 29, indicating that Jesus was equating the Pharisees and scribes with the second son in the story.

e Lit. master of the house; IE a landowner.

f OR put a fence around it.

g Isa. 5:1-2.

h OR leased it.

i γεωργοῖς *geōrgois* tenant farmers. This GR word is the source of the name "George" (meaning "farmer").

j The verb is inceptive: he set out on a journey far from home.

k IE harvest season.

l IE the vineyard.

m Alluding to the rejection of the prophets.

n Alluding to God sending his son Jesus into the world.

o The verb lit. means "put to shame," but in the passive, as here, it means "have regard for."

bandmen saw the son, they said among themselves, This is the heir;[a] come, let us kill him, and let us seize on his inheritance.[b] 39 And they caught him, and cast *him* out of the vineyard, and slew *him*.[c] 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men,[d] and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

**The stone which the builders rejected,**
**the same is become the head of the corner:**[e]
**this is the Lord's doing,**
**and it is marvellous in our eyes?**[f]

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.[g]

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on[h] him, they feared the multitude, because they took him for a prophet.

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a κληρονόμος *klēronomos* from κλῆρος *klēros* lot + νέμω *nemō* assign.

b κληρονομία *klēronomia*. This GR word is related to "heir" above, and lit. refers to the property assigned to a person by lot (meaning the fate or death of the testator).

c Alluding to Jesus' death outside of Jerusalem.

d There is a word play in GR here, which might be captured in ENG with "he will bring those bad men to a bad end."

e IE cornerstone.

f The quote is from Ps. 118:22-23.

g Some ancient MSS. omit this v. It may have been interpolated from Lk. 20:18. On the other hand, it could have been accidentally omitted from the text, the scribe's eye passing from the last word of v. 43 [αὐτῆς *autēs*] to the last word of v. 44 [αὐτόν *auton*]. The meaning of the saying is that the stone, a Messianic symbol, crushes, whether someone falls on it or it falls on someone.

h IE seize, arrest.

# Chapter 22

*The Parable of the Marriage Feast (Lk. 14:15-24)*

1 And Jesus answered and spake unto them again by parables,[a] and said, 2 The kingdom of heaven is like unto[b] a certain king,[c] which made a marriage[d] for his son, 3 And sent forth his servants[e] to call them that were bidden[f] to the wedding: and they would not come. 4 Again, he sent forth other servants,[g] saying, Tell them which are bidden,[h] Behold, I have prepared my dinner: my oxen and *my* fatlings[i] *are* killed, and all things *are* ready: come unto the marriage. 5 But they made light of *it*,[j] and went their ways, one to his farm, another to his merchandise:[k] 6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.[l] 7 But when the king heard *thereof*, he was wroth:[m] and he sent forth his armies,[n] and destroyed those murderers, and burned up their city.[o] 8 Then saith he to his servants, The wedding is ready, but

a Stories designed to teach by way of comparison between spiritual principles and human situations.

b Thus introducing the comparison.

c Standing for God.

d The plural γάμους *gamous* refers to a wedding feast, which can last as long as a week.

e Standing for the prophets.

f or invited [standing for the Jews].

g Standing for the nt apostles.

h or invited.

i ie fatted cattle.

j The eng can be misread as saying that they mocked the invitation; rather, they treated it lightly, they were indifferent to it.

k ie trade, business.

l or attacked them brutally and killed them.

m or he became enraged.

n Standing for the Roman legions.

o Standing for Jerusalem, which was destroyed in A.D. 70.

they which were bidden[a] were not worthy. [9] Go ye therefore into the highways,[b] and as many as ye shall find,[c] bid[d] to the marriage. [10] So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. [11] And when the king came in to see the guests, he saw there a man which had not on a wedding garment:[e] [12] And he saith unto him, Friend,[f] how camest thou in hither not having a wedding garment? And he was speechless.[g] [13] Then said the king to the servants, Bind him hand and foot,[h] and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing[i] of teeth. [14] For many are called, but few *are* chosen.

### *Paying Taxes to Caesar (Mk. 12:13-17; Lk. 20:20-26)*

[15] Then went the Pharisees, and took counsel[j] how they might entangle[k] him in[l] *his* talk. [16] And they sent out unto him their disciples with the Herodians,[m] saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest[n] thou for any *man*: for

---

a OR invited.

b OR the main roads.

c Standing for the gentiles.

d OR invite.

e ἐνδεδυμένον ἔνδυμα γάμου *endedumenon enduma gamou* was [not] clothed with a wedding garment. The verb ἐνδύομαι *enduomai* means "to clothe oneself" or "be clothed upon." Cf. LDS use of "endowment."

f A form of address directed to one whose name is not known, often implying some sort of rebuke.

g Lit. he was silenced.

h IE tie him up.

i OR grinding.

j IE formed a plan, decided.

k OR trap.

l IE by means of.

m As their name implies, the Herodians were Jewish supporters of the dynasty of the Herods, and so favored the political status quo.

n IE court favor.

thou regardest not the person of men.[a] 17 Tell us therefore, What thinkest thou? Is it lawful[b] to give tribute[c] unto Caesar,[d] or not? 18 But Jesus perceived their wickedness, and said, Why tempt[e] ye me, *ye* hypocrites? 19 Shew me the tribute money.[f] And they brought unto him a penny.[g] 20 And he saith unto them, Whose *is* this image and superscription?[h] 21 They say unto him, Caesar's.[i] Then saith he unto them, Render[j] therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard *these words*, they marvelled, and left him, and went their way.

*The Question about the Resurrection (Mk. 12:18-27; Lk. 20:27-40)*

23 The same day came to him the Sadducees, which say that there is no resurrection,[k] and asked him, 24 Saying, Master, Moses said, **If a man die, having no children, his brother shall marry his wife, and**

a lit. "you do not see the face of men"; IE you are not a respecter of persons. This bit of flattery was part of their deceipt; they did not really believe this.

b Lawful in a religious sense; is it right in the sight of God? The Zealots, founded by Judas of Galilee, took the negative position.

c κῆνσον *kēnson*, from LAT *census*; the reference is to a poll or head tax.

d IE the emperor of Rome.

e OR test, try.

f νόμισμα *nomisma*, the coin used to pay the tax..

g A denarius, a small silver coin.

h IE the inscription on the coin, giving the emperor's name and ascribing glory to him in some way.

i The image would have been of Tiberius Caesar (AD 14-37), and the inscription likely would have included his name, as so: ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΥ *TIBERIOU KAISAROU*. The Jews found the use of physical images on coins offensive, as smacking of idolatry.

j IE give back that which is due.

k The explanatory comment is an aside by the author, explaining to any who might be unaware that the Sadducees, in contrast to the Pharisees, did not believe in a physical resurrection, as this information would be crucial to understand the following account.

**raise up seed unto his brother**.[a] 25 Now there were with us[b] seven brethren: and the first, when he had married a wife, deceased,[c] and, having no issue,[d] left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had[e] her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.[f] 30 For in the resurrection they

a The allusion is to Dt. 25:5 and the practice of levirate marriage (*levir* is LAT for "brother-in-law"), whereby a woman without a son would marry her deceased husband's brother. This practice both provided for the widow and provided a legal heir for her deceased husband, as the first son born of the union would be deemed the son of the deceased brother.

b Mk. and Lk. represent this as a hypothetical only, but the words "with us" imply that the Sadducees were representing this as an actual, recent case. This is most unlikely, esp. given that the practice of levirate marriage was falling into disuse, and the Mishnah (AD 200) recommended against it.

c OR died.

d IE leaving no children.

e IE married.

f Jesus responded on two fronts. First, they did not know the scriptures. This could have reference to their rejection of the Old Testament after the five books of Moses, where information regarding the resurrection could be found. John Tvedtnes has suggested another, intriguing possibility: "…in the Apocrypha…we read of a young woman, Sarah, who had been married to seven husbands (all brothers), each of whom was killed on the wedding night by a demon. But in the story (*Tobit* 6:10-8:9), Sara ultimately marries an eighth husband, Tobias, son of Tobit, who, following instructions from the archangel Raphael, manages to chase the demon away and is therefore not slain. Of special interest is the fact that the archangel (who, according to *Tobit* 3:17, had been sent to arrange the marriage) tells the young man that his wife had been appointed to him "from the beginning" (*Tobit* 6:17). This implies that she had not been sealed to any of her earlier husbands, which would explain why none of them would claim her in the resurrection, as Jesus explained. But if she were sealed to Tobias, the situation changes. Assuming that the Sadducees (whose real issue was one of resurrection, not of eternal marriage) were alluding to this story but left off part of it, this would explain why Jesus told them, 'Ye do err, *not knowing the scriptures*, nor the power of God'" (John Tvedtnes, "A Much-Needed Book That Needs Much," *FARMS Review of Books* 9/1 (1997): 41.)

Second, they did not know the power of God. God was able to sort out what seemed to the Sadducees insuperable details such as these.

neither marry, nor are given in marriage,[a] but are as the angels[b] of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 **I am the God of Abraham, and the God of Isaac, and the God of Jacob**?[c] God is not the God of the dead, but of the living.[d] 33 And when the multitude heard *this*, they were astonished[e] at his doctrine.[f]

*The Great Commandment (Mk. 12:28-30; Lk. 10:25-28)*

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, *which was* a lawyer,[g] asked *him a question*, tempting[h] him, and saying, 36 Master, which *is* the great commandment in the law? 37 Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind**.[i] 38 This is the first and great commandment. 39 And the second *is* like unto[j] it, **Thou shalt love thy neighbour as thyself**.[k] 40 On these two commandments hang[l] all the law and the prophets.[m]

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a The verbs refer to the act of entering into marriage, and not to the state of being married already, about which the v. does not comment. Jesus seems to be arguing against the rather extreme materialism of contemporary views of the resurrection, which saw the afterlife as merely a continuation of our life here.

b Sadducees also did not believe in angels.

c The quote is from Exo. 3:6.

d The argument is that, if God said to Moses in the present tense that he is the God of Abraham, Isaac, and Jacob, then the patriarchs could not be really dead, but must yet be alive.

e OR astounded.

f OR teaching.

g Of religious law.

h IE trying, testing.

i Dt. 6:5.

j OR similar to.

k Lev. 19:18.

l OR depend.

m Possibly a reference to the OT scriptures.

*The Question about David's Son (Mk. 12:35-37; Lk. 20:41-44)*

41 While the Pharisees were gathered together,[a] Jesus asked them,
42 Saying, What think ye of Christ?[b] whose son is he? They say unto him,
*The Son* of David. 43 He saith unto them, How then doth David[c] in spirit[d]
call him Lord, saying,

44 **The LORD said unto my Lord,**
**Sit thou on my right hand,**
**till I make thine enemies thy footstool?**[e]

45 If David then call him Lord, how is he his son?[f] 46 And no man
was able to answer him a word, neither durst[g] any *man* from that day
forth ask him any more *questions*.

# Chapter 23

*The Denouncing of the Scribes and Pharisees (Mk. 12:38-40; Lk. 11:37-52; 20:45-47)*

1 THEN spake Jesus to the multitude, and to his disciples, 2 Saying,
The scribes and the Pharisees sit in Moses' seat:[h] 3 All therefore what-
soever they bid you observe, *that* observe and do; but do not ye after
their works: for they say, and do not.[i] 4 For they bind heavy burdens and

a As mentioned in v. 34.

b OR the Messiah.

c Assuming Davidic authorship of the Psalm quoted in the following v.

d IE under the influence of the Spirit.

e The first LORD refers to God, and the second Lord refers to the Messiah. The quote is from Ps. 110:1.

f A father would not call his son "lord," the implicit answer being that the Messiah would not be a mere mortal.

g OR dared.

h This could be the name of a seat of prestige in the synagogue from which discourses were given; in any event the reference is metaphorical for authority.

i Due to their office, follow what they say, despite their hypocrisy, but do not follow what they themselves do.

grievous to be borne, and lay *them* on men's shoulders;[a] but they *themselves* will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad[b] their phylacteries,[c] and enlarge the borders[d] of their garments, 6 And love the uppermost rooms at feasts, and the chief seats[e] in the synagogues, 7 And greetings[f] in the markets, and to be called of men, Rabbi, Rabbi.[g] 8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.[h] 9 And call no *man* your father[i] upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, *even* Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased;[j] and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up[k] the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer[l] ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and

a As if they were beasts of burden.

b OR wide.

c φυλακτήρια *phulaktēria* small leather cases (ARAM תְּפִלִּין *tephillin*, lit. "prayers") containing OT scripture verses, worn on the arm and forehead. The typical vv. included were Exo. 13:1-10, 11-16, and Dt. 4:4-9, 11:13-21. The GR-derived term "phylacteries" refers to the belief that these items protected the wearer from demons. Jesus disdains the practice of making these boxes extra big for show.

d OR lengthen the tassels. The reference is to tassels on the four corners of the outer garment. Modern Jews wear the tassels on the *tallith*, a garment worn under the clothes.

e πρωτοκλισίαν *prōtoklisian* lit. first couch. The reference is to the place of honor.

f Later Jewish writings spell out the nature of these elaborate greetings in some detail.

g The JST correctly interprets this word as meaning "master." Lit. the word means "my master," but eventually the pronominal force (the "my") was lost.

h Thus the Christian practice of calling one another brother and sister.

i The reference is not to earthly fathers, but to the use of "Father" as a religious title; in particular, the ARAM Abba.

j OR humbled.

k IE lock people out from.

l OR allow.

for a pretence make long prayer: therefore ye shall receive the greater damnation.[a]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass[b] sea and land to make one proselyte,[c] and when he is made, ye make him twofold more[d] the child of hell[e] than yourselves.

16 Woe unto you, *ye* blind guides,[f] which say, Whosoever shall swear by the temple, it is nothing;[g] but whosoever shall swear by the gold of the temple, he is a debtor![h] 17 *Ye* fools and blind: for whether[i] is greater, the gold, or the temple that sanctifieth[j] the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift[k] that is upon it, he is guilty.[l] 19 *Ye* fools and blind: for whether[m] *is* greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe[n] of mint and anise and cummin,[o] and have omitted the weightier

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a Based on the earliest MSS., this v. was not originally part of the text, but has been added from Mk. 12:40 or Lk. 20:47.

b OR go around.

c OR convert.

d OR twice.

e Lit. son of Gehenna; IE a person who belongs in hell.

f An oxymoron.

g IE the oath is not binding.

h IE bound. Such hairsplitting in oaths allowed loopholes in keeping them.

i OR which.

j OR makes holy.

k OR offering.

l Another example of legalistic hairsplitting in oaths.

m OR which.

n Lit. separate out a tenth.

o Seasoning herbs used in cooking. They are used for illustrative purposes here due to their small size and relative insignificance.

*matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 *Ye* blind guides, which strain at a gnat,[a] and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter,[b] but within they are full of extortion and excess.[c] 26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, [d]which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish[e] the sepulchres of the righteous,[f] 30 And say, If we had been[g] in the days of our fathers,[h] we would not have been partakers[i] with them in the blood of the prophets. 31 Wherefore ye be witnesses unto[j] yourselves, that ye are the children[k]

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a The text should read "strain out a gnat". The word "at" is a famous printing error that has been preserved in the text. The reference is to one who is careful to strain out small insects from a cup of wine, but then goes ahead and swallows something much larger. Swallowing a camel is hyperbolic. The proverb illustrates careful observance of lesser matters while disregarding weightier issues.

b The reference to cleaning the "outside" of a cup and platter means ritual (external) cleaning as opposed to physical cleaning.

c OR greed and self-indulgence.

d OR whitewashed tombs. Tombs were ritually unclean; to be whitewashed would give them a superficial appearance of being clean, but underneath they would still be tombs.

e OR decorate.

f It is easier to abide dead prophets than living.

g IE lived.

h IE ancestors.

i IE sharers, partners.

j OR against.

k The word could be used to mean either descendants or those of the same character.

of them which killed the prophets. 32 Fill ye up then the measure of your fathers.[a] 33 *Ye* serpents, *ye* generation of vipers,[b] how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes:[c] and *some* of them ye shall kill and crucify;[d] and *some* of them shall ye scourge[e] in your synagogues, and persecute *them* from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.[f] 36 Verily I say unto you, All these things shall come upon this generation.

### *The Lament over Jerusalem (Lk. 13:34-35)*

37 O Jerusalem, Jerusalem,[g] *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye[h] would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say,

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a This statement is ironic. It means to complete what your fathers began--by killing me.

b OR offspring of snakes.

c Jewish terms for Christian missionaries.

d The word order "kill and crucify" is proleptic; the result of the crucifixion is anticipated and moved forward.

e OR flog, whip.

f There was a tradition, found in the Protevangelium of James and mentioned by Origen and Chrysostom, that this Zechariah was the father of John the Baptist. More likely, the words "son of Berechiah" (which are not present in Luke) were a mistake based on Zechariah 1:1 and an attempt to identify this Zechariah more precisely, especially since there were 29 men named Zechariah mentioned in the OT text. The reference here is almost certainly to Zechariah the son of Jehoiada, described in 2 Chr. 24:21. As 2 Chr. was the last book of the OT in the Hebrew organization, from Abel to Zechariah covers the martyrdoms from the beginning to the end of scripture.

g This v. is an apostrophe, meaning a sudden break from third into second person discourse.

h The switch from the singular "thou," referring to Jerusalem, to the plural "ye," referring to Jerusalem's inhabitants themselves, is a rhetorical device called enallage.

**Blessed *is* he that cometh in the name of the Lord.**[a]

# Chapter 24

*The Destruction of the Temple Foretold (Mk. 13:1-2; Lk. 21:5-6)*

1 And Jesus went out, and departed from the temple: and his
disciples came to *him* for to shew him the buildings of the temple.[b] 2
And Jesus said unto them, See ye not all these things? verily I say unto
you, There shall not be left here one stone upon another, that shall not
be thrown down.[c]

*The Beginning of Woes (Mk. 13:3-13; Lk. 21:7-19)*

3 And as he sat upon the mount of Olives,[d] the disciples came
unto him privately, saying, Tell us, when shall these things[e] be? and
what *shall be* the sign of thy coming, and of the end of the world?[f] 4 And
Jesus answered and said unto them, Take heed[g] that no man deceive
you. 5 For many shall come in my name, saying, I am Christ;[h] and shall
deceive many. 6 And ye shall hear of wars[i] and rumours of wars: see that
ye be not troubled:[j] for all *these things* must come to pass, but the end
is not yet. 7 For nation shall rise against nation, and kingdom against

a The quote is from Ps. 118:26.

b At this time, the renovation of the temple begun by Herod was not yet finished, so some wanted to show him the progress of construction..

c This prophecy was fulfilled by the destruction of the Jerusalem temple in A.D. 70.

d Just east of the City of Jerusalem.

e The plural suggests that more was in view in the question than the destruction of the temple.

f OR consummation of the present age.

g OR be careful.

h IE the Messiah.

i The GR is ambiguous between learning about wars and actually hearing the noise of battles.

j OR alarmed.

kingdom: and there shall be famines, and pestilences, and earthquakes,[a] in divers[b] places. 8 All these *are* the beginning of sorrows.[c] 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.[d] 10 And then shall many be offended,[e] and shall betray one another, and shall hate one another. 11 And many false prophets[f] shall rise, and shall deceive many. 12 And because iniquity shall abound,[g] the love of many shall wax[h] cold. 13 But he that shall endure[i] unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

### *The Great Tribulation (Mk. 13:14-23; Lk. 21:20-24)*

15 When ye therefore shall see the abomination of desolation,[j] spoken of by Daniel the prophet,[k] stand[l] in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house:[m] 18 Neither let him which is in the

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a GR σεισμοὶ *seismoi* is the source for ENG seismic.

b OR various.

c ὠδίνων *ōdinōn* lit. birth pangs. The beginning of the Messianic age was compared to the travails of a birth.

d IE on my account, because of me.

e Lit. be made to stumble; IE fall into sin.

f The GR uses a single word: ψευδοπροφῆται *pseudoprophētai*.

g IE multiply, increase.

h OR grow.

i OR hold out.

j IE the abomination which makes the temple desolate by causing God to forsake it. Prominent historical desecrations of the temple include that by Antiochus IV in 167 BC and the destruction of the temple in AD 70.

k See Dan. 9:27.

l This is a participle in agreement with "abomination"; it is not an imperative directed at the hearer. IE "so when you see the desolating sacrilege standing in the holy place."

m The houses had flat roofs, which were part of the living space. The meaning is not

field return back to take his clothes.[a] 19 And woe unto them that are with child,[b] and to them that give suck[c] in those days! 20 But pray ye that your flight[d] be not in the winter,[e] neither on the sabbath day:[f] 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's[g] sake those days shall be shortened.[h] 23 Then if any man shall say unto you, Lo, here *is* Christ,[i] or there; believe *it* not. 24 For there shall arise false Christs,[j] and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers;[k] believe *it* not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.[l] 28 For wheresoever the carcase[m] is, there will the eagles[n] be gathered together.

*The Coming of the Son of Man (Mk. 13:24-27; Lk. 21:25-28)*

29 Immediately after the tribulation of those days

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to return into the inner house, but to leave by the outer staircase.

a ἱμάτιον *himation* outer garment, cloak.

b IE pregnant.

c IE are nursing.

d OR escape.

e Due to the winter rains.

f Travel was restricted on sabbath days.

g IE the chosen people's.

h ἐκολοβώθησαν *ekolobōthēsan* lit. mutilated; IE cut short.

i IE the Messiah.

j Like "false prophets," this is a single word in GR: ψευδόχριστοι *pseudochristoi*.

k IE inner rooms.

l IE the appearance will be sudden and obvious, as a flash of lightning.

m OR corpse.

n OR vultures (unless this is meant as a specific reference to Roman troops at the destruction of Jerusalem).

shall the sun be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven,
and the powers of the heavens shall be shaken:[a]
30 And then shall appear the sign of the Son of man[b] in heaven:[c]
and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds of heaven**[d] with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds,[e] from one end of heaven to the other.

*The Lesson of the Fig Tree (Mk. 13:28-31; Lk. 21:29-33)*

32 Now learn a parable[f] of the fig tree; When his[g] branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:[h] 33 So likewise ye, when ye shall see all these things, know[i] that it is near, *even* at the doors. 34 Verily I say unto you, This generation[j] shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away.

a The allusion is to Isa. 13:10, 34:4 (LDS) and Joel 2:10.

b Probably an epexegetic genitive; this sign *is* the appearance of the Son of man.

c OR the sky.

d An allusion to Dan. 7:13.

e Representing the four cardinal directions and thus the four quarters of the earth.

f παραβολή *parabolē* a putting side by side, and thus a comparison.

g OR its.

h OR near.

i The form of the GR verb is ambiguous; it could be either indicative or imperative. It would appear from the context to be in the imperative mood.

j This normally would apply to those then alive; what Jesus meant by these words here is uncertain. For instance, some have argued that "this generation" refers to those who would see these signs.

*The Unknown Day and Hour (Mk. 13:32-37; Lk. 17:26-30, 34-36)*

[36] But of that day and hour knoweth no *man*, no, not the angels of heaven,[a] but my Father only. [37] But as the days of Noe[b] *were*, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And knew not[c] until the flood came, and took them all away; so shall also the coming of the Son of man be. [40] Then shall two be in the field; the one shall be taken, and the other left.[d] [41] Two *women shall be* grinding at the mill; the one shall be taken, and the other left. [42] Watch[e] therefore: for ye know not what hour your Lord doth come. [43] But know this, that if the goodman[f] of the house had known in what watch[g] the thief would come, he would have watched, and would not have suffered[h] his house to be broken up.[i] [44] Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

a Some early texts also read here "neither the Son"; these words appear to have been deleted for doctrinal reasons.

b IE Noah.

c IE they did not comprehend, realize.

d It is unclear whether the one taken or the one left receives salvation. Based on the analogy to Noah, it would appear that the one taken is saved, and the one left is not.

e IE remain awake, be on the watch.

f IE owner.

g IE time of night.

h OR allowed.

i Lit. dug through. The meaning is that he would not have allowed a robber to dig a hole through the clay wall of his house and gain access thereby for the purpose of robbing him.

*The Faithful or the Unfaithful Servant (Lk. 12:41-48)*

45 Who then is a faithful and wise[a] servant, whom his lord hath
made ruler over his household,[b] to give them meat in due season?[c] 46
Blessed *is* that servant, whom his lord when he cometh shall find so
doing. 47 Verily I say unto you, That he shall make him ruler over all his
goods. 48 But and if that evil servant shall say in his heart,[d] My lord de-
layeth his coming; 49 And shall begin to smite[e] *his* fellowservants,[f] and
to eat and drink with the drunken; 50 The lord of that servant shall come
in a day when he looketh not for *him*, and in an hour that he is not aware
of, 51 And shall cut him asunder,[g] and appoint *him* his portion with the
hypocrites: there shall be weeping and gnashing[h] of teeth.

a φρόνιμος *phronimos* sensible.

b Slaves were often given this kind of authority.

c IE food at proper times.

d IE to himself.

e OR beat.

f OR fellow slaves, over whom the slave was placed in charge.

g διχοτομήσει *dichotomēsei* cut in two.

h OR grinding.

# Chapter 25

*The Parable of the Ten Maidens*

1 THEN[a] shall the kingdom of heaven be likened[b] unto ten virgins,[c] which took their lamps,[d] and went forth[e] to meet the bridegroom.[f] 2 And five of them[g] were wise,[h] and five *were* foolish.[i] 3 They that *were* foolish took their lamps, and took no oil[j] with them: 4 But the wise took oil in their vessels[k] with their lamps. 5 While the bridegroom tarried,[l] they all slumbered[m] and slept. 6 And at midnight there was a cry[n] made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed[o] their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone[p] out. 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather

a IE in the period before the second advent, as the JST makes clear.

b The verb ὁμοιωθήσεται *homoiōthēsetai* indicates a comparison and is often used to introduce parables.

c The background to the parable is the custom of the bridegroom taking his bride from her father's home to his own.

d IE oil lamps.

e ὑπάντησιν *hypantēsin* suggests the virgins were going out to give a public welcome.

f Some MSS. add "and the bride."

g IE the virgins.

h In a practical way; IE sensible.

i GR μωραί *mōrai* is the source for ENG moron.

j IE olive oil.

k IE flasks for carrying extra oil.

l IE took his time in coming.

m OR became drowsy, nodded off.

n OR shout.

o The verb ἐκόσμησαν *eksomēsan* lit. means "to make neat, tidy"; here it refers to trimming and lighting the lamps.

p OR going.

to them that sell,[a] and buy for yourselves. 10 And while they went to buy,
the bridegroom came; and they that were ready went in with him to the
marriage:[b] and the door was shut. 11 Afterward[c] came also the other vir-
gins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily
I say unto you, I know you not. 13 Watch[d] therefore, for ye know neither
the day nor the hour wherein the Son of man cometh.[e]

### *The Parable of the Talents (Lk. 19:11-27)*

14 For *the kingdom of heaven is* as a man travelling into a far coun-
try,[f] *who* called his own servants, and delivered unto them his goods.[g] 15
And unto one he gave five talents,[h] to another two, and to another one;
to every man according to his several ability;[i] and straightway[j] took his
journey. 16 Then he that had received the five talents went and traded
with the same,[k] and made *them* other[l] five talents. 17 And likewise he
that *had received* two, he also gained other two.[m] 18 But he that had re-
ceived one went and digged in the earth, and hid his lord's money. 19

a IE merchants.

b Not the marriage itself, but the wedding banquet.

c OR at last, finally.

d IE be awake and on the watch.

e The words "wherein the Son of man cometh" are missing from many early MSS. and probably originated as a clarifying addition by a scribe.

f ἀποδημῶν *apodēmōn* lit. to go away from one's people (from roots meaning away + people), so to travel far from home.

g IE he entrusted his goods to his slaves while he was gone.

h A τάλαντον *talanton* was originally a weight measure, varying from about 26 to 36 kg., and then a monetary denomination, which varied in amount but was always large. A Tyrian talent was equivalent to 6,000 denarii, a single denarius being the typical day's wage for a laborer. In the Middle Ages the word passed into ENG as a synonym for natural abilities.

i Here, business capacity.

j OR then.

k IE the five talents entrusted to his care.

l OR made a profit of.

m OR two more.

After a long time the lord of those servants cometh, and reckoneth[a] with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold,[b] I have gained beside them five talents more. 21 His lord said unto him, Well done, *thou* good and faithful[c] servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard[d] man, reaping where thou hast not sown, and gathering where thou hast not strawed:[e] 25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.[f] 26 His lord answered and said unto him, *Thou* wicked and slothful[g] servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:[h] 27 Thou oughtest therefore to have put[i] my money to the exchangers,[j] and *then* at my coming I should have received mine own with usury.[k] 28 Take therefore the talent from him, and give *it* unto him which hath ten talents. 29 For unto every one that hath shall be given,

a OR settled accounts.

b OR look!

c IE reliable.

d σκληρὸς *sklēros* of men means "severe."

e OR scattered seed.

f OR see, you have what is yours.

g OR lazy.

h OR scattered seed.

i OR deposited.

j OR bankers.

k OR interest. The idea is, if you were too lazy to trade and earn a good return on my money, the least you could have done was deposit it with the bankers and earned interest on it.

and he shall have abundance: but from him that hath not[a] shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing[b] of teeth.

### *The Judgment of the Nations*

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:[c] 32 And before him[d] shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: 33 And he shall set the sheep on his right hand,[e] but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:[f] 35 For I was an hungred, and ye gave me meat:[g] I was thirsty, and ye gave me drink: I was a stranger,[h] and ye took me in:[i] 36 Naked,[j] and ye clothed[k] me: I was sick, and ye visited me:[l] I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto

a In a relative, not an absolute sense.

b OR grinding.

c A Semitism for "his glorious throne."

d IE before his face, in front of him.

e In ancient cultures, the right hand side was considered fortunate, lucky or blessed, and the left hand side cursed. Cf. the LAT term for the left hand, *sinister*.

f The GR word derives from roots meaning "lay down," like a foundation of a building; IE the beginning.

g OR food.

h ξένος *xenos* means here not just "stranger," but specifically "foreigner."

i IE you showed hospitality to me.

j γυμνὸς *gumnos*, whence ENG "gymnasium," from the Greek practice of exercising naked.

k περιεβάλετέ *periebalete* lit. means "throw [clothing] around" someone.

l The ENG colloquial expression would be "you looked in on me."

you, Inasmuch as ye have done *it* unto one of the least[a] of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand,[b] Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.[c]

# Chapter 26

*The Plot to Kill Jesus (Mk. 14:1-2; Lk. 22:1-2; Jn. 11:45-53)*

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is *the feast of* the passover,[d] and the Son of man is betrayed[e] to be crucified. 3 Then assembled together the chief priests, and the scribes,[f] and the elders of the people, unto the palace[g] of the high priest, who was called Caiaphas,[h] 4

a ἐλαχίστων *elachistOn* is the superlative of μικρός *mikros* "small," and means "least" (in importance).

b The GR lit. means "well named," which was a euphemism for the left.

c Vv. 41-46 are the negative complement to vv. 35-40.

d πάσχα *pascha* from HEB *pesach*, celebrated on the night of 15 Nisan. This word is the source for ENG pashal.

e OR will be delivered up.

f IE experts in religious law.

g αὐλή *aulē* lit. courtyard.

h Joseph Caiaphas, son-in-law to Annas. According to Josephus, Caiaphas was High Priest from AD 18 to 36. His ossuary, or "bone box," is still extant and is one of the few direct archaeological remnants of a person specifically identified in the NT.

And consulted[a] that they might take[b] Jesus by subtilty,[c] and kill *him*. 5 But they said, Not on the feast *day*,[d] lest there be an uproar[e] among the people.

*The Anointing at Bethany (Mk. 14:3-9; Jn. 12:1-8)*

6 Now when Jesus was in Bethany, in the house of Simon the leper,[f] 7 There came unto him a woman having an alabaster box[g] of very precious ointment,[h] and poured it on his head, as he sat *at meat*.[i] 8 But when his disciples saw *it*, they had indignation,[j] saying, To what purpose *is* this waste?[k] 9 For this ointment might have been sold for much, and[l] given to the poor. 10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon[m] me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did *it* for my burial.[n] 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial[o] of her.

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a OR plotted.

b OR seize, arrest.

c OR stealth, deceipt, treachery.

d IE the Passover festival.

e OR riot.

f The ENG word derives from the GR λέπρος *lepros*.

g IE a particular type of sealed jar with a long neck. The neck would be broken to gain access to the contents.

h Perfumed oil, perhaps containing myrrh.

i OR was reclining at table.

j OR became indignant.

k Lit. loss, but here waste, as the KJV correctly renders it.

l The words "the proceeds" must be supplied here for sense.

m OR performed a good service for.

n Myrrh was used to prepare corpses for burial.

o OR in memory.

*Judas' Agreement to Betray Jesus (Mk. 14:10-11; Lk. 22:3-6)*

14 Then one of the twelve, called Judas Iscariot,[a] went unto the
chief priests, 15 And said *unto them*, What will ye give me, and I will de-
liver him unto you? And they covenanted with him for thirty pieces of
silver.[b] 16 And from that time he sought opportunity to betray him.[c]

*The Passover with the Disciples (Mk. 14:12-21; Lk. 22:7-14, 21-23; Jn. 13:21-30)*

17 Now the first *day* of the *feast of* unleavened[d] bread[e] the dis-
ciples came to Jesus, saying unto him, Where wilt thou that we prepare
for thee to eat the passover?[f] 18 And he said, Go into the city to such[g] a
man, and say unto him, The Master saith, My time is at hand; I will keep
the passover at thy house with my disciples. 19 And the disciples did as
Jesus had appointed[h] them; and they made ready the passover. 20 Now
when the even[i] was come, he sat down with the twelve. 21 And as they
did eat, he said, Verily I say unto you, that one of you shall betray me. 22
And they were exceeding sorrowful, and began every one of them to say
unto him, Lord, is it I?[j] 23 And he answered and said, He that dippeth *his*

a Probably אִישׁ קְרִיּוֹת *'ish Kerioth*, "a man from Kerioth," a town in southern Judea.

b The traditional purchase price of a slave; see Zech. 11:12.

c IE Jesus.

d ἄζυμα *azuma* derives from ζύμη *zumē* leaven with a preceding alpha privative.

e Technically, the first day of the feast of unleavened bread fell on 15 Nisan, but Mt. here seems to be referring to the preparations being made on 14 Nisan.

f Partaking of a Passover seder would have required lodging in or near Jerusalem, where the meal would be eaten. A seder involved a paschal lamb that would have been roasted and eaten after sunset by a group or family of at least 10 people. Other elements to the seder included the use of unleavened bread, bitter herbs and four cups of wine.

g OR a certain.

h OR instructed.

i OR evening.

j The GR construction (hopefully) anticipates the answer "no."

hand with me in the dish,[a] the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.[b]

*The Institution of the Lord's Supper (Mk. 14:22-26; Lk. 22:15-20; 1 Cor. 11:23-25)*

26 And as they were eating, Jesus took bread,[c] and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;[d] 28 For this is my blood of the new[e] testament,[f] which is shed for many for the remission[g] of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new[h] with you in my Father's kingdom. 30 And when they had sung an hymn,[i] they went out into the mount of Olives.[j]

a The allusion is to dipping a piece of unleavend bread in the dish of bitter herbs.

b IE it is you who have said it.

c The Synoptics portray the Last Supper as a Passover seder.

d The "all" in "drink ye all of it" is misleading in ENG The reference is not to the cup or the contents of the cup, but rather to the disciples: "All of you drink from it."

e The word "new" here apparently is a textual borrowing from Mark.

f OR covenant.

g OR forgiveness.

h The reference is to new wine or must.

i ὑμνήσαντες *hymnēsantes*, whence we get ENG hymn. The participle is ambiguous as to whether one or more hymns were sung. It is possible that this was specifically a Passover hymn. Psalms 113-118 are called the Hallel ("praise") and were sung at the Passover seder. Psalms 113-114 were sung before the second cup of wine, and 115-118 were sung at the end of the meal following the fourth, or "hallel," cup. Thus, the "hymn" here may be a reference to Ps. 115-118.

j A ridge running north and south just to the east of Jerusalem.

*Peter's Denial Foretold (Mk. 14:27-31; Lk. 22:31-34; Jn. 13:36-38)*

31 Then saith Jesus unto them, All ye shall be offended[a] because
of me this night: for it is written,

**I will smite[b] the shepherd,**
**and the sheep of the flock shall be scattered abroad.[c]**

32 But after I am risen again, I will go before[d] you into Galilee.[e]
33 Peter answered and said unto him, Though all *men* shall be offended[f]
because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow,[g] thou shalt deny
me thrice.[h] 35 Peter said unto him, Though I should[i] die with thee, yet
will I not deny thee. Likewise also said all the disciples.

*The Prayer in Gethsemane (Mk. 14:32-42; Lk. 22:39-46)*

36 Then cometh Jesus with them unto a place called Gethsemane,[j]
and saith unto the disciples, Sit ye here, while I go and pray yonder.[k] 37
And he took with him Peter and the two sons of Zebedee,[l] and began
to be sorrowful and very heavy.[m] 38 Then saith he unto them, My soul is

a OR fall away.

b Lit. scandalized. The verb conveys the basic sense of falling or stumbling, and hence can mean falling into sin. Here the verb conveys the nuance of a loss of faith, as illustrated by Peter's denials.

c The quote is from Zech. 13:7. In Jesus' citation of this v., he is the shepherd, and the disciples are the sheep.

d OR ahead of.

e Jesus follows the negative prophecy of v. 31 with a positive one.

f OR fall away.

g OR rooster crows.

h OR three times.

i OR even if I must.

j The name means oil press (HEB *gat shemani*); it was located on the Mt. of Olives..

k OR over there.

l IE James and John.

m OR distressed.

exceeding sorrowful, even unto death: tarry[a] ye here, and watch[b] with me. 39 And he went a little[c] further, and fell on his face,[d] and prayed, saying, O my Father, if it be possible, let this cup[e] pass from me: nevertheless not as I will, but as thou *wilt*. 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?[f] 41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy.[g] 44 And he left them, and went away again, and prayed the third time, saying the same words. 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me.[h]

*The Betrayal and Arrest of Jesus (Mk. 14:43-50; Lk. 22:47-53; Jn. 18:3-12)*

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves,[i] from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss,[j] that same is he: hold him fast.[k]

---

a OR remain.

b IE remain awake, stay on the watch.

c μικρόν *mikron* "little" is usually used of time, but here of space. This GR word is the source for such ENG words as microscope.

d This does not mean that he tripped and accidentally fell; rather, he intentionally threw himself down with his face to the ground.

e Symbolic of one's destiny; "cup" can also refer to suffering or trials.

f The sense is incredulous: *even* one hour?!

g Lit. burdened.

h παραδιδούς με *paradidous me* lit. the one giving me over; IE my betrayer.

i OR clubs.

j φιλήσω *philēsō* have, show affection for, and hence kiss.

k OR arrest him. This v. is a parenthetical comment by the author

49 And forthwith[a] he came to Jesus, and said, Hail,[b] master; and kissed[c] him. 50 And Jesus said unto him, Friend, wherefore[d] art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them[e] which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant[f] of the high priest's, and smote[g] off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place:[h] for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions[i] of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be?[j] 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief[k] with swords and staves for to take[l] me? I sat daily with you teaching in the temple, and ye laid no hold on[m] me. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook[n] him, and fled.

---

a OR immediately.

b χαῖρε *chaire* a common greeting; "hello.".

c κατεφίλησεν *katephilēsen* he kissed him warmly, with every show of affection.

d OR why, for what purpose.

e The sword wielder is unidentified in the Synoptics; according to John 18:10, it was Peter.

f Identified in John 18:10 as Malchus.

g OR cut.

h IE into its scabbard.

i A legion was a Roman military unit, at full strength consisting of 6,000 men. Therefore, 12 legions of angels would be 72,000.

j IE that he does not defend himself is in fulfillment of scripture.

k OR revolutionary, insurrectionist.

l OR arrest.

m OR did not arrest.

n OR abandoned.

*Jesus before the Council (Mk. 14:53-65; Lk. 22:54-55, 63-71; Jn. 18:13-14, 19-24)*

57 And they that had laid hold on Jesus led *him* away to Caiaphas[a] the high priest, where the scribes[b] and the elders[c] were assembled. 58 But Peter followed him afar off[d] unto the high priest's palace, and went in, and sat with the servants,[e] to see the end.[f] 59 Now the chief priests, and elders, and all the council,[g] sought false witness[h] against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, *yet* found they none.[i] At the last came two false witnesses, 61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? 63 But Jesus held his peace.[j] And the high priest answered and said unto him, I adjure thee[k] by the living God, that thou tell us whether thou be the Christ,[l] the Son of God. 64 Jesus saith unto him, Thou hast said:[m] nevertheless I say unto you,

Hereafter shall ye see **the Son of man**

---

a Joesph Caiaphas, high priest from AD 18 to 36.

b IE experts in religious law.

c πρεσβύτεροι *presbuteroi* is a substantive derived from the comparative form of the GR adjective meaning "old" (notwithstanding that in LDS usage "elders" are usually young men). This word is the source of ENG "presbyterian."

d OR from a distance.

e ὑπητερῶν *hupēterōn* lit. oarsmen, rowers; here an allusion to the attendants or guards.

f IE the outcome.

g συνέδριον *sunedrion* lit. a sitting together. ENG "Sanhedrin" derives from this GR word, which was a Jewish governing body consisting of 70 members and a president.

h OR testimony.

i IE nothing worthy of death.

j OR remained silent.

k ἐξορκίζω *exorkiz* I charge [you] under oath.

l IE the Messiah.

m IE you have said it yourself.

**sitting on the right hand**[a] **of power,** [b]
**and coming in the clouds of heaven**.[c]

65 Then the high priest rent[d] his clothes, saying, He hath spoken blasphemy;[e] what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye?[f] They answered and said, He is guilty[g] of death. 67 Then did they spit[h] in his face, and buffeted him;[i] and others smote[j] *him* with the palms of their hands, 68 Saying, Prophesy[k] unto us, thou Christ, Who is he that smote[l] thee?

*Peter's Denial of Jesus (Mk. 14:66-72; Lk. 22:56-62; Jn. 18:15-18, 25-27)*

69 Now Peter sat without[m] in the palace:[n] and a damsel[o] came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before *them* all, sayig, I know not what thou sayest. 71 And when he was gone out into the porch,[p] another *maid*[q] *saw him, and said unto them that were there, This fellow* was also with Jesus of Nazareth. 72 And again he

a An allusion to Ps. 110:1.

b A circumlocution for God.

c An allusion to Dan. 7:13.

d OR tore.

e ἐβλασφήμησεν *eblasphēmēsen* he has blasphemed, from roots meaning "to speak against [God]."

f Lit. what does it seem like to you? (An idiom for "what do you think?")

g OR deserving; the JST "worthy" is correct.

h ἐνέπτυσαν *eneptusan* "they spit" derives from a compound and the verb πτύω *ptuō*, which is onomatapoetic (cf. ENG "ptooie").

i IE struck him with their fists.

j OR slapped.

k The GR verb is προφήτευσον *prophēteuson*, from which ENG "prophesy" derives.

l OR hit.

m OR outside.

n OR courtyard.

o IE slave girl.

p OR gateway.

q IE slave girl.

denied with an oath, I do not know the man. 73 And after a while came unto *him* they that stood by,[a] and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee.[b] 74 Then began he to curse[c] and to swear, *saying*, I know not the man. And immediately the cock crew.[d] 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow,[e] thou shalt deny me thrice. And he went out, and wept bitterly.

# Chapter 27

*Jesus Brought before Pilate (Mk. 15:1; Lk. 23:1-2; Jn. 18:28-32)*

1 When the morning was come, all the chief priests and elders of the people took counsel[f] against Jesus to put him to death: 2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.[g]

*The Death of Judas (Acts 1:18-19)*

3 Then Judas, which had betrayed him,[h] when he saw that he[i] was condemned, repented himself,[j] and brought again[k] the thirty pieces

a IE there.

b IE your accent gives you away (lit. your manner of speech makes you evident).

c Possibly in the sense of putting himself under a curse (if he failed to speak the truth).

d OR rooster crowed.

e The GR verb lit. means "calls out," but when used of a rooster it has the connotation (derived from context) of "crows."

f IE plotted.

g The prefect of Judea from AD 26 to 36. According to Josephus, he was recalled due to cruelty and banished to Vienna in Gaul, where he was said to have committed suicide.

h OR given him over.

i IE Jesus.

j OR regretted what he had done.

k OR returned.

of silver to the chief priests and elders, [4] Saying, I have sinned in that I have betrayed the innocent blood.[a] And they said, What *is that* to us? see thou *to that*.[b] [5] And he cast[c] down the pieces of silver in the temple, and departed, and went and hanged himself.[d] [6] And the chief priests took the silver pieces,[e] and said, It is not lawful for to put them into the treasury,[f] because it is the price of blood.[g] [7] And they took counsel, and bought with them[h] the potter's field, to bury strangers in. [8] Wherefore that field was called, The field of blood, unto this day. [9] Then was fulfilled that which was spoken by Jeremy[i] the prophet, saying, **And they took the thirty pieces of silver, the price of him that was valued,[j] whom they of the children of Israel did value; [10] And gave them for the potter's field, as the Lord appointed[k] me**.

*Jesus Questioned by Pilate (Mk. 15:2-5; Lk. 23:3-5; Jn. 18:33-38)*

[11] And Jesus stood before the governor:[l] and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him,

---

a Blood here is metonymy for guilt or justification before God.

b IE you deal with it; that is your problem.

c OR threw.

d The JST combines this account of the hanging of Judas with the parallel in Acts 1:18, where Judas was said to have fallen prostrate, so as to result in a single account of the death of Judas. A number of ancient witnesses and translations do the same.

e IE the pieces of silver.

f κορβανᾶν *korbanan*; IE that which was placed therein was Korban, or dedicated to God.

g IE blood money.

h IE the pieces of silver.

i IE Jeremiah; but the quote is from Zech. 11:12-13. The author apparently confused Zech. with Jer. due to the fact that Jeremiah both purchased a field and visited a potter.

j IE the valued one.

k OR commanded.

l IE Pilate. GR ἡγεμόνος *hēgemonos* is the source of :ENG hegemony.

Thou sayest.[a] 12 And when he was accused of[b] the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word;[c] insomuch that the governor marvelled greatly.

*Jesus Sentenced to Die (Mk. 15:6-15; Lk. 23:13-15; Jn. 18:39-19:16)*

15 Now at *that* feast[d] the governor was wont[e] to release unto the people a prisoner,[f] whom they would.[g] 16 And they had then a notable[h] prisoner, called Barabbas.[i] 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?[j] 18 For he knew that for envy they had delivered him.[k] 19 When he was set down on the judgment seat,[l] his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20 But the chief priests and elders persuaded the multitude that they should ask[m] Barabbas, and destroy Jesus. 21 The governor answered and said unto them, Whether of the twain will ye that I release unto you?[n] They said, Barabbas. 22 Pilate saith unto them, What shall I do then

a IE you have said it yourself.

b OR all the time he was being accused by.

c OR he did not respond even to a single charge.

d IE Passover.

e OR accustomed.

f This appears to have been a Roman custom; it is not otherwise attested in Jewish writings.

g OR wanted.

h ἐπίσημον *episēmon* lit. stamped; of persons, "of mark, notable."

i Some MSS. give his first name as Jesus, which apparently was deleted to avoid confusion with Jesus Christ.

j IE Messiah.

k This v. is a parenthetical comment by the author.

l βήματος *bēmatos* place of judgment; IE while he was sitting at court.

m IE ask for.

n OR which of the two do you want me to release to you?

with Jesus which is called Christ? *They* all say unto him, Let him be crucified. 23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.[a] 24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made,[b] he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just[c] person: see ye *to it*.[d] 25 Then answered all the people, and said, His blood *be* on us, and on our children.[e] 26 Then released he Barabbas unto them: and when he had scourged[f] Jesus, he delivered *him* to be crucified.

*The Soldiers Mock Jesus (Mk. 15:16-20; Jn. 19:2-3)*

27 Then the soldiers of the governor[g] took Jesus into the common hall,[h] and gathered unto him the whole band[i] *of soldiers*. 28 And they stripped him, and put on him a scarlet robe.[j] 29 And when they had platted[k] a crown of thorns, they put *it* upon his head, and a reed[l] in

a The verb σταυρωθήτω *staurōthētō* is related to the GR word for "cross," just as the ENG verb is related to the LAT word for "cross" (*crux*).

b OR a riot was starting.

c Some MSS. Omit the word "just" here, which may have been borrowed from the description given by Pilate's wife.

d IE take care of it yourselves.

e Traditionally this v. is referred to as "blood libel," and historically was used as a pretext for antisemitism, a reading LDS reject.

f φραγελλώσας *phragellōsas* (= LAT *flagello*) flogged. The victim would be tied to a post and whipped with a *flagellum*. This preparation for the crucifixion itself was called the *verberatio.*

g IE Pilate.

h IE the praetorium--the Roman governor's official residence. This was probably either Herod's palace to the west or the Fortress Antonia northwest of the temple.

i IE a cohort--one-tenth of a legion, or 600 men if at full strength. The term could be used loosely, however, for a somewhat lesser number of men.

j GR χλαμύδα *chlamuda*, from the LAT *chlamus*, a military garment that because of its red color somewhat resembled the royal purple a king would wear, put on Jesus to mock him.

k OR braided, weaved.

l OR staff, to represent a king's scepter.

his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews![a] 30 And they spit upon him, and took the reed, and smote him[b] on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment[c] on him, and led him away to crucify *him*.

*The Crucifixion of Jesus (Mk. 15:21-32; Lk. 23:26-43; Jn. 19:17-27)*

32 And as they came out, they found a man of Cyrene,[d] Simon by name: him they compelled[e] to bear his cross.[f] 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,[g] 34 They gave him vinegar to drink mingled with gall:[h] and when he had tasted *thereof*, he would not drink. 35 And they crucified him, and parted[i] his garments, casting lots:[j] that it might be fulfilled which was spoken by the prophet, **They parted my garments among them, and upon my vesture did they cast lots**.[k] 36 And sitting down they watched[l] him there; 37 And set up over his head his accusation written, THIS IS JESUS

a In mock imitation of *Ave, Caesar*!

b IE struck him repeatedly.

c OR clothes.

d In north Africa.

e IE they pressed him into service. Jesus would have been weak from the beating he was given.

f Probably the *patibulum*, or crossbeam. The upright beam was usually left in place at the execution site.

g ARAM for skull (either for being an outcropping of ground that resembled a skull, or possibly for the executions that were performed there). The name in GR would be κρανίον *kranion* (cf. ENG cranium), and in LAT *calvaria*, whence we get ENG Calvary.

h IE cheap wine mixed with myrrh. This was meant as a stupefying drug to sedate the victim. Jesus refused to drink it so as to remain alert.

i OR divided up.

j Some equivalent of throwing dice in our culture.

k The quotation of Ps. 22:18 is not present in a number of early textual witnesses and appears to have been added by a scribe.

l In the sense of keeping guard.

THE KING OF THE JEWS.[a] 38 Then were there two thieves crucified with him, one on the right hand, and another on the left. 39 And they that passed by reviled[b] him, wagging[c] their heads, 40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking *him*, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him[d] deliver him[e] now, if he[f] will have him: for he[g] said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth.[h]

*The Death of Jesus (Mk. 15:33-41; Lk.23:44-49; Jn. 19:28-30)*

45 Now from the sixth hour[i] there was darkness over all the land unto the ninth hour.[j] 46 And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?**[k] **that is to say, My God, my God, why hast thou forsaken me?** 47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.[l] 48 And straight-

a These words show the charge against Jesus, stated ironically.

b Lit. blasphemed; IE spoke against.

c OR shaking.

d IE God

e IE Jesus.

f IE God.

g IE Jesus.

h IE also spoke abusively to him.

i IE noon.

j IE 3:00 p.m.

k Ps. 22:1, quoted in a mix of HEB and ARAM. *Eli* means "my God," *lama* means "why?" and *sabachthani* is ARAM for "have you forsaken me." Some MSS. in lieu of *sabachthani* read *azabhthani* here, which is the HEB equivalent.

l Some present either misheard Jesus to have been calling for Elijah or mocked his calling on God.

way[a] one of them ran, and took a spunge,[b] and filled *it* with vinegar,[c] and put *it* on a reed, and gave[d] him to drink. 49 The rest said, Let be,[e] let us see whether Elias[f] will come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up the ghost.[g] 51 And, behold, the veil of the temple was rent in twain[h] from the top to the bottom; and the earth did quake, and the rocks rent;[i] 52 And the graves[j] were opened; and many bodies of the saints which slept[k] arose, 53 And came out of the graves after his resurrection,[l] and went into the holy city,[m] and appeared unto many. 54 Now when the centurion,[n] and they that were with him, watching[o] Jesus, saw the earthquake,[p] and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off,[q] which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene,[r] and Mary the mother of James and Joses,[s] and the mother[t] of Zebedee's

a OR immediately.

b GR σπόγγον *spongon* is the source for ENG spunge.

c IE a cheap wine called *posca*, which was probably there for the soldiers.

d The verb is probably conative: "offered."

e IE leave him alone.

f IE Elijah.

g OR spirit; IE he died.

h OR torn in two.

i OR split apart.

j OR tombs.

k IE had died.

l Apparently Matthew is here describing later events, since Jesus was not resurrected immediately.

m IE Jerusalem.

n A leader over 100 soldiers.

o OR guarding.

p GR σεισμόν *seismon*; cf. ENG seismology.

q OR watching from a distance.

r IE of Magdala, a town of Tiberius.

s IE Joseph.

t Traditionally Salome.

children.[a]

*The Burial of Jesus (Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42)*

57 When the even[b] was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged[c] the body of Jesus.[d] Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,[e] 60 And laid it in his own new tomb, which he had hewn[f] out in the rock: and he rolled a great stone to the door of the sepulchre,[g] and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.[h]

*The Guard at the Tomb*

62 Now the next day, that followed the day of the preparation,[i] the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver[j] said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure[k] until the third day, lest his disciples come by night, and steal[l] him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a

a IE James and John.

b OR evening.

c OR asked for.

d IE to give it a proper burial. This was a courageous act on Joseph's part.

e As was typically used for burial.

f OR cut.

g OR tomb.

h OR opposite the tomb.

i IE for Passover.

j IE Jesus.

k ἀσφαλισθῆναι *asphalisthēnai* secured.

l From the GR verb κλέπτω *kleptō*; cf. ENG cleptomaniac.

watch:[a] go your way, make *it* as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone,[b] and setting a watch.

# Chapter 28

*The Resurrection of Jesus (Mk. 16:1-8; Lk. 24:1-12; Jn. 20:1-10)*

1 In the end of[c] the sabbath,[d] as it began to dawn toward the first *day* of the week,[e] came Mary Magdalene and the other Mary[f] to see the sepulchre.[g] 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance[h] was like lightning, and his raiment[i] white as snow: 4 And for fear of him the keepers[j] did shake, and became as dead *men*.[k] 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen,[l] as he said. Come, see the

a IE a contngent of guards. GR κουστωδία *kousōtdia* is the source for ENG custodian.

b IE they placed a clay seal impressed with an image from a signet between the stone and the door of the tomb, so that no one could move the stone without breaking the seal and making the interference known.

c IE after.

d The word σαββάτων *sabbatōn* is used in two different senses in this v. This first occurrence means "the sabbath," or seventh day of the week, from sundown Friday to sundown Saturday. The second occurrence is used by metonymy as the last day of the week to stand for the week as a whole, and therefore is correctly rendered "week" in the KJV.

e IE Sunday morning.

f The mother of James and Joseph, mentioned in Mt. 27:56.

g OR tomb.

h OR appearance.

i OR clothing.

j IE those keeping guard.

k Note that they did not actually die.

l IE has been raised. The passive implies that God was the one who raised him; this is sometimes called a divine passive.

place where the Lord lay.[a] 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before[b] you into Galilee; there shall ye see him: lo, I have told you. 8 And they[c] departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples,[d] behold, Jesus met them, saying, All hail.[e] And they came and held him by the feet,[f] and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into[g] Galilee, and there shall they see me.

### *The Report of the Guard*

11 Now when they were going, behold, some of the watch[h] came into the city, and shewed unto the chief priests all the things that were done.[i] 12 And when they were assembled with the elders, and had taken counsel,[j] they gave large money[k] unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him[l] *away* while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you.[m] 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

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a OR was laid. This is a past tense; IE he was there but he is no longer.

b OR ahead of.

c IE the two Marys.

d The words "as they went to tell the disciples" are missing from a number of early MSS.

e A greeting, equivalent to "hello" in ENG.

f They prostrated themselves before him.

g OR to go.

h OR guard.

i OR all that had happened.

j IE formed a plan.

k Lit. plenty of silver [coins].

l IE his body.

m IE protect you from trouble (on account of falling asleep while on duty).

*The Commissioning of the Disciples (Mk. 16:14-18; Lk. 24:36-49; Jn. 20:19-23; Acts 1:6-8)*

16 Then the eleven[a] disciples went away into Galilee, into a mountain where Jesus had appointed them.[b] 17 And when they saw him, they worshipped him:[c] but some[d] doubted. 18 And Jesus came and spake unto them, saying, All power[e] is given unto me in heaven and in earth.

19 Go[f] ye therefore, and teach[g] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway,[h] *even* unto the end of the world.[i] Amen.

a IE the twelve less Judas.

b IE Jesus had designated.

c IE they fell on their knees before him.

d The GR is plural and indicates more than one.

e OR authority.

f The main verb, "teach" is an imperative. The participle "go" is dependent on the main verb and similarly carries an imperative force.

g IE make disciples of.

h Cf. Immanuel, which means "God is with us."

i OR the present age (preceding the second coming)

# Introduction to Mark's Gospel

*Authorship*

An early tradition ascribes authorship of this Gospel to the John Mark referred to as a sometime missionary companion of Paul in the Book of Acts. This tradition also persistently associates Mark's Gospel with Peter; although Peter was not the work's author, apparently Mark composed it as a summary of Peter's teaching. Internal evidence (such as 1 Peter 5:13) supports the association between Peter and Mark suggested by this tradition.

*Manuscript History*

The earliest manuscript dates to the third century. Only one manuscript predates Constantine, which is: $P^{45}$, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of Mark that it contains are Mark 4:36-40; 5:15-26; 5:38-6:3; 6:16-25; 6:36-50; 7:3-15; 7:25-8:1; 8:10-26; 8:34-9:9; 9:18-31; 11:27-12:1; 12:5-8; 12:13-19; 12:24-28. This manuscript has been paleographically dated to the third century AD. The beginning and end of Mark are not preserved before the fourth century. The fact that the end of Mark is not preserved before the fourth century may have some bearing on the controversy about the final verses of Mark. The lack of early manuscripts and the state of the later manuscripts indicate that many of the later manuscripts derive from a single copy that was missing its final page(s). The last twelve verses of Mark are missing from Sinaiaticus (א) and Vaticanus (B), both fourth century manuscripts supposedly derived from Alexandria. The Alexandrian fathers Clement of Alexandria and Origen also note that the end of Mark was missing. Thus the copies in Alexandria derive from a manuscript which was defective. Since Alexandria was the greatest center of higher learning in the fourth century, when Bibles were ordered for Constantine, they were made in Alexandria and then distributed. Though some Alexandrian manuscripts lacked these verses, not all did; they are present in the fifth century codex Alexandrinus (A). Eusebius, a friend of Constantine, commented on the variations in the manuscripts available in his day, and hence the copiers of various manuscripts included comments to that effect in their

manuscripts (L, Y, f1, 0112). This has given rise to many scholars rejecting the final verses of Mark without consideration of the history of the manuscripts.

*Canon*

Mark was accepted as an authoritative writing very early, and was referred to or quoted with approval by Papias, Irenaeus, probably at the beginning of the Muratorian Canon, Clement of Alexandria, Tertullian, Origen and Jerome.

*Setting*

The date of the Gospel is uncertain. Most scholars see it as dating to the period at the outset of the Jewish War (c. AD 66), but more conservative scholars often argue for an earlier dating in the mid-50s (and no later than AD 62). According to tradition, the Gospel was directed to gentile Christians living in Rome. This view is supported by the perceived need to explain Jewish customs and traditions, as well as the fact that Mark is careful to translate Aramaic words for his audience. The Gospel focuses more on Jesus' mighty deeds than his words. Its purpose was to demonstrate that Jesus was the son of God.

*Outline*

1. Beginning of ministry
    a. The Preaching of John the Baptist (1:1-8)
    b. The Baptism of Jesus (1:9-11)
    c. The Temptation of Jesus (1:12-13)
2. Early Galilean Ministry
    a. The Beginning of the Galilean Ministry (1:14-15)
    b. The Calling of Four Fishermen (1:16-20)
    c. The Man with an Unclean Spirit (1:21-28)
    d. The Healing of Many People (1:29-34)
    e. A Preaching Tour (1:35-39)
    f. The Cleansing of a Leper (1:40-45)
    g. The Healing of a Paralytic (2:1-12)
    h. The Calling of Levi (2:13-17)
    i. The Question about Fasting (2:18-22)
    j. Plucking Grain on the Sabbath (2:23-28)

   k. The Man with a Withered Hand (3:1-6)
3. Later Galilean Ministry
   a. A Multitude at the Seaside (3:7-12)
   b. The Choosing of the Twelve (3:13-19)
   c. Jesus and Beelzebul (3:20-30)
   d. The Mother and Brothers of James (3:31-35)
   e. The Parable of the Sower (4:1-9)
   f. The Purpose of Parables (4:10-12)
   g. The Parable of the Sower Explained (4:13-20)
   h. A Light under a Bushel (4:21-25)
   i. The Parable of the Growing Seed (4:26-29)
   j. The Parable of the Mustard Seed (4:30-32)
   k. The Use of Parables (4:33-34)
   l. The Calming of a Storm (4:35-41)
   m. The Healing of the Gerasene Demoniac (5:1-20)
   n. Jairus' Daughter and the Woman Who Touched Jesus' Garment (5:21-43)
   o. The Rejection of Jesus at Nazareth (6:1-6)
4. Reports of Jesus Spread
   a. The Mission of the Twelve (6:7-13)
   b. The Death of John the Baptist (6:14-29)
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s. The Appearance to Mary Magdalene (16:9-11)
t. The Appearance to Two Disciples (16:12-13)
u. The Commissioning of the Disciples (16:14-18)
v. The Ascension of Jesus (16:19-20)

*Further Readings*

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# The Gospel According to St. Mark

## Chapter 1

*The Preaching of John the Baptist (Mt. 3:1-12; Lk. 3:1-9, 15-17; Jn. 1:19-28)*

1 THE[a] beginning of the gospel of Jesus Christ, the Son of God;[b] 2
As it is written[c] in the prophets,[d]

**Behold, I send my messenger[e] before thy face,** [f]
**which shall prepare thy way before[g] thee.** [h]
3 **The voice of one crying[i] in the wilderness,** [j]
**Prepare ye the way[k] of the Lord,**

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a The article "the" is not present in GR. The first v. was apparently meant to serve as a kind of title, and articles are often omitted from titles (as in newspaper headlines).

b The words "the Son of God" are missing from a number of early MSS.; it is possible that this was a scribal expansion. More likely, however, the words were original and accidentally deleted because they involved a confusing succession of the GR letter *upsilon*.

c The verb is a perfect: "it stands written."

d Based on textual evidence, it appears that the original reading was "in Isaiah the prophet"; scribes changed this to "in the prophets" because the following vss. quote both Malachi and Isaiah.

e In HEB "my messenger" is מַלְאָכִי *malachi*. Therefore, it is uncertain whether the name of the book, Malachi, was the name of a prophet or is a kind of title, meaning "My Messenger."

f A Hebraism for "before you." The actual Mal. passage had "before *my* face"; the passage has been given a Christian interpretation here.

g "Before" both in time and place.

h Exod. 23:20 and Mal. 3:1.

i In the sense of a herald.

j In its original context, it is clear from the parallelism that the voice is not crying in the wilderness, but the way of the Lord is to be prepared in the wilderness. This could be represented in ENG by putting a comma after "crying" and deleting the comma after "wilderness."

k IE road; the Lord is portrayed here as a king for whom a road is prepared in advance of his coming.

**make his paths straight.** [a]

4 John did baptize in the wilderness, and preach[b] the baptism of repentance[c] for the remission[d] of sins. 5 And there went out unto him all the land[e] of Judaea, and they of Jerusalem, and were all[f] baptized of[g] him in the river of Jordan,[h] confessing their sins.[i] 6 And John was clothed[j] with camel's hair,[k] and with a girdle of a skin about his loins;[l] and he did eat locusts and wild honey;[m] 7 And preached, saying, There cometh one mightier[n] than I after me, the latchet[o] of whose shoes[p] I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.[q]

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a Isa. 40:3.

b OR John the Baptizer was preaching in the desert. Mt. and Lk. prefer the noun "Baptist," but Mk. prefers the substantive participle "the Baptizer."

c μετανοίας *metanoias* lit. a change of mind or heart. "Baptism of repentance" is a Semitic construction for a baptism that symbolizes or expresses repentance.

d OR forgiveness. The GR ἄφεσις *aphesis* is often used in secular sources of the time to refer to the forgiveness of debts.

e By metonymy the land stands for the inhabitants of the land.

f A bit of hyperbole. Obviously not every inhabitant of Judea was baptized by John.

g OR by.

h IE the river Jordan.

i The participle should probably be interpreted temporally: "after they confessed their sins."

j ἐνδεδυμένος *endedumenos*, from ἐνδύομαι *enduomai*, to be clothed upon. Cf. LDS use of "endowment."

k IE a garment made of camel's hair.

l IE a leather belt around his waist.

m Common dietary staples in the desert. Locusts are listed as among the ritually clean foods in Lev. 11:22.

n OR more powerful.

o IE the strap of a sandal.

p ὑποδημάτων *hupodēmatōn* lit. something tied under [the feet]. Removing sandals and washing feet were considered menial tasks.

q The JST reads "but he shall *not only* baptize you with *water, but with fire, and* the Holy Ghost." The addition of "fire" is supported by a number of late MSS; these words incorporate the parallel accounts in Mt. 3:11 and Lk. 3:16, both of which say "with the

*The Baptism of Jesus (Mt. 3:13-17; Lk. 3:21-22)*

9 And it came to pass in those days,[a] that Jesus came from Nazareth[b] of Galilee, and was baptized of[c] John in Jordan. 10 And straightway[d] coming up out of the water, he saw the heavens opened,[e] and the Spirit like[f] a dove descending upon him: 11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.[g]

*The Temptation of Jesus (Mt. 4:1-11; Lk. 4:1-13)*

12 And immediately the Spirit driveth[h] him into the wilderness. 13 And he was there in the wilderness forty days,[i] tempted of Satan;[j] and was with the wild beasts; and the angels ministered unto[k] him.

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Holy Ghost and with fire." The JST here also takes the position that Jesus did perform water baptisms, as suggested by Jn. 3:22 (against Jn. 4:2, which suggests he did not).

a IE at that time.

b Joseph and Mary's home, where Jesus grew up.

c OR by.

d OR immediately upon.

e σχιζομένους *schizomenous* lit. split, torn open, divided. Cf. ENG schism.

f The word "like" indicates that the Spirit descended as a dove would, in some bodily form, not that the Spirit itself was a dove.

g OR regard with favor.

h In classical GR the verb ἐκβάλλω *ekballō* meant "to drive out" (implying the use of force). In the Koine GR of the NT, however, the sense of the word was considerably softened, and could mean "to cause to go/to remove from a position" (without force). The JST appropriately reflects this softer meaning by replacing "driveth" with "took."

i The number 40 may be symbolic, reminiscent of the experiencesof Moses (Exod 34:28), Elijah (1 Kgs 19:8, 15) or David and Goliath (1 Sam 17:16).

j The JST reads *Satan seeking to tempt him*. This is an acceptable interpretation of the participle πειραζόμενος *peirazomenos*, esp. since the text makes it clear that Satan did not succeed in tempting him. "Satan" derives from HEB for "the adversary."

k διηκόνουν *diēkonoun* served, took care of. This GR word is the source of ENG deacon.

*The Beginning of the Galilean Ministry (Mt. 4:12-17; Lk. 4:14-15)*

14 Now after that John was put in prison,[a] Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled,[b] and the kingdom of God is at hand:[c] repent ye, and believe the gospel.

*The Calling of Four Fishermen (Mt. 4:18-22; Lk. 5:1-11)*

16 Now as he walked by the sea of Galilee, he saw Simon[d] and Andrew[e] his brother casting a net into the sea: for they were fishers.[f] 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.[g] 18 And straightway[h] they forsook[i] their nets, and followed him.[j] 19 And when he had gone a little further thence,[k] he saw James[l] the *son* of Zebedee, and John[m] his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they

a OR arrested.

b Lit. filled up; IE completed.

c IE near.

d In HEB/ARAM Shimeon "One that hears." Simon's nickname was Kepha in ARAM (meaning "Rock"), or Petros in GR; IE Peter.

e A GR name, Ἀνδρεας *Andreas*, meaning "Manly." Andrew was Peter's brother.

f Note that they fished by throwing circular casting nets into the water, not by fishing lines.

g There is a word play here between "fishermen" and "fishers of men."

h OR immediately.

i OR abandoned.

j IE as disciples.

k OR from there.

l "James" is a developed ENG form of the HEB name יַעֲקֹב *Ya'akob*, which in the OT is directly transliterated into ENG as "Jacob." In the NT the name is transliterated into GR as Ἰάκωβος *Iakōbos*, which becomes *Iacobus* in LAT and then is transformed into *Iacomus* in late LAT Giacomo and Jaime are parallel developments of this name in other romance languages. Joseph Smith in the King Follett Discourse commented on the unfortunate distance between the OT form "Jacob" and the NT form "James."

m HEB /יוֹחָנָן *Yochanan*, "The Lord has been gracious."

left their father Zebedee[a] in the ship with the hired servants,[b] and went after him.

### *The Man with an Unclean Spirit (Lk. 4:31-37)*

21 And they went into Capernaum;[c] and straightway[d] on the sabbath[e] day he entered into the synagogue,[f] and taught. 22 And they were astonished at his doctrine:[g] for he taught them as one that had authority,[h] and not as the scribes.[i] 23 And there was in their synagogue a man with an unclean spirit;[j] and he cried out, 24 Saying, Let *us* alone; what have we to do with thee,[k] thou Jesus of Nazareth? art thou come to destroy us? I[l] know thee who thou art, the Holy One of God. 25 And Jesus

a The name means "Endowment of the Lord."

b μισθωτῶν *misthōtōn* hired men, from the GR word for "wages." These were not slaves.

c A major trade and economic center on the northwest shore of the Sea of Galilee.

d OR immediately.

e σάββατον *sabbaton*, representing HEB *shabbat* "rest," the seventh day of the Jewish week, set apart for worship and rest.

f A center for prayer and worship. A synagogue could be established with a minimum of 10 men. Generally, a scriptural text would be read and then someone would comment on it

g OR teaching.

h The scribes cited other religious figures for their authority; Jesus taught directly with no such citations, with the implication that his teaching carried authority in and of itself.

i IE experts in religious law.

j IE an evil spirit.

k Τί ἡμῖν καὶ σοί *Tí hēmin kai soi*, lit. "what [is there] between us and you?" This is a HEB idiom meaning "we have nothing to do with one another; leave us alone." The plural may imply multiple demonic spirits, or it may refer to the demon speaking for both himself and the person he is possessing.

l The evil spirit here reverts to the singular.

rebuked[a] him, saying, Hold thy peace,[b] and come out of him.[c] 26 And when the unclean spirit had torn him,[d] and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned[e] among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame[f] spread abroad throughout all the region round about[g] Galilee.

### *The Healing of Many People (Mt. 8:14-17; Lk. 4:38-41)*

29 And forthwith,[h] when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother[i] lay sick of a fever, and anon[j] they tell him[k] of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto[l] them. 32 And at even,[m] when the sun did set,[n] they brought unto him all that were diseased, and them that were possessed with devils.[o] 33 And all the city[p] was

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a ἐπετίμησεν *epetimēsen* lit. set a value on; here "rebuked" (cf. ENG taxed, charged with).

b OR Be quiet! (An imperative passive of a verb that lit. means "to muzzle.")

c Another example of Jesus speaking with authority.

d σπαράξαν αὐτὸν *sparaxan auton* threw him into convulsions.

e IE debated.

f ἀκοὴ *akoē* report; news of him.

g περίχωρον *perichōron* surrounding district, countryside.

h OR immediately.

i πενθερὰ *penthera* mother-in-law.

j OR at once; without delay.

k IE Jesus, not Simon.

l OR served.

m OR evening.

n IE after sunset.

o δαιμονιζομένους *daimonizomenous* possessed by demons, evil spirits.

p This is both metonymy (the city stands for its inhabitants) and hyperbole (rhetorical exaggeration).

gathered together at the door. 34 And he healed[a] many that were sick of divers[b] diseases, and cast out many devils; and suffered not[c] the devils to speak, because they knew him.[d]

*A Preaching Tour (Lk. 4:42-44)*

35 And in the morning, rising up a great while before day,[e] he went out, and departed into a solitary[f] place, and there prayed. 36 And Simon and they that were with him followed after him.[g] 37 And when they had found him, they said unto him, All *men* seek for thee.[h] 38 And he said unto them, Let us go into the next towns,[i] that I may preach there also: for therefore came I forth.[j] 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

*The Cleansing of a Leper (Mt. 8:1-4; Lk. 5:12-16)*

40 And there came a leper[k] to him, beseeching him, and kneeling down to[l] him, and saying unto him, If thou wilt,[m] thou canst make me

a In secular papyri of the time, ἐθεράπευσεν *etherapeusen* is used to refer to medical treatment.

b OR various.

c OR did not allow.

d The demons knew he was the Messiah and the Son of God, a fact he did not yet wish to disclose to the people.

e IE sunrise.

f OR desolate, deserted.

g Lit. hunted him down, but in a good sense: "sought him out."

h OR everyone is looking for you.

i κωμοπόλεις *kōmopoleis* market-towns.

j OR that is what I came to do.

k "Leprosy" could refer to any number of skin ailments. A leper was a social outcast unless and until he was pronounced cured by the priests.

l γονυπετῶν *gonupetōn*, from γόνυ *gonu* knee + πίπτω *piptō* fall: "fall on one's knees before."

m OR if you are willing.

clean. 41 And Jesus, moved with compassion,[a] put forth[b] *his* hand, and touched him, and saith unto him, I will;[c] be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him,[d] and forthwith[e] sent him away; 44 And saith unto him, See thou say nothing to any man:[f] but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded,[g] for a testimony unto them.[h] 45 But he went out, and began to publish[i] *it* much, and to blaze abroad the matter,[j] insomuch that Jesus could no more openly enter into the city, but was without[k] in desert places: and they came to him from every quarter.[l]

a The KJV follows σπλαγχνισθείς *splangchnistheis* moved to pity in his inward parts. Some MSS. read ὀργισθείς *orgistheis* moved to indignation; if this reading is correct, the reference would appear to be indignation at the power of Satan. Which text is correct is uncertain.

b OR stretched out.

c OR I am willing.

d OR warned him sternly.

e OR immediately.

f Jesus again wishes to maintain a temporary secrecy about the nature of his calling.

g See Lev. 14.

h It is not entirely clear whether this was to be a positive proof to the priests and the people that the man had complied with the Law or a negative indictment against them for their failure to help him previously.

i IE make known, publicize.

j διαφημίζειν *diaphēmizein* to spread the story widely.

k IE outside of the city.

l OR from everywhere.

# Chapter 2

*The Healing of a Paralytic (Mt. 9:1-8; Lk. 5:17-26)*

1 AND again he entered into Capernaum[a] after *some* days; and
it was noised[b] that he was in the house.[c] 2 And straightway[d] many were
gathered together, insomuch that there was no room to receive *them*,
no, not so much as about the door:[e] and he preached the word unto
them. 3 And they come unto him, bringing one sick of the palsy,[f] which
was borne of four.[g] 4 And when they could not come nigh[h] unto him
for the press,[i] they uncovered the roof[j] where he was:[k] and when they
had broken *it* up,[l] they let down the bed wherein the sick of the palsy
lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son,
thy sins be forgiven thee.[m] 6 But there were certain of the scribes sitting
there, and reasoning in their hearts,[n] 7 Why doth this *man* thus speak
blasphemies?[o] who can forgive sins but God only? 8 And immediately
when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9

a A town on the northwest shore of the Sea of Galilee.

b IE it was heard; the news became known.

c OR at home.

d OR immediately.

e IE not even at the space by the door.

f παραλυτικὸν *paralutikon* paralytic.

g IE who was carried by four of them.

h OR near.

i IE because of the crowd.

j ἀπεστέγασαν *apestegasan* lit. unroofed. The roof was flat and accessible from an outer stairway. It was probably made of sticks and packed earth.

k IE above where Jesus was.

l IE dug through the roof.

m The divine passive suggests it was God who forgave the sins, Jesus acting on his behalf.

n OR questioning in their minds.

o βλασφημεὶ *blasphēmei* lit. speak against [God].

Whether is it easier[a] to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed,[b] and walk? 10 But that ye may know[c] that the Son of man[d] hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise,[e] and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.[f]

*The Calling of Levi (Mt. 9:9-13; Lk. 5:27-32)*

13 And he went forth again by the sea side;[g] and all the multitude resorted[h] unto him, and he taught them. 14 And as he passed by, he saw Levi[i] the *son* of Alphaeus[j] sitting at the receipt of custom,[k] and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat[l] in his house, many publicans[m] and sinners sat also together with Jesus and his disciples: for there were many, and they

a OR which is easier.

b IE bedroll, stretcher.

c One cannot know by simple observation whether another has authority to forgive sins; the healing of the sick can be observed by all.

d The expression "son of man" could either be a reference to a typical human being, or it could refer to the prophesied figure of Dan. 7:13-14, who was regarded as the Messiah, or both meanings could have been implied.

e OR stand up!

f OR anything like it.

g IE at the Sea of Galilee.

h OR came.

i IE Matthew; see Mt. 9:9. It may be that "Levi" is not a proper name and should be understood as "the Levite."

j A GR transliteration of the HEB name Chalphai.

k IE tax booth, the place for the payment of taxes on trade (similar to a modern sales tax).

l OR reclined at table; IE ate a meal.

m τελῶναι *telōnai* tax collector; those who bought (ὠνίομαι *ōniomai* the right to collect taxes (τέλος *telos*). They were despised for frequent extortion and collaboration with the Romans.

followed him. 16 And when the scribes[a] and Pharisees[b] saw him eat with publicans[c] and sinners,[d] they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?[e] 17 When Jesus heard *it*, he saith unto them, They that are whole[f] have no need of the physician,[g] but they that are sick: I came not to call the righteous, but sinners to repentance.

### *The Question about Fasting (Mt. 9:14-17; Lk. 5:33-39)*

18 And the disciples of John[h] and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast,[i] but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber[j] fast, while the bridegroom is with them?[k] as long as they have the bridegroom with them, they cannot fast. 20 But the days[l] will come, when the bridegroom shall be taken

a Experts in religious law.

b At this time the Pharisees were the largest religious and political party in Judea. They were the precursors to later rabbinic Judaism. The original text here probably read "scribes of the Pharisees"; IE religious lawyers of the Pharisee party. The word "Pharisee" means "separated"; they sought to separate themselves from Hellenistic influences.

c IE tax collectors, like Matthew.

d ἁμαρτωλῶν *hamartōlōn* in particular has reference to one who was not scrupulous in observance of religious law; the word does not necessarily imply that those eating with Jesus were guilty of great crimes.

e Improper associations at meals could lead to ritual impurity.

f IE healthy.

g ἰατρός *iatros* doctor, from ἰάομαι *iaomai* to cure.

h IE the Baptist.

i The only fast required by the Law was done on the Day of Atonement. The allusion here is to the Pharisaic custom of fasting on Mondays and Thursdays.

j An idiom for guests at the wedding feast. While the groom is still there and the feast is in progress, the guests cannot fast; it is only after the groom leaves and the feast is over that fasting would take place.

k The GR interrogative particle anticipates the answer "no." IE the guests cannot fast, can they?

l A Semitism for "the time."

away from them,[a] and then shall they fast in those days. 21 No man also seweth a piece of new cloth[b] on an old garment: else[c] the new piece that filled it up taketh away from the old,[d] and the rent[e] is made worse. 22 And no man putteth new wine into old bottles:[f] else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:[g] but new wine must be put into new bottles.[h]

*Plucking Grain on the Sabbath (Mt. 12:1-8; Lk. 6:1-5)*

23 And it came to pass, that he went through the corn[i] fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.[j] 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need,[k] and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest,[l] and did eat the shewbread,[m] which

a An allusion to Jesus' death.

b IE patch (ἐπίβλημα *epiblēma*) that has not previously been shrunken.

c IE otherwise, if he does.

d IE the new patch (as it shrinks) tears from the old garment.

e OR tear.

f IE wineskins.

g OR lost, ruined.

h As the wine ferments, it expands, causing the wineskins to stretch. Old wineskins have already been stretched; if one tries to put new wine in an old wineskin, it has lost its elasticity and will burst. The point being made here is that a new dispensation is beginning; that which was proper and appropriate under the old dispensation may no longer be necessary and may even be incompatible with the new.

i OR grain; IE wheat, not maize.

j OR pick the heads of grain.

k An ingressive aorist: when he found himself in need.

l Some MSS. omit this reference to Abiathar the high priest, apparently because according to 1 Sam. 21, the high priest at the time of this incident was Ahimelech (Abiathar was Ahimelech's son and successor).

m IE the bread of the presence. This sacred bread was 12 loaves prepared weekly and placed on a table in the holy place of the tabernacle/temple. Each sabbath the priest

is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for[a] man, and not man for the sabbath: 28 Therefore the Son of man is Lord[b] also of the sabbath.

# Chapter 3

*The Man with a Withered Hand (Mt. 12:9-14; Lk. 6:6-11)*

1 AND he entered again into the synagogue; and there was a man there which had a withered[c] hand. 2 And they watched[d] him, whether he would heal him on the sabbath day; that they might accuse him.[e] 3 And he saith unto the man which had the withered hand, Stand forth.[f] 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.[g] 5 And when he had looked round about on[h] them with anger, being grieved for the hardness[i] of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.[j] 6

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replaced the bread, and the old loaves were eaten by the priests in the holy place. If David could eat of this bread in time of need, so could Jesus and his disciples pick grain on the sabbath.

a OR on account of, for the sake of; IE for the benefit of.

b In the GR word order Lord comes immediately after "Therefore" for emphasis.

c ἐξηραμμένην *exērammenēn* lit. dried up; IE shrunken and paralyzed.

d In the sense of spying; IE watched closely, kept an eye on.

e The traditional view was that such healing was permitted on the Sabbath only if one's life was endangered.

f εἰς τὸ μέσον *eis to meson* in the middle. Synagogues often had benches along the walls and an empty floor space in the middle where men could sit; standing in the middle would allow one to be readily seen by all present.

g OR remained silent.

h OR looked around at.

i OR obstinacy (impervious to either pity or reasoning).

j IE his undiseased hand.

And the Pharisees went forth,[a] and straightway[b] took counsel[c] with the Herodians[d] against him, how they might destroy[e] him.

*A Multitude at the Seaside*

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 And from Jerusalem, and from Idumaea,[f] and *from* beyond[g] Jordan; and they about Tyre and Sidon,[h] a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him[i] because of the multitude, lest they should throng[j] him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.[k] 11 And unclean[l] spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged[m] them that they[n] should not make him known.

a IE left the synagogue.

b OR immediately.

c OR formed a plan.

d Friends and supporters of Herod Antipas, and Jewish supporters of the Herodian dynasty generally.

e IE kill.

f OR Edom, territory to the south of the Dead Sea from which the Herods came.

g OR east of; IE the region known as Peraea.

h Tyre and Sidon were on the Mediterranean coast outside Jewish territory; the author shows that news of Jesus was spreading widely.

i IE standy by, remain at hand in case it is needed.

j OR press upon, crush.

k OR diseases.

l IE evil.

m OR sternly warned.

n IE the evil spirits.

*The Choosing of the Twelve (Mt. 10:1-4; Lk. 6:12-16)*

13 And he goeth up into a mountain, and calleth *unto him* whom
he would:[a] and they came unto him. 14 And he ordained twelve,[b] that
they should be with him, and that he might send them forth to preach,[c]
15 And to have power to heal sicknesses, and to cast out devils: 16 And
Simon he surnamed[d] Peter; 17 And James[e] the *son* of Zebedee, and John
the brother of James;[f] and he surnamed them Boanerges,[g] which is, The
sons of thunder:[h] 18 And Andrew,[i] and Philip,[j] and Bartholomew,[k] and
Matthew,[l] and Thomas,[m] and James the *son* of Alphaeus,[n] and Thad-

a OR those whom he wanted.

b Some MSS. add here "whom he named apostles." The number 12 apparently was symbolic of the Twelve Tribes of Israel.

c The present tense connotes repetition.

d IE he gave Simon (שִׁמְעוֹן *Shimeon* "one that hears") the new name Peter (GR for "stone," equivalent to the ARAM *Kepha*)..

e "James" is the ENG form of the name Jacob (HEB יַעֲקֹב *Yaaqob*), which is used to distinguish NT persons with that name from OT persons.

f IE also a son of Zebedee.

g The form of the word is corrupt. The first part is the HEB בְּנֵי *bene* "sons of". Apparently the second half of the word derives from the Arabic *radjas*, which may have meant "thunder" and passed into common HEB and ARAM usage as well.

h βροντῆς *brontēs* is the source for ENG brontosaurus [thunder lizard]. "Sons of thunder" is a Semitic construction for having the quality of thunder.

i "Andrew" is a GR name (meaning "manly"), but that does not mean that he was GR (the name is attested as a Jewish name in an inscription from 169 BC).

j GR for "lover of horses."

k ARAM *Bar Tolmai* son of Ptolemy.

l ARAM *Mattay*, short for *Mattatyahu*.

m From ARAM *Toma*, meaning "twin"; thus, he is sometimes called "Didymus," which is GR for "twin."

n ARAM *Chalphai*, a short form of the rabbinic name Chalaphta.

daeus,[a] and Simon the Canaanite,[b] 19 And Judas Iscariot,[c] which also betrayed him: and they went into an house.

*Jesus and Beelzebul (Mt. 12:22-32; Lk. 11:14-23; 12:10)*

20 And the multitude cometh together again, so that they could not so much as eat bread.[d] 21 And when his friends heard *of it*,[e] they went out to lay hold on[f] him: for they said, He is beside himself.[g] 22 And the scribes which came down from Jerusalem said, He hath Beelzebub,[h] and by the prince of the devils casteth he out devils. 23 And he called them *unto him*, and said unto them in parables,[i] How can Satan[j] cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.[k] 27 No man can enter into a strong man's house, and spoil his goods,[l] except he will first bind[m] the strong man;

a ARAM *Taddai*.

b GR Καναναῖος *Kananaios* is a transliteration of *qannaya*, and does not mean "Canaanite," but rather "Zealot." The Zealots were a political party that bitterly resented the domination of Rome and worked to end it.

c Probably "man of Kerioth," referring to a village in southern Judah.

d IE eat a meal.

e Apparently Jesus' family was concerned that he was not taking proper physical care of himself.

f IE restrain.

g IE he is out of his right mind.

h The correct form of the word is Beelzebul, "Baal the Prince," who was regarded by the Jews of the time as the chief of the demons. Beelzebub is a dysphemism meaning "lord of the flies."

i παραβολαῖς *parabolais* derives from GR roots meaning essentially "to set side by side" for purposes of comparison or illustration.

j Derived from HEB for "the adversary."

k These statements drive home that it would be against Satan's own interests to cast out devils.

l OR steal his property.

m OR tie up.

and then he will spoil[a] his house.[b] 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever[c] they shall blaspheme: 29 But he that shall blaspheme[d] against the Holy Ghost hath never forgiveness, but is in danger of[e] eternal damnation: 30 Because they said, He hath an unclean spirit.[f]

*The Mother and Brothers of Jesus (Mt. 12:46-50; Lk. 8:19-21)*

31 There came then his brethren[g] and his mother, and, standing without,[h] sent unto him, calling him. 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren[i] without seek for thee. 33 And he answered them, saying, Who is my mother, or my brethren? 34 And he looked round about on them which sat about him,[j] and said, Behold my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

a OR plunder.

b Satan is compared to a strong man; Jesus would not have power over the lesser demons unless he already had power over Satan himself.

c IE as many as.

d Lit. speak against.

e ἔνοχος *enochos* lit. is held, involved; here, liable for.

f This v. parenthetically explains why Jesus made this speech.

g Epiphanius in the 4th century AD argued that Mary had been a perpetual virgin. This led to a long Christian tradition to this effect, which saw the brothers of Jesus as sons of Joseph by a former marriage or as cousins. There is, however, no hint in the text that these brothers were other than additional children of Joseph and Mary.

h IE outside.

i A number of MSS. add here "and sisters."

j The KJV neglects to translate κύκλῳ *kuklō* "in a circle"; the people were sitting around him in a circle.

# Chapter 4

*The Parable of the Sower (Mt. 13:1-9; Lk. 8:4-8)*

1 And he began again to teach by the sea side: and there was
gathered unto him a great multitude, so that he entered into a ship, and
sat in the sea;[a] and the whole multitude was by the sea on the land. 2
And he taught them many things by parables,[b] and said unto them in
his doctrine,[c] 3 Hearken; Behold, there went out a sower[d] to sow: 4 And
it came to pass, as he sowed, some fell by the way side,[e] and the fowls[f]
of the air came and devoured it[g] up. 5 And some fell on stony ground,[h]
where it had not much earth; and immediately it sprang[i] up, because
it had no depth of earth: 6 But when the sun was up, it was scorched;
and because it had no root, it withered away.[j] 7 And some fell among
thorns, and the thorns grew up, and choked it,[k] and it yielded no fruit. 8
And other fell on good ground, and did yield[l] fruit that sprang up and
increased; and brought forth, some thirty, and some sixty, and some an
hundred.[m] 9 And he said unto them, He that hath ears to hear, let him

a IE he preached from a boat just off shore.

b Stories that teach spiritual truth by means of comparisons with common, everyday experiences.

c OR teaching.

d σπείρων *speirōn* one who casts seeds.

e IE on the path. The parable assumes a field through which a well trodden (and thus hard) path runs.

f OR birds.

g The GR word rendered "some" is singular, resulting in this singular pronoun. The ENG sense requires "them," both here and in the following vv., referring back to the seeds.

h πετρῶδες *petrōdēs*; that is, πετρα *petra* "rock" + εἰδος *eidos* "appearance." The reference is to thin soil covering a rock base, where any growth would only be superficial.

i OR grew.

j OR dried up.

k IE the bad plants crowded out the good ones.

l ἐδίδου *edidou* lit. gave, describing growth and ripening.

m IE times the amount that was sown.

hear.[a]

*The Purpose of the Parables (Mt. 13:10-17; Lk. 8:9-10)*

10 And when he was alone,[b] they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given[c] to know the mystery[d] of the kingdom of God: but unto them that are without, all *these* things are done in parables:

> 12 **That seeing they may see, and not perceive;**
> **and hearing they may hear, and not understand;**[e]
> **lest at any time they should be converted,**[f]
> **and *their* sins should be forgiven them.**

*The Parable of the Sower Explained (Mt. 13:18-23; Lk. 8:11-15)*

13 And he said unto them, Know ye not this parable?[g] and how then will ye know all parables?[h] 14 The sower soweth the word.[i] 15 And these are they by the way side,[j] where the word is sown; but when they have heard, Satan[k] cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately

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a Parables illuminated concepts to those who were spiritually open minded, but were opaque to the closed minded.

b IE away from the crowds. The Twelve and his inner circle were still around him, as suggested by the rest of the v. and the JST.

c A divine passive, indicating that this revelation had come from God.

d IE prior decisions made by God; the innermost secrets learned by the prophets who had access to the heavenly council (HEB סוֹד *sod*).

e The participles are concessive: "although they see they do not see; although they hear they do not hear."

f OR turned, the main HEB metaphor for repentance.

g IE the meaning of this parable.

h OR any of the parables.

i Here in the sense of the Gospel.

j OR on the path.

k Satan derives from HEB and means "the adversary."

receive it with gladness; 17 And have no root in themselves, and so endure but for a time:[a] afterward, when affliction or persecution ariseth for the word's sake,[b] immediately they are offended.[c] 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world,[d] and the deceitfulness[e] of riches, and the lusts of other things[f] entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive[g] *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.[h]

### *A Light under a Bushel (Lk. 8:16-18)*

21 And he said unto them, Is a candle[i] brought to be put under a bushel,[j] or under a bed?[k] and not to be set on a candlestick?[l] 22 For there is nothing hid,[m] which shall not be manifested;[n] neither was any thing kept secret, but that it should come abroad.[o] 23 If any man have ears to hear, let him hear.

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a πρόσκαιροί *proskairoi* lasting only for a time, and so fleeting.

b IE on account of the word.

c σκανδναλίζονται *skandalizontai* lit. "they are caused to stumble"; IE they stumble, fall away. The meaning is that they lose their faith or fall into sin.

d OR the present age.

e OR allurement.

f IE and desires for the rest [lit. the remaining things].

g IE embrace.

h IE the parable describes the varying responses of people to hearing the message of the kingdom.

i Probably an oil burning lamp.

j μόδιος *modios*, derived from LAT *modius*, a measuring bowl with a capacity of about two gallons.

k The GR negative interrogative anticipates the answer "no." The GR word used for bed, κλίνη *klinē*, is the source for ENG recline.

l OR lampstand.

m GR κρυπτὸν *krupton* is the source for ENG cryptic.

n OR made evident, revealed.

o IE be brought to light; become clear, apparent.

24 And he said unto them, Take heed[a] what ye hear: with what
measure ye mete,[b] it shall be measured to you:[c] and unto you that hear
shall more be given. 25 For he that hath, to him shall be given: and he that
hath not,[d] from him shall be taken[e] even that which he hath.

### *The Parable of the Growing Seed*

26 And he said, So is the kingdom of God, as if a man should cast[f]
seed[g] into the ground; 27 And should sleep, and rise night and day,[h] and
the seed should spring[i] and grow up, he knoweth not how. 28 For the
earth bringeth forth fruit of herself;[j] first the blade, then the ear, after
that the full corn in the ear.[k] 29 But when the fruit is brought forth,[l] im-
mediately he putteth in the sickle,[m] because the harvest is come.

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a OR watch, take note.

b OR measure, deal out.

c The measure you give to others will be the measure God gives to you.

d In a relative, not an absolute sense. If one really had nothing, there would be nothing to take away.

e "shall be given" and "shall be taken" are both divine passives, indicating that God is the one who will so give and take.

f OR scatter.

g GR σπόρον *sporon* is the source for ENG spore.

h Night precedes day in the word order because in the Jewish conception the day begins at sundown.

i OR sprout.

j αὐτομάτη *automatē* by itself. This GR word is the source for ENG automatic.

k OR then the head, after that the full grain on the head. IE the grain spoken of is wheat, not maize.

l IE when the grain is ripe.

m A Hebraism for sending out the reapers.

*The Parable of the Mustard Seed (Mt. 13:31-32; Lk. 13:18-19)*

30 And he said, Whereunto[a] shall we liken the kingdom of God?
or with what comparison shall we compare it?[b] 31 *It is* like a grain of
mustard seed,[c] which, when it is sown in the earth, is less than all[d] the
seeds that be in the earth: 32 But when it is sown, it groweth up, and be-
cometh greater than all herbs, and shooteth out great branches;[e] so that
the fowls of the air[f] may lodge under the shadow of it.[g]

*The Use of Parables (Mt. 13:34-35)*

33 And with many such parables spake he the word unto them,
as they were able to hear[h] *it*. 34 But without a parable spake he not unto
them: and when they were alone, he expounded[i] all things to his dis-
ciples.

*The Calming of a Storm (Mt. 8:23-27; Lk. 8:22-25)*

35 And the same day, when the even[j] was come, he saith unto
them, Let us pass over[k] unto the other side.[l] 36 And when they had sent
away the multitude, they took him even[m] as he was in the ship. And there

a OR to what.

b These expressions mean "to what shall we compare the kingdom of God?"

c Proverbial for its small size.

d μικρότερον *mikroteron* lit. smaller than any of. The comparitive here may stand for the superlative: the smallest of any of.

e These plants can grow as high as ten feet.

f An idiom for wild birds as opposed to domestic fowl.

g OR nest in its shade.

h OR understand.

i OR explained.

j IE evening.

k OR go across.

l IE of the Sea of Galilee.

m OR just.

were also with him other little ships.[a] 37 And there arose a great storm of wind,[b] and the waves beat into[c] the ship, so that it was now full.[d] 38 And he was in the hinder part[e] of the ship, asleep on a pillow:[f] and they awake him, and say unto him, Master,[g] carest thou not that we perish?[h] 39 And he arose, and rebuked[i] the wind, and said unto the sea, Peace, be still.[j] And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful?[k] how is it that ye have no faith? 41 And they feared exceedingly,[l] and said one to another, What manner of man is this, that even the wind and the sea[m] obey him?

# Chapter 5

*Healing of the Gerasene Demoniac (Mt. 8:28-34; Lk. 8:26-39)*

1 And they came over unto the other side of the sea,[n] into the country of the Gadarenes.[o] 2 And when he was come out of the ship, im-

a OR boats.

b IE a squall.

c OR break over.

d IE it was filling; it was nearly swamped.

e OR stern.

f OR cushion.

g Lit. teacher.

h IE they were going down, about to die.

i OR commanded.

j OR keep silent! Calm down!

k OR cowardly.

l Lit. a cognate accusative, "they feared a great fear."

m The wind and sea together stand for the totality of nature.

n IE of Galilee.

o The textual evidence varies, both here and in Mt. and Lk., among Gadarenes, Gerasenes and Gergesenes. The most important of these cities was Gerasa, more than 30 miles to the southeast of the Sea of Galilee. Gadara, the apparently intended reference in Mt., was only six miles from the Sea. Gergesa was apparently a suggestion of Origen, which was closer still to the Sea. All that is certain is that a Gentile district to the southeast of the Sea was intended.

mediately there met him out of the tombs a man with an unclean[a] spirit, [3] Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: [4] Because that he had been often bound with fetters[b] and chains, and the chains had been plucked asunder[c] by him, and the fetters broken in pieces: neither could any *man* tame[d] him. [5] And always, night and day, he was in the mountains, and in the tombs, crying, and cutting[e] himself with stones. [6] But when he saw Jesus afar off, he ran and worshipped him,[f] [7] And cried with a loud voice, and said, What have I to do with thee,[g] Jesus, *thou* Son of the most high God? I adjure[h] thee by God, that thou torment[i] me not. [8] For he said[j] unto him, Come out of the man, *thou* unclean spirit. [9] And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[k] for we are many. [10] And he besought him[l] much that he would not send them away out of the country.

[11] Now there was there nigh[m] unto the mountains a great herd of swine[n] feeding. [12] And all the devils besought[o] him, saying, Send us

a IE evil. As the tombs were ritually unclean, they were thought to be common places for evil demons to dwell.

b IE chains for the feet.

c OR torn apart.

d OR subdue.

e κατακόπτων *katakoptōn*, hitting, and thus bruising (not cutting) himself (in acts of self-mutilation).

f OR kneeled before him.

g τί ἐμοὶ καὶ σοί *ti emoi kai soi*, a Hebraism for "What have I to do with you? What do you want with me?"

h OR implore.

i IE examine by torture.

j IE for Jesus had been saying. V. 8 is a parenthetical aside.

k A Roman legion was approximately 6,000 men. The word is used here to mean "many" or "thousands"; IE many demons possessed the man.

l IE the spirit pleaded earnestly with Jesus.

m OR near.

n OR pigs. Jews would not have kept pigs; the incident indicates that this was a Gentile district.

o IE the spirits begged.

into the swine, that we may enter into them. 13 And forthwith[a] Jesus gave them leave.[b] And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place[c] into the sea, (they were about two thousand;) and were choked[d] in the sea. 14 And they that fed the swine[e] fled, and told *it* in the city, and in the country. And they[f] went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil,[g] and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw *it* told them how it befell to him that was possessed with the devil,[h] and *also* concerning the swine. 17 And they began to pray[i] him to depart out of their coasts.[j] 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.[k] 19 Howbeit Jesus suffered[l] him not, but saith unto him, Go home to thy friends, and tell them how[m] great things the Lord hath done for thee, and hath had compassion on thee.[n] 20 And he departed, and began to publish in Decapolis[o] how great things Jesus had done for him: and all *men* did marvel.

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a OR immediately.

b OR permission.

c OR cliff.

d IE drowned.

e IE the herdsmen.

f IE the people who heard the report.

g δαιμονιζόμενον *daimonizomenon* the man possessed with the demon, the demoniac.

h IE what had happened to the demoniac.

i OR ask.

j IE territory, district.

k IE the man wanted to go with Jesus.

l OR allowed.

m OR what.

n Unlike previously, Jesus allows the cured man to tell what he did for him, because this is a Gentile district, and thus there was less potential for misunderstanding his messianic mission.

o GR for Ten Towns, a district of Perea east of the Jordan with a mostly Greek population.

*Jairus' Daughter and the Woman Who Touched Jesus' Garment (Mt. 9:18-26; Lk. 8:40-56)*

21 And when Jesus was passed over again by ship unto the other side,[a] much people gathered unto him: and he was nigh[b] unto the sea.
22 And, behold, there cometh one of the rulers of the synagogue,[c] Jairus by name;[d] and when he saw him, he fell at his feet, 23 And besought him greatly,[e] saying, My little daughter[f] lieth at the point of death:[g] *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. 24 And *Jesus* went with him; and much people followed him, and thronged[h] him.

25 And a certain woman, which had an issue of blood[i] twelve years, 26 And had suffered many things of[j] many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came in the press behind,[k] and touched his garment.[l] 28 For she said,[m] If I may touch but his clothes, I shall be whole. 29 And straightway[n] the fountain[o] of her blood was dried up; and

a IE the west side of the Sea of Galilee.

b OR near.

c ἀρχισυναγώγων *archisunagōgōn* presidents of the synagogue.

d The name Jairus is omitted in a number of Western MSS.; it appears to have been original and deleted accidentally. Jairus is HEB *Yair*, "He Who Enlightens."

e OR asked him urgently.

f θυγάτριον *thugatrion*. The diminutive form is meant as a term of affection (and does not refer to stature).

g Lit. is at the end.

h OR pressed around, crowded.

i IE a hemorrhage, a flow of blood.

j IE at the hands of.

k IE in the crowd from behind.

l OR cloak.

m IE she kept saying (to herself)--to muster her courage.

n OR immediately.

o OR flow; IE the bleeding stopped.

she felt in *her* body that she was healed of that plague.[a] 30 And Jesus, immediately knowing in himself that virtue[b] had gone out of him, turned him about in the press,[c] and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?[d] 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him,[e] and told him all the truth. 34 And he said unto her, Daughter,[f] thy faith hath made thee whole; go in peace,[g] and be whole of thy plague.[h]

35 While he yet spake, there came from the ruler of the synagogue's[i] *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard[j] the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.[k] 37 And he suffered[l] no man to follow him, save[m] Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult,[n] and them that wept and wailed greatly.[o] 39 And when he was come in, he saith unto them,

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a OR disease.

b δύναμιν *dunamin* power. ENG virtue derives from LAT *virtus* manliness (from *vir* man).

c OR crowd.

d A humorous touch to the story.

e IE at his feet.

f GR θυγάτηρ *thugatēr* is the source of ENG daughter.

g A HEB expression.

h IE healed of the disease.

i ἀρχισυναγώγου *archisunagōgou* president of the synagogue.

j Lit. heard besides; IE overheard.

k OR keep believing; have confidence!

l OR allowed.

m OR except.

n θόρυβον *thorubon* uproar; noisy confusion.

o Probably including professional mourners.

Why make ye this ado,[a] and weep? the damsel[b] is not dead, but sleepeth.
40 And they laughed him to scorn.[c] But when he had put[d] them all out,
he taketh the father and the mother of the damsel, and them that were
with him, and entereth in where the damsel was lying. 41 And he took the
damsel by the hand, and said unto her, Talitha cumi;[e] which is, being in-
terpreted, Damsel, I say unto thee, arise.[f] 42 And straightway[g] the damsel
arose, and walked; for she was *of the age* of twelve years. And they were
astonished with a great astonishment.[h] 43 And he charged them straitly[i]
that no man should know it; and commanded that something should be
given her to eat.

# Chapter 6

*The Rejection of Jesus at Nazareth (Mt. 13:53-58; Lk. 4:16-30)*

1 And he went out from thence,[j] and came into his own coun-
try;[k] and his disciples follow him. 2 And when the sabbath day was
come, he began to teach in the synagogue: and many hearing *him* were
astonished, saying, From whence hath this *man* these things?[l] and what

a OR disorder.

b παιδίον *paidion* little child.

c IE in a mocking way; they ridiculed him.

d ἐκβαλὼν *ekbalōn*. The word implies force; IE he threw them out.

e These are the ARAM words spoken by Jesus. Various forms of the words have been preserved in different MSS. "Talitha" means "little girl," and "cumi" represents the Palestinian ARAM form of the imperative *qumi* "stand up"; the ealiest MSS. represent the Mesopotamian form of the imperative, *qum*.

f OR little girl, get up!

g OR immediately.

h The verb and the object noun are related forms; this is called a "cognate accusative."

i OR strictly ordered them.

j OR from there.

k πατρίδα *patrida* lit. fatherland; here the word refers to Jesus' home town, Nazareth, where he grew up, about 20 miles southwest of Capernaum.

l OR from where has this man gotten all of this?.

wisdom *is* this which is given unto him, that even such mighty works[a] are wrought[b] by his hands? 3 Is not this the carpenter,[c] the son of Mary,[d] the brother of James, and Joses, and of Juda, and Simon? and are not his sisters[e] here with us? And they were offended at him. 4 But Jesus said unto them, A prophet is not without honour,[f] but[g] in his own country, and among his own kin,[h] and in his own house.[i] 5 And he could there do no mighty work,[j] save[k] that he laid his hands upon a few sick[l] folk, and healed[m] *them*. 6 And he marvelled because of their unbelief.[n] And he went round about[o] the villages, teaching.

a IE works of power, miracles.

b OR done, performed.

c τέκτων *tektōn* one who constructs; builder, carpenter, craftsman (whether working in wood, metal or stone).

d Some MSS. read "Is not this the son of the carpenter" so as to avoid what was apparently meant as a derogatory reference to Jesus' profession. The evidence for this reading is weak; the KJV reflects the correct text.

e A Christian tradition developed seeing these not as Jesus' brothers and sisters, but as either cousins or children of Joseph's from a previous marriage, so as to protect a belief in the perpetual virginity of Mary. The text gives no hint, however, that these are other than children born to Joseph and Mary after the birth of Jesus.

f ἄτιμος atimos is the word for "honor" with a negating alpha privative. This use of two negatives for a positive is a rhetorical device known as litotes. "Not without honour" is a delicate way of saying "with honour."

g OR except.

h συγγενεῦσιν *sungeneusin* relatives.

i IE family.

j IE miracle.

k OR except.

l ἀρρώστοις *arrōstois* derives from the verb ῥώνυμι *rōnumi* "to be strong" with a negating alpha privative; IE unwell.

m ἐθεράπευσεν *etherapeusen* is the source for ENG therapy.

n ἀπιστίαν *apistian* is the word for faith with a negating alpha privative.

o IE in a circuit.

*The Mission of the Twelve (Mt. 10:1, 5-15; Lk. 9:1-6)*

7 And he called *unto him* the twelve, and began to send them forth by two and two;[a] and gave them power over unclean[b] spirits; 8 And commanded them that they should take nothing for *their* journey, save a staff[c] only; no scrip,[d] no bread, no money[e] in *their* purse:[f] 9 But *be* shod with sandals;[g] and not put on two coats.[h] 10 And he said unto them, In what place soever[i] ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony[j] against them.[k] Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha[l] in the day of judgment, than for that city.[m] 12 And they went out, and preached that men should repent.[n] 13 And they cast out many devils, and anointed with oil[o] many that were sick, and healed *them*.[p]

---

a δύο δύο *duo duo*. This simple repetition was a colloquial way of expressing the distributive: "two by two."

b IE evil.

c Mt. 10:9-10 and Lk. 9:3 suggest that they should not even take a staff.

d OR travelling bag (not to be confused with scriptures).

e χαλκόν *chalkon* lit. copper, hence money.

f OR belt (where money could be kept).

g IE and wear sandals.

h A χιτών *chitōn* is not a coat, but a long garment worn under the cloak against the skin.

i OR wherever.

j μαρτύριαν *marturian* is the source of ENG martyr.

k A devout Jew when travelling would shake off the dust of Gentile countries before entering the holy land.

l Two of the five "cities of the plain" from Genesis, legendary (and thus proverbial) for their wickedness.

m The second sentence of v. 11 appears to be a scribal addition to the text.

n Lit. change their minds. Cf. Alma 5.

o Specifically olive oil.

p Healing by anointing with oil is mentioned in the NT only here and in Lk. 10:34 and James 5:15.

*The Death of John the Baptist (Mt. 14:1-12; Lk. 9:7-9)*

14 And king Herod[a] heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead,[b] and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias.[c] And others said, That it is a prophet, or as one of the prophets.[d] 16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth[e] and laid hold upon John, and bound him[f] in prison for Herodias'[g] sake, his brother Philip's[h] wife: for he had married her. 18 For John had said[i] unto Herod, It is not lawful for thee to have thy brother's wife.[j] 19 Therefore Herodias had a quarrel[k] against him, and would have killed him; but she could not: 20 For Herod feared[l] John, knowing that he was a just man and an holy,[m] and observed him; and when he heard him, he did many things,[n] and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday[o] made a supper to his lords, high

a Herod Antipas, son of Herod the Great. He was not technically a king, but tetrarch over Galilee and Perea, ruling much like a governor, subject to Roman sovereignty.

b This comment shows Herod's superstitious turn of mind, together with the guilt he felt for having John murdered.

c OR Elijah. The return of Elijah was a common belief.

d A Hebraism for "one like the ancient prophets."

e IE he sent men to arrest John; he had John arrested.

f IE had him chained up.

g Herodias is the feminine form of the name Herod; she was Herod the Great's granddaughter.

h Herod Philip was Herod Antipas' half-brother.

i The imperfect tense of the verb may be iterative; John repeatedly told him.

j This non-levirate marriage of one's brother's wife violated Lev. 18:16 and 20:21.

k OR grudge.

l Probably in the sense of being in awe of him.

m This is called hendiadys (GR for "one through two") and means the same thing as "a just and holy man."

n The KJV follows ἐποίει *epoiei* he did; other MSS read ἠπόρει *ēporei*, which would mean "he was greatly baffled; he was much perplexed."

o Jews did not keep birthdays; Herod was thoroughly Hellenized.

captains,[a] and chief *estates*[b] of Galilee; [22] And when the daughter of the said Herodias[c] came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel,[d] Ask of me whatsoever thou wilt,[e] and I will give *it* thee. [23] And he sware[f] unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.[g] [24] And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. [25] And she came in straightway with haste unto the king, and asked, saying, I will[h] that thou give me by and by[i] in a charger[j] the head of John the Baptist. [26] And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. [27] And immediately the king sent an executioner,[k] and commanded his head to be brought: and he[l] went and beheaded him[m] in the prison, [28] And brought his head in a charger,[n] and gave it to the damsel:[o] and the damsel gave it to her mother. [29] And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

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a χιλιάρχοις *chiliarchois* lit. leaders over 1,000 men; the reference is to Roman military tribunes.

b OR court officials, military commanders and leading men.

c The text appears to be corrupted at this point. Other sources give the daughter's name as Salome, Herod's grand-niece. Some MSS read "his daughter Herodias," which is not historically correct; others read "the daughter of Herodias herself."

d OR girl.

e OR whatever you want.

f IE with an oath; this is important to understanding v. 26. The making of rash oaths is a common literary theme of the OT.

g A proverbial expression for great wealth.

h IE want.

i IE immediately.

j OR platter.

k σπεκουλάτορα *spekoulatōra*, derived from LAT *speculator*, meaning a courier or scout, but in Hellenistic Greek the term acquired the meaning of an executioner.

l IE the executioner.

m IE John the Baptist.

n OR platter.

o OR girl.

*The Feeding of the Five Thousand (Mt. 14:13-21; Lk. 9:10-17; Jn. 6:1-14)*

30 And the apostles gathered themselves together unto Jesus, and
told him all things, both what they had done, and what they had taught.[a]
31 And he said unto them, Come ye yourselves apart[b] into a desert[c] place,
and rest a while: for there were many coming and going, and they had
no leisure[d] so much as to eat. 32 And they departed into a desert place by
ship privately. 33 And the people saw them departing, and many knew
him,[e] and ran afoot thither out of all cities, and outwent[f] them, and
came together unto him. 34 And Jesus, when he came out, saw much
people, and was moved with compassion[g] toward them, because they
were as sheep not having a shepherd: and he began to teach them many
things. 35 And when the day was now far spent, his disciples came unto
him, and said, This is a desert place, and now the time *is* far passed:[h] 36
Send them away, that they may go into the country[i] round about, and
into the villages, and buy themselves bread: for they have nothing to eat.
37 He answered and said unto them, Give ye them to eat. [j] And they say
unto him, Shall we go and buy two hundred pennyworth[k] of bread, and
give them to eat? 38 He saith unto them, How many loaves have ye? go

a The apostles returned to Jesus and reported on their missions.

b IE privately.

c The JST suggests "solitary," which gives the correct sense. The focus of the word is not on being a desert, but on the location being isolated.

d IE leisure time, a good opportunity.

e The word "him" is not lit. in the GR. The meaning is either that many recognized them (the apostles) or many got to know the location of their destination.

f OR arrived before.

g Lit. moved to pity in his inward parts.

h OR it is already very late.

i ἀγροὺς *agrous* lit. fields; the meaning here is "hamlets." Cf. ENG agriculture.

j The pronoun with the imperative is emphatic: *you* give them something to eat yourselves!

k The coin mentioned is the denarius, a silver coin with the image of Tiberius Caesar. 200 denarii would have been the equivalent of about eight months' wages. The question is rhetorical and challenging to Jesus' instruction.

and see. And when they knew, they say, Five,[a] and two fishes. 39 And he commanded them to make all sit down[b] by companies[c] upon the green grass.[d] 40 And they sat down in ranks,[e] by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled.[f] 43 And they took up twelve[g] baskets full of the fragments,[h] and of the fishes. 44 And they that did eat of the loaves[i] were about five thousand men.[j]

*Walking on the Water (Mt. 14:22-33; Jn. 6:15-21)*

45 And straightway[k] he constrained[l] his disciples to get into the ship, and to go to the other side before[m] unto Bethsaida,[n] while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even[o] was come, the ship was in the

a GR πέντε *pente* can be seen in various ENG words, such as Pentagon or pentagram.

b ἀνακλῖναι *anaklinai* to recline, the common attitude for eating a meal.

c συμπόσια *sumposia*; the term was originally used for banquets or drinking parties featuring conversation; here the word refers to parties of people eating together: "in groups." Cf. ENG symposium.

d Just as "green grass" is alliterative in ENG, so is χλωρῷ χόρτῳ *chlōrō chortō* in GR. For the word "green," cf. ENG compounds beginning in chloro-.

e IE groups.

f IE sated.

g One for each disciple; perhaps symbolizing the ingathering of Israel (and its 12 tribes).

h IE broken pieces of bread.

i Some MSS. omit specific reference to the loaves here.

j IE adult males; the total number would be greater if one adds women and children.

k OR immediately.

l OR made.

m IE ahead of him.

n A town near the mouth of the Jordan river.

o OR evening.

midst[a] of the sea, and he alone on the land. [48] And he saw them toiling in rowing;[b] for the wind was contrary unto[c] them: and about the fourth watch of the night[d] he cometh unto them, walking upon the sea, and would have passed by them.[e] [49] But when they saw him walking upon the sea, they supposed it had been a spirit,[f] and cried out:[g] [50] For they all saw him, and were troubled.[h] And immediately he talked with them, and saith unto them, Be of good cheer:[i] it is I; be not afraid. [51] And he went up unto them into the ship;[j] and the wind ceased:[k] and they were sore amazed in themselves beyond measure,[l] and wondered. [52] For they considered not[m] *the miracle*[n] of the loaves: for their heart was hardened.

*The Healing of the Sick in Gennesaret (Mt. 14:34-36)*

[53] And when they had passed over,[o] they came into the land of Gennesaret,[p] and drew to the shore.[q] [54] And when they were come out

a OR middle.

b IE straining at the oars.

c IE against.

d The Romans divided the night, from 6:00 p.m. to 6:00 a.m., into four watches (each a *vigilia*). The fourth watch would have been between 3:00 a.m. and 6:00 a.m.

e IE he intended (or meant) to pass them.

f φάντασμα *phantasma* apparition, ghost.

g IE shouted, screamed.

h The word implies fear; IE they were frightened.

i OR courage! take heart!

j IE he climbed into the boat.

k Lit. grew weary.

l IE completely astonished.

m IE had not understood.

n Note that "miracle" is in italics and is not lit. present in the GR text; one might translate "the occasion of the loaves" or "about the loaves."

o IE the Sea of Galilee.

p Possibly a plain south of Capernaum.

q IE they came into the harbor and dropped anchor.

of the ship, straightway they knew him,[a] 55 And ran through that whole region round about,[b] and began to carry about in beds[c] those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought[d] him that they might touch if it were but the border of his garment:[e] and as many as touched him were made whole.[f]

# Chapter 7

*The Tradition of the Elders (Mt. 15:1-20)*

1 THEN came together unto him the Pharisees, and certain[g] of the scribes,[h] which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled,[i] that is to say, with unwashen, hands, they found fault.[j] 3 For the Pharisees, and all the Jews, except they wash[k]

a IE the people recognized Jesus.

b IE the surrounding district.

c OR mats.

d OR asked.

e IE the edge of his cloak. This may be an allusion to one of the four tassels worn at the corners of a garment in accordance with Num. 15:38.

f OR healed.

g OR some.

h IE experts in religious law.

i κοιναῖς *koinais*, lit. common, thus ceremonially unclean, profane.

j The words "they found fault" are not in the early MSS.

k βαπτίσωνται *baptisōntai* dipping the hands into the water, as opposed to pouring water over the hands. Cf. ENG baptism. The allusions here to washing hands are to specific ritual ablutions and not simply to washing the hands for purposes of hygiene.

*their* hands oft,[a] eat not, holding the tradition[b] of the elders. 4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received[c] to hold, *as* the washing of cups, and pots,[d] brasen vessels,[e] and of tables.[f] 5 Then the Pharisees and scribes asked him, Why walk[g] not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias[h] prophesied of you hypocrites,[i] as it is written,[j]

**This people honoureth me with *their* lips,**
**but their heart is far from me**.
7 **Howbeit in vain[k] do they worship me,**
**teaching *for* doctrines the commandments of men**.[l]

8 For laying aside[m] the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such

a πυγμῇ *pugmē* lit. with a fist. The meaning is uncertain in this context, so some scribes omitted the word, or replaced it with one that made more sense, such as often, thoroughly in a moment, or first. The expression may mean "up to the wrists/elbows," or it may refer to a fistful of water as being the minimum necessary for the rite. The term may refer to holding the hand in a cupping shape; see S.M. Reynolds, "PYGMHI (Mark 7:3) as 'Cupped Hand,'" *Journal of Biblical Literature* 85/1 (1966): 87-88.

b παράδωσιν *paradōsin* lit. a handing down, and thus that which is handed down; tradition.

c As a tradition from the elders.

d ξεστῶν *xestōn*, from LAT *sextarius*, a drinking cup of nearly a pint.

e OR copper utensils.

f OR dining couches. Vv. 3-4 are a parenthetical comment for the benefit of Gentile readers who would not know about these Jewish customs.

g Not in the lit. sense of walking, but in the Semitic sense of living, behaving.

h IE Isaiah.

i ὑποκριτῶν *hupokritōn* lit. play actors.

j OR it stands written.

k IE to no purpose.

l Is. 29:13.

m OR leaving, neglecting.

like things ye do.[a] 9 And he said unto them, Full well[b] ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, **Honour thy father and thy mother**;[c] and, **Whoso curseth father or mother, let him die the death**:[d] 11 But ye say, If a man shall say to his father or mother, *It is* Corban,[e] that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*[f] 12 And ye suffer[g] him no more to do ought[h] for his father or his mother; 13 Making the word of God of none effect[i] through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: 15 There is nothing from without[j] a man, that entering into him can defile[k] him: but the things which come out of him,[l] those are they that defile the man. 16 If any man have ears to hear, let him hear.[m] 17 And when he was entered into the house from the people,[n] his disciples asked him concerning the

a The words "as the washing of pots and cups: and many other such like things ye do" are not original and were added by a scribe, who derived them from v. 4.

b The GR adverb καλῶς *kalōs* is meant to be ironic: "you have a fine way of rejecting."

c Exod. 20:12; Dt. 5:16.

d Exod. 21:17; Lev. 20:9.

e A loanword from HEB *qorban* "offering." According to tradition of the time, a person could declare his property Corban, or dedicated to God, but retain the use of it until some later date or death. Doing this would absolve the person of his responsibility to use the property to assist his aged parents.

f Whatever of mine by which you might otherwise have benefited has been dedicated to God (and thus is not available to you).

g OR allow, permit.

h OR anything.

i ἀκυροῦντες *akurountes* nullified (as in voiding a contract).

j IE outside.

k Ceremonially, in the sense of ritual purity.

l As described in VV. 21-22.

m Some early MSS. omit v. 16.

n IE when he had gone ino the house away from the crowd.

parable.[a] 18 And he saith unto them, Are ye so without understanding[b] also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught,[c] purging all meats?[d] 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,[e] murders, 22 Thefts, covetousness,[f] wickedness, deceit,[g] lasciviousness,[h] an evil eye,[i] blasphemy,[j] pride,[k] foolishness: 23 All these evil things come from within, and defile the man.

### *The Syrophoenician Woman's Faith (Mt. 15:21-28)*

24 And from thence he arose, and went into the borders of Tyre and Sidon,[l] and entered into an house, and would have no man know *it*: but he could not be hid.[m] 25 For a *certain* woman, whose young daughter had an unclean[n] spirit, heard of him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician[o] by nation; and she besought him

a Here referring to the brief, enigmatic saying Jesus had just uttered.

b ἀσύνετοι *asunetoi* [with alpha privative] lacking in understanding, dull-witted.

c IE drain, latrine.

d A parenthetical comment of the author: "he declared all foods clean."

e πορνεῖαι *porneiai* sexual immorality.

f πλεονεξίαι *pleonexiai* derives from the desire to have (ἔχω *echō*) more (πλεῖον *pleion*) and thus refers to grasping greed without regard for others.

g δόλος *dolos* lit. a bait (and thus deceipt).

h OR indecency.

i ὀφθαλμὸς πονηρός *ophthalmos ponēros*, lit. "an evil eye," refers to envy.

j Lit. speaking against someone [often God]; IE slander.

k ὑπερηφανία *huperphania* derives from a desire to show (φαίνομαι *phainomai*) oneself above (ὑπέρ *huper*) others; IE arrogance.

l The words "and Sidon" appear not to have been present originally and are an assimilation to Mt. 15:21.

m OR escape notice.

n IE evil.

o The prefix Syro- refers to Syria; Phoenician is the Greek form for one who is a Canaanite. IE the woman was not a Jew but rather a Gentile.

that he would[a] cast forth the devil[b] out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet[c] to take the children's bread, and to cast *it* unto the dogs.[d] 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.[e] 29 And he said unto her, For this saying[f] go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.[g]

### *A Deaf and Dumb Man Healed*

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.[h] 32 And they bring unto him one that was deaf, and had an impediment in his speech;[i] and they beseech[j] him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his[k] ears, and he spit,[l] and touched his tongue;[m] 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha,[n] that is, Be opened. 35 And

a OR asked him to.

b OR a demon.

c OR right, fitting.

d κυναρίοις *kunariois*; the diminutive form softens the word somewhat; rather than wild dogs, the reference is to house dogs. Even with the diminutive, this reference still strikes our ears as harsh. The idea was that the Gospel was to be taken to the Jews first, and then to the Gentiles.

e The woman's reply is both bold and clever, even witty.

f Jesus acknowledges the strength of her response.

g Presumably cured.

h IE the Ten Towns, a loose confederation of towns east of the Jordan River.

i μογιλάλον *mogilalon* speaking with difficulty, hence almost mute.

j OR asked.

k IE the man's.

l πτίσας *ptisas*, from πτύω *ptuō* spit. The verb is onomatopoetic; cf. the ENG slang expression "ptooie." Spit was believed to have positive medical properties.

m IE with spittle.

n A transliteration of ARAM *ethpatach*, the causative form of *phatach*, "to open."

straightway[a] his ears were opened, and the string[b] of his tongue was loosed, and he spake plain.[c] 36 And he charged them that they should tell no man: but the more he charged[d] them, so much the more a great deal they published[e] *it*; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

# Chapter 8

*The Feeding of the Four Thousand (Mt. 15:32-39)*

1 In those days the multitude[f] being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, 2 I have compassion[g] on the multitude, because they have now[h] been with me three days, and have nothing to eat: 3 And if I send them away fasting[i] to their own houses, they will faint by the way[j]: for divers[k] of them came from far. 4 And his disciples answered him, From whence can a man[l] satisfy these *men* with bread here in the wilderness?[m] 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks,[n] and brake, and gave to his disciples to

a IE immediately.

b δεσμός *desmos* lit. binding or chain; IE ligament or impediment.

c ὀρθῶς *orthōs* properly.

d OR ordered.

e OR proclaimed.

f OR crowd.

g Lit. I am moved to pity in my inward parts.

h IE already.

i Not intentionally fasting, but hungry for lack of food.

j OR on the road.

k OR some.

l IE where can they get bread to.

m ἐρημίας *erēmias* a deserted, isolated place.

n εὐχαριστήσας *eucharistēsas*

set before[a] *them*; and they did set *them* before the people. 7 And they had a few small fishes: and he blessed,[b] and commanded to set them also before *them*. 8 So they did eat, and were filled: and they took up of the broken *meat*[c] that was left seven[d] baskets. 9 And they that had eaten were about four thousand:[e] and he sent them away. 10 And straightway[f] he entered into a ship with his disciples, and came into the parts of Dalmanutha.[g]

### *The Demand for a Sign (Mt. 16:1-4)*

11 And the Pharisees came forth, and began to question[h] with him, seeking of him a sign from heaven, tempting him.[i] 12 And he sighed deeply[j] in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.[k] 13 And he left them, and entering into the ship again departed to the other side.[l]

---

a IE serve.

b εὐλογήσας *eulogēsas* is the source for ENG eulogy.

c IE pieces of broken bread.

d There was probably number symbolism involved in the twelve baskets of the feeding of the five thousand and the seven baskets gathered here. Seven conveyed the Semitic connotation of wholeness or perfection.

e Mt. specifies four thousand men, which would make the aggregate number much larger.

f OR immediately.

g Location unknown, but it must have been close to the western shore of the Sea of Galilee. Some MSS. read Magdala, the ancestral home of Mary Magdalene.

h In the sense of argue, dispute.

i OR putting him to the test.

j ἀναστενάξας *anastenaxas* from ἀνα- *ana-* up, from the depths, and στενάζω *stenazō* to groan.

k In the general sense of contemporaries.

l IE of the Sea.

### *The Leaven of the Pharisees and of Herod (Mt. 16:5-12)*

14 Now *the disciples* had forgotten to take bread, neither had they
in the ship with them more than one loaf. 15 And he charged[a] them, say-
ing, Take heed, beware of the leaven[b] of the Pharisees, and *of* the leaven
of Herod.[c] 16 And they reasoned[d] among themselves, saying, *It is* because
we have no bread. 17 And when Jesus knew *it*, he saith unto them, Why
reason ye, because ye have no bread? perceive ye not yet, neither under-
stand? have ye your heart yet hardened?[e] 18 Having eyes, see ye not? and
having[f] ears, hear ye not? and do ye not remember? 19 When I brake the
five loaves among five thousand, how many baskets full of fragments[g]
took ye up? They say unto him, Twelve. 20 And when the seven among
four thousand, how many baskets full of fragments took ye up? And
they said, Seven. 21 And he said unto them, How is it that ye do not un-
derstand?

### *The Healing of a Blind Man at Bethsaida*

22 And he cometh to Bethsaida;[h] and they bring a blind man unto
him, and besought[i] him to touch him. 23 And he took the blind man by
the hand, and led him out of the town; and when he had spit[j] on his
eyes, and put his hands upon him, he asked him if he saw ought.[k] 24 And

a OR instructed, ordered.

b ζύμη *zumē* yeast, a frequent symbol of corruption in the NT.

c Some MSS. read "of the Herodians."

d διελογίζοντο *dielogizonto* discussed (cf. ENG dialogue).

e IE are your minds already closed? The heart was the seat of the intellect in Semitic thought.

f The participles are concessive: "although you have eyes…although you have ears."

g IE broken pieces of bread.

h "House of Fish," a town near Capernaum off the west coast of the Sea of Galilee.

i OR asked.

j In the culture of the time saliva was believed to have healing powers.

k OR anything.

he looked up, and said, I see men as trees, walking.[a] [25] After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. [26] And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.[b]

*Peter's Declaration about Jesus (Mt. 16:13-20; Lk. 9:18-21)*

[27] And Jesus went out, and his disciples, into the towns of Caesarea Philippi:[c] and by[d] the way he asked his disciples, saying unto them, Whom do men[e] say that I am? [28] And they answered, John the Baptist: but some *say*, Elias;[f] and others, One of the prophets. [29] And he saith unto them, But whom say ye[g] that I am? And Peter answereth and saith unto him, Thou art the Christ.[h] [30] And he charged[i] them that they should tell no man of him.

*Jesus Foretells His Death and Resurrection (Mt. 16:21-28; Lk. 9:22-27)*

[31] And he began to teach them, that the Son of man must suffer many things,[j] and be rejected of the elders, and *of* the chief priests,[k] and scribes, and be killed, and after three days rise again. [32] And he spake that saying openly. And Peter took him, and began to rebuke[l] him. [33]

---

a IE he saw the images of men, but not yet distinctly.

b The words "nor tell it to any in the town" appear to be a scribal addition.

c IE the Caesarea (named for Caesar) built by Philip the Tetrarch, 20 miles north of the Sea of Galilee, as distinguished from the Caesarea on the Mediterranean coast. The town was anciently known as Paneas due to its worship of the Greek god Pan.

d OR on.

e IE people in general.

f IE Elijah.

g The pronoun comes first in the GR word order here and thus is emphatic: "but whom do *you* say that I am?"

h IE the Messiah.

i OR warned.

j In contrast to Jewish messianic expectations of the time.

k The high priest, former high priests and members of the high priestly families.

l προσλαβόμενος *proslabomenos* take to oneself or aside in order to speak to (cf.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me,[a] Satan:[b] for thou savourest[c] not the things that be of God, but the things that be of men. 34 And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after[d] me, let him deny himself,[e] and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.[f] 36 For what shall it profit[g] a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous[h] and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

# Chapter 9

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death,[i] till they have seen the kingdom of God come with power.[j]

---

ENG "corner" or "collar"). Apparently, Peter expressed his concern for Jesus' welfare in a condescending fashion, not realizing the importance of what Jesus was about to undergo.

a IE out of my sight.

b From HEB for the adversary.

c φρονεῖς *phroneis* lit. think; IE set your mind on.

d IE follow as a disciple.

e IE be without regard to his own advantage or convenience.

f The contrast is between actions geared to earthly advantage and those geared to heavenly advantage.

g IE what good does it do.

h OT imagery for spurning God.

i A Semitism; IE die.

j The allusion here could be to (1) the Transfiguration, which immediately follows, (2) the resurrection and ascension, (3) the destruction of Jerusalem, or (4) the second coming in glory. It may be that the ultimate meaning of the reference is the second coming, but that the Transfiguration was the earnest or type of that second coming.

*The Transfiguration of Jesus (Mt. 17:1-13; Lk. 9:28-36)*

[2] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain[a] apart by themselves:[b] and he was transfigured[c] before them. [3] And his raiment[d] became shining, exceeding white as snow; so as no fuller on earth can white them.[e] [4] And there appeared unto them Elias[f] with Moses: and they were talking with Jesus. [5] And Peter answered and said to Jesus, Master,[g] it is good for us to be here: and let us make three tabernacles;[h] one for thee, and one for Moses, and one for Elias. [6] For he wist[i] not what to say; for they were sore[j] afraid.[k] [7] And there was a cloud[l] that overshadowed[m] them: and a voice came out of the cloud, saying, This is my beloved Son: hear[n] him.[o] [8] And suddenly, when they had looked round about, they saw no man any more, save[p] Jesus only with themselves.

[9] And as they came down from the mountain, he charged[q] them

a Probably Mt. Hermon, 14 miles north of Caesarea.

b IE privately.

c μετεμορφώθη *metemorphōthē* he was transformed, his appearance was changed. KJV "transfigured" derives from Vulg. *transfiguratus est*. He was shown in his glory as the son of God. Cf. ENG metamorphosis.

d OR clothing.

e OR more than any launderer in the world could bleach them.

f IE Elijah.

g ῥαββί *rabbi* lit. my lord (derived from HEB).

h σκηνάς *skēnas* tents, booths for temporary shelter, such as would be erected as part of the Feast of Tabernacles.

i OR knew.

j OR very.

k OR terrified.

l Representing the presence of God, as in the OT.

m ἐπισπιάζουσα *epispiazousa* cast a shadow upon. This is the same verb used to speak of the Spirit "overshadowing" Mary in the Lucan infancy narrative.

n OR give heed to.

o Cf. the theophany of Joseph Smith as recounted in JS-H.

p OR except.

q OR ordered.

that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying[a] with themselves, questioning[b] one with another what the rising from the dead should mean.[c] 11 And they asked him, saying, Why say the scribes that Elias[d] must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things;[e] and how it is written of the Son of man, that he must suffer many things, and be set at nought.[f] 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed,[g] as it is written of him.[h]

*The Healing of a Boy with an Unclean Spirit (Mt. 17:14-20; Lk. 9:37-43)*

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning[i] with them. 15 And straightway[j] all the people, when they beheld[k] him, were greatly amazed, and running to *him* saluted[l] him. 16 And he asked the scribes, What question ye[m] with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;[n] 18 And

a τὸν λόγον *ton logon* the instruction.

b IE speculating.

c The disciples did not fully understand or appreciate what the resurrection would be until it actually happened.

d IE Elijah.

e IE to their original condition. Cf. the LDS slogan "the restoration of all things."

f IE thought nothing of, despised.

g OR wanted.

h According to the Matthean parallel, Jesus was speaking of John the Baptist, who acted in the role of a forerunner.

i IE arguing.

j OR immediately.

k OR saw.

l OR greeted.

m IE what are you arguing about.

n IE is possessed by a spirit that makes him mute.

wheresoever he taketh him,[a] he teareth him:[b] and he foameth,[c] and gnasheth with[d] his teeth, and pineth away:[e] and I spake to thy disciples that they should cast him[f] out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer[g] you?[h] bring him unto me. 20 And they brought him unto him: and when he saw him,[i] straightway the spirit tare him;[j] and he[k] fell on the ground, and wallowed foaming.[l] 21 And he[m] asked his father, How long is it ago since this came unto him? And he said, Of a child.[n] 22 And ofttimes it[o] hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on[p] us, and help us. 23 Jesus said unto him, If thou canst believe,[q] all things *are* possible to him that believeth. 24 And straightway[r] the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.[s] 25 When Jesus saw that the people came running together, he rebuked the foul[t]

a IE the spirit seizes the boy.

b OR he dashes him down to the ground.

c IE the boy foams at the mouth.

d OR grinds.

e ξηραίνεται *xērainetai* becomes dry or withered; IE becomes rigid.

f IE the spirit.

g IE put up with.

h The pronouns are plural.

i IE the spirit saw Jesus.

j IE the boy.

k IE the boy.

l IE rolled around foaming at the mouth.

m IE Jesus.

n παιδιόθεν *paidiothen* from childhood.

o IE the spirit.

p Lit. have pity in your inward parts with respect to.

q Jesus here repeats the father's words: "If you can!"

r IE immediately.

s ἀπιστία *apistia* lack of faith (with alpha privative).

t ἀκαθάρτῳ *akathartō* lit. unclean (in a ritual sense); IE evil.

spirit, saying unto him, *Thou* dumb[a] and deaf spirit, I charge[b] thee, come out of him, and enter no more into him. [26] And *the spirit* cried,[c] and rent him sore,[d] and came out of him: and he[e] was as one dead; insomuch that many said, He is dead. [27] But Jesus took him by the hand, and lifted him up; and he arose. [28] And when he[f] was come into the house, his disciples asked him privately, Why could not we cast him out? [29] And he said unto them, This kind[g] can come forth[h] by nothing, but by prayer and fasting.[i]

*Jesus Again Foretells His Death and Resurrection (Mt. 17:22-23; Lk. 9:43-45)*

[30] And they departed thence,[j] and passed through Galilee; and he would not[k] that any man should know *it*. [31] For he taught his disciples, and said unto them, The Son of man is delivered[l] into the hands[m] of men, and they shall kill him; and after that he is killed, he shall rise the third day. [32] But they understood not that saying, and were afraid to ask him.

---

a IE mute.

b OR order.

c IE shrieked (not wept).

d IE threw him into violent convulsions.

e IE the boy.

f IE Jesus.

g γένος *genos* is the source for LAT (and ENG) *genus*.

h IE out.

i Strong textual evidence suggests that "and fasting" may be a later addition by a scribe.

j IE from there.

k IE Jesus did not want.

l OR handed over.

m A Semitic representation of power.

*Who is the Greatest? (Mt. 18:1-5; Lk. 9:46-48)*

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed[a] among yourselves by the way?[b] 34 But they held their peace:[c] for by the way they had disputed among themselves, who *should be* the greatest. 35 And he sat down, and called the twelve, and saith unto them,[d] If any man desire to be first, *the same* shall be last of all, and servant[e] of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name,[f] receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.[g]

*He Who is Not against Us is for Us (Lk. 9:49-50)*

38 And John answered him, saying, Master,[h] we saw one casting out devils in thy name, and he followeth not us: and we forbade[i] him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly[j] speak evil of me. 40 For he that is not against us is on our part.[k] 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

---

a OR argued about.

b OR on the road.

c IE kept silent.

d Note that although no one has told him, Jesus nevertheless perceives the nature of the controversy.

e διάκονος *diakonos*, whence we get ENG "deacon."

f IE for my sake, out of devotion to me.

g IE the Father.

h διδάσκαλος *didaskalos* lit. teacher.

i IE tried to stop (reading the GR imperfect as conative).

j OR soon.

k IE for us.

*Temptations to Sin (Mt. 18:6-9; Lk. 17:1-2)*

42 And whosoever shall offend[a] one of *these* little ones that believe
in me, it is better for him that a millstone[b] were hanged about his neck,
and he were cast into the sea.[c] 43 And if thy hand offend thee,[d] cut it off:
it is better for thee to enter into life maimed,[e] than having two hands to
go into hell,[f] into the fire that never shall be quenched:[g] 44 Where their
worm dieth not, and the fire is not quenched.[h] 45 And if thy foot offend
thee, cut it off: it is better for thee to enter halt[i] into life, than having
two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.[j] 47 And if
thine eye offend thee, pluck it out: it is better for thee to enter into the
kingdom of God with one eye, than having two eyes to be cast into hell
fire:[k] 48 Where their worm dieth not,[l] and the fire is not quenched. 49 For
every one shall be salted with fire, and every sacrifice shall be salted with

a OR cause to stumble; IE be an occasion to sin to.

b μύλος ὀνικὸς *mulos onikos*, lit. the millstone of an ass (LAT *mola asinaria*). The reference is to a large, flat stone turned by a donkey to grind grain, in contradistinction to a smaller hand operated millstone (χειρόμυλη *cheiromulē*). An especially large stone is meant.

c Drowning was a Roman punishment, not known among the Jews.

d IE causes you to sin.

e IE disabled.

f γέενα *geena* for HEB *ge-Hinnom* the valley of wailing, where children once were sacrificed to the Canaanite deity Molech, and which in Jesus' day had become a garbage dump where refuse was burned.

g ἄσβεστον *asbeston* unquenchable [fire]. Cf. ENG asbestos.

h Strong textual evidence suggests this v. was added by copyists from v. 48.

i OR lame.

j Strong textual evidence suggests this v. was added by copyists from v. 48.

k The text should not be read lit. as encouraging self-mutilation.

l The idea is that a never-dying worm will torment such persons in the hereafter.

salt.[a] [50] Salt *is* good: but if the salt have lost his saltness,[b] wherewith will ye season it? Have salt in yourselves, and have peace one with another.

# Chapter 10

*Teaching about Divorce (Mt. 19:1-17)*

[1] And he[c] arose from thence,[d] and cometh into the coasts[e] of Judaea by the farther[f] side of Jordan: and the people resort unto[g] him again; and, as he was wont,[h] he taught them again. [2] And the Pharisees came to him, and asked him, Is it lawful for a man to put away[i] *his* wife? tempting[j] him. [3] And he answered and said unto them, What did Moses command you?[k] [4] And they said, Moses suffered[l] **to write a bill of divorcement,**[m] **and to put *her* away**.[n] [5] And Jesus answered and said

a TCGNT 102–3 argues that the original text was the first clause only, "for everyone will be salted with fire." Apparently a scribe found in Lev. 2:13 a clue to the meaning of this enigmatic statement, and wrote it in the margin. Some copyists then substituted the marginal gloss for the original text, while others added the gloss to the original text (as reflected in the KJV). In any event the meaning of the saying is obscure (there are at least 20 different interpretations), but the meaning does seem to depend in some sense on the purifying properties of salt and its use in sacrifice.

b IE become insipid, lost its taste.

c IE Jesus.

d OR left that place.

e Lit. boundaries; IE territory.

f Beyond (or east) of the Jordan river.

g OR gather around, flock toward.

h OR accustomed.

i ἀπολῦσαι *apolusai* lit. send away; IE divorce.

j IE testing, trying.

k Jesus does not address this issue in the context of the rabbinic debates on the subject, as the Pharisees expected, but appeals directly to the Mosaic legislation itself.

l OR allowed.

m βιβλίον ἀποστασίου *biblion apostasiou* certificate of dismissal. Cf. the ENG terms "bible" and "apostasy."

n The allusion is to Dt. 24:1. Divorce was allowed under the Mosaic law. The rabbinic

unto them, For the hardness of your heart[a] he wrote you this precept.[b]
6 But from the beginning[c] of the creation **God**[d] **made them male and**
**female**.[e] 7 **For this cause shall a man leave his father and mother, and**
**cleave**[f] **to his wife;** 8 **And they twain shall be one flesh**:[g] so then they
are no more twain,[h] but one flesh. 9 What therefore God hath joined together,[i] let not man put asunder.[j] 10 And in the house his disciples asked
him again of the same *matter*. 11 And he saith unto them, Whosoever
shall put away his wife, and marry another, committeth adultery against
her. 12 And if a woman shall put away her husband, and be married to
another, she committeth adultery.[k]

---

schools differed, however, on the acceptable grounds for divorce. The school of Shammai allowed divorce only in cases of unchastity, while the school of Hillel allowed it for even trivial causes, such as burning dinner. As Jesus was now within the jurisdiction of Herod Antipas, the Pharisees apparently were hoping to get Jesus to comment negatively on Herod's own marital arrangements, so that Jesus might suffer the same fate (execution) as John the Baptist had at Herod's hands. Rather than approaching the issue from the perspective of the rabbinic debates over Dt. 24, however, Jesus approaches it from a completely fresh perspective, going back to the purpose for creating male and female in the creation.

a σκληροκαρδίαν *sklērokardian* is a combination of σκληρός *sklēros* "hard" and καρδία *kardia* "heart." It refers to an obstinate refusal to respond to God's promptings.

b OR commandment.

c Here Jesus expresses the concept that there was a purer form of law preceding that of Moses.

d The word "God" is not explicitly in the text but is implied.

e Gen. 1:27, 5:2.

f προσκολληθήσεται *proskollēthēsetai* lit. adhere to, join oneself to (cf. ENG idiom "to stick to").

g Gen. 2:24.

h OR two ("twain" is the old ENG dual form of "two").

i συνέζευξεν *sunezeuxen* lit. yoked together; the imagery is of a pair of oxen joined together in the same yoke.

j OR separate.

k Mark represents Jesus as prohibiting divorce absolutely, while Mt. represents him as allowing divorce in cases of sexual unfaithfulness. In Jewish law only the husband had the right of divorce, but the woman also had this right under Roman law, and Mark is writing for the Romans.

*Little Children Blessed (Mt. 19:13-15; Lk. 18:15-17)*

13 And they brought young children[a] to him, that he should touch
them: and *his* disciples rebuked those that brought *them*. 14 But when
Jesus saw *it*, he was much displeased,[b] and said unto them, Suffer[c] the
little children to come unto me, and forbid them not: for of such[d] is the
kingdom of God. 15 Verily I say unto you, Whosoever shall not receive
the kingdom of God as a little child,[e] he shall not[f] enter therein. 16 And
he took them up in his arms,[g] put *his* hands upon them, and blessed
them.

*The Rich Man (Mt. 19:16-30; Lk. 18:18-30)*

17 And when he was gone forth into the way,[h] there came one run-
ning, and kneeled to[i] him, and asked him, Good Master, what shall I do
that I may inherit[j] eternal life? 18 And Jesus said unto him, Why callest
thou me good? *there is* none good but one, *that is*, God. 19 Thou know-
est the commandments, **Do not commit adultery, Do not kill, Do not
steal, Do not bear false witness**, Defraud not,[k] **Honour thy father and**

a παιδία *paidia* is the plural diminutive form of παῖς *pais* "child." A παιδίον *paidion* could be anywhere from a baby to about twelve years of age, but Luke tells us these were very small children and infants.

b OR indignant.

c OR permit, allow.

d IE of such a nature.

e IE with simple faith.

f The negative in GR is very strong and emphatic.

g ἐναγκαλισάμενος *enankalisamenos* he put his arms around them.

h OR on his way, as he was setting out on his journey.

i γονυπετήσας *gonupetēsas* fell on his knees before, from γόνυ *gonu* knee and πίπτω *piptō* fall.

j κληρονομήσω *klēronomēsō* inherit; lit. the assignment of a lot (IE fate) from κλῆρος *klēros* lot and νέμω *nemō* assign.

k The verb ἀποστερέω *apostereō* is not directly reflected in the Decalogue. It may be a restatement of the eighth or the tenth commandment. In classical GR the word refers to the refusal to return money or goods entrusted for safekeeping, but in the LXX it refers to keeping back the wages of a hired hand.

**mother**.[a] [20] And he[b] answered and said unto him, Master, all these have I observed[c] from my youth.[d] [21] Then Jesus beholding him loved him,[e] and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure[f] in heaven: and come, take up the cross, and follow me.[g] [22] And he was sad at that saying, and went away grieved: for he had great possessions.[h]

[23] And Jesus looked round about, and saith unto his disciples, How hardly[i] shall they that have riches enter into the kingdom of God! [24] And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the

a Exod. 20:12-16, Dt. 5:16-20, 24:14.

b IE the rich man.

c ἐφυλαξάμην *ephulaxamēn* lit. be on one's guard; here, "observe."

d Specifically, from age 13, when one became accountable to keep the commandments.

e OR his heart warmed to him.

f θησαυρός *thēsauros* is the source for ENG thesaurus, a treasury of words.

g Jesus here suggests a particular remedy for the man's covetousness, without necessarily suggesting its indiscriminate application to all persons.

h IE he was very rich.

i OR with what difficulty.

kingdom of God.[a] [26] And they were astonished out of measure,[b] saying among themselves, Who then can be saved? [27] And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. [28] Then Peter began to say unto him, Lo, we have left all, and have followed thee. [29] And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake,

a There are two common explanations of this v. that are designed to soften its difficulty. The first is that there was a narrow gate in the Jerusalem city wall called "The Eye of the Needle," through which it was difficult for a camel to pass. But there is no evidence that such a gate existed at this time; according to Hugh Nibley, this notion was "invented by an obliging nineteenth-century minister for the comfort of his well-heeled congregation." See CWHN 9:168. If we cannot enlarge the size of the opening, the other logical rationalization is to reduce the size of the object that must pass through it. Some would argue that instead of "camel" Jesus said "rope," since there is an Aramaic word for rope that is similar to HEB גָּמָל *gamal* camel. There is some weak textual evidence to support this argument in GR, where the word for camel (taken from Semitic) is κάμηλος *kamēlos*, and a word that is close in appearance, κάμιλος *kamilos* [otherwise unattested in the NT], means ship's cable. The Armenian and Georgian versions (5th century AD) read "rope," as do a handful of late GR MSS. of the Byzantine tradition. This textual evidence appears to be based on speculation by certain Church Fathers on such a possibility (in particular Origen, Cyril of Alexandria and Theophylact). This theory is unlikely. The statement about a camel going through the eye of a needle was probably proverbial. Dummelow quotes similar hyperbolic statements: Rabbi Sheshith to Rabbi Amram: "Perhaps thou art one of those of Pombeditha, who can make an elephant pass through a needle's eye"; the Greeks: "It is easier to hide five elephants under one's arm"; the Romans: "More easily would a locust bring forth an elephant." The surprised reaction of the disciples in v. 25, who respond "Who then can be saved?" suggests that they recognized this as a hard saying. There are three approaches to understanding the saying as it exists: (1) Jesus really meant it; we must sell all, give to the poor, and follow him. This we might call the "consecration" approach, which is championed by Hugh Nibley. (2) The statement is simply hyperbole (exaggeration for rhetorical effect). That it is only with difficulty (but not impossible) that a rich man will enter the kingdom of heaven is the *real* meaning of the passage. (3) The camel going through the eye of a needle is really meant to describe an impossible process, because God has not yet been factored into that process. This is suggested by Jesus' words in v. 26: "With men it is impossible, but not with God: for with God all things are possible." We might call this the grace interpretation. However we interpret the passage, the easy rationalizations involving a narrow gate or a rope in lieu of a camel are incorrect and are to be avoided.

b OR exceedingly, beyond measure.

and the gospel's, [30] But he shall[a] receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;[b] and in the world to come eternal life. [31] But many *that are* first shall be last; and the last first.

### *A Third Time Jesus Foretells His Death and Resurrection (Mt. 20:17-19; Lk. 18:31-34)*

[32] And they were in[c] the way going up[d] to Jerusalem; and Jesus went before[e] them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, [33] *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests,[f] and unto the scribes;[g] and they shall condemn him to death, and shall deliver him to the Gentiles: [34] And they shall mock him, and shall scourge[h] him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

### *The Request of James and John (Mt. 20:20-28)*

[35] And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. [36] And he said unto them, What would ye that I should do for you? [37] They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,[i] in thy glory. [38] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink

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a An awkward construction for "who will not."

b διωγμῶν *diōgmōn* persecutions, from διώκω *diōkō* to pursue. Persecutions are inevitable for those who truly follow Jesus in this life.

c OR on.

d Traditionally one always "goes up" to Jerusalem.

e OR in front of, ahead of.

f Current and former high priests and members of the high priestly families.

g IE experts in religious law.

h μαστιγώσουσιν *mastigōsousin* whip (from the noun μάστιξ *mastix* whip).

i IE the places of honor.

of? and be baptized with the baptism that I am baptized with?[a] 39 And they said unto him, We can.[b] And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal[c] shall ye be baptized:[d] 40 But to sit on my right hand and on my left hand[e] is not mine to give; but *it shall be given to them* for whom it is prepared.[f] 41 And when the ten[g] heard *it*, they began to be much displeased with[h] James and John. 42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted[i] to rule over the Gentiles exercise lordship over[j] them; and their great ones[k] exercise authority upon[l] them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:[m] 44 And whosoever of you will be the chiefest, shall be servant[n] of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom[o] for many.

a Metaphors for the travails Jesus would shortly experience.

b Not understanding the full depth of what Jesus was alluding to.

c OR with which.

d The allusion is to the persecutions the early Christians would experience.

e εὐωνύμων *euōnumōn* lit. "well named," a euphemism for the left, which was normally considered unlucky (cf. the LAT word for left, *sinister*).

f Jesus gives no indication who these peopple may be.

g IE the others of the Twelve.

h OR indignant at.

i OR seem, are thought.

j κατακυριεύουσιν *katakurieuousin* lit. lord it over.

k IE rulers.

l Possibly with the connotation "tyrannize."

m διάκονος *diakonos* servant (and source for ENG deacon).

n IE slave.

o IE the payment of a price to purchase a slave's freedom.

*The Healing of Blind Bartimaeus (Mt. 20:29-34; Lk. 18:35-43)*

46 And they came to Jericho:[a] and as he went out of Jericho with
his disciples and a great number of people, blind Bartimaeus, the son
of Timaeus,[b] sat by the highway side[c] begging. 47 And when he heard
that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou*
Son of David, have mercy on me. 48 And many charged him[d] that he
should hold his peace:[e] but he cried the more a great deal, *Thou* Son of
David, have mercy on me. 49 And Jesus stood still, and commanded him
to be called. And they call the blind man, saying unto him, Be of good
comfort,[f] rise; he calleth thee. 50 And he, casting away his garment, rose,
and came to Jesus. 51 And Jesus answered and said unto him, What wilt
thou that I should do unto thee? The blind man said unto him, Lord,
that I might receive my sight.[g] 52 And Jesus said unto him, Go thy way;
thy faith hath made thee whole.[h] And immediately he received his sight,
and followed Jesus in the way.[i]

a About 15 miles from Jerusalem.

b Bartimaeus is ARAM for "son of Timaeus," so the expression here is redundant

c OR at the side of the road.

d IE spoke sternly to him.

e OR keep quiet.

f OR take heart!

g IE I want to see again.

h OR healed you.

i OR on the road.

# Chapter 11

*The Triumphal Entry into Jerusalem (Mt. 21:1-11; Lk. 19:28-40; Jn. 12:12-19)*

1 And when they came nigh[a] to Jerusalem, unto Bethphage[b] and
Bethany, at the mount of Olives,[c] he sendeth forth two of his disciples, 2
And saith unto them, Go your way into the village over against[d] you: and
as soon as ye be entered into it, ye shall find a colt tied, whereon never
man sat; loose him,[e] and bring *him*. 3 And if any man say unto you, Why
do ye this? say ye that the Lord hath need of him;[f] and straightway[g] he
will send him hither.[h] 4 And they went their way, and found the colt tied
by the door without[i] in a place where two ways[j] met; and they loose[k]
him. 5 And certain of them that stood there[l] said unto them, What do
ye,[m] loosing the colt? 6 And they said unto them even as Jesus had com-
manded: and they let them go. 7 And they brought the colt to Jesus, and

a OR near.

b Exact location unknown; east of Jerusalem, near Bethany. The name derives from HEB for House of (Unripe) Figs.

c Not a mountain in the western sense, but a ridge running north and south to the east of Jerusalem.

d OR lying before.

e IE the colt. We would use the impersonal pronoun "it" rather than "him."

f Important figures were allowed to press animals into service in times of need (a custom called *angaria*).

g OR soon.

h OR send him back here.

i OR outside.

j OR roads. ἀμφόδου *amphodou* may simply refer to a single road with houses on both sides; IE street.

k OR untie.

l IE bystanders.

m OR what are you doing?

cast their garments[a] on him;[b] and he sat upon him. [8] And many spread their garments in the way:[c] and others cut down branches off the trees, and strawed[d] *them* in the way. [9] And they that went before, and they that followed, cried,[e] saying,

**Hosanna;**[f]

**Blessed *is* he that cometh in the name of the Lord:**[g]

[10] Blessed *be* the kingdom of our father David,[h] that cometh in the name of the Lord:

Hosanna in the highest.[i]

[11] And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon[j] all things, and now the eventide was come,[k] he went out unto Bethany with the twelve.

*The Cursing of the Fig Tree (Mt. 21:18-19)*

[12] And on the morrow,[l] when they were come from Bethany, he was hungry: [13] And seeing a fig tree afar off[m] having leaves, he came, if haply[n] he might find any thing thereon: and when he came to it, he

a IE outer cloaks.

b IE the colt, not Jesus.

c OR on the road.

d OR spread. This use of branches is the source for the modern Christian observance of Palm Sunday.

e IE cried out; not "wept."

f Lit. HEB for "save, pray," but by this time the word was used as a cry of rejoicing or acclamation.

g The quote is from Ps. 118:25-26.

h From whom it was believed the Messiah would descend.

i IE in the highest heaven.

j περιβλεψάμενος *periblepsamenos* lit. looked around on: IE surveyed.

k IE as it was already late.

l IE the next day.

m μακρόθεν *makrothen* in the distance.

n IE perhaps.

found nothing but leaves; for the time of figs was not *yet*.[a] [14] And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

*The Cleansing of the Temple (Mt. 21:12-17; Lk. 19:45-48; Jn. 2:13-22)*

[15] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought[b] in the temple, and overthrew[c] the tables of the moneychangers,[d] and the seats of them that sold doves;[e] [16] And would not suffer[f] that any man should carry *any* vessel[g] through the temple. [17] And he taught, saying unto them, Is it not written,

**My house shall be called of all nations the house of prayer?**[h]
but ye have made it a den[i] of thieves.[j]

[18] And the scribes and chief priests heard *it*, and sought how they might destroy[k] him: for they feared him, because all the people was

a Figs were not in season at this time.

b ἀγοράζοντας *agorazontas* derives from the Agora or marketpplace.

c OR overturned, upset.

d In the courts of the Gentiles. These tables are referred to in the Talmud as the "booths of the sons of Annas," who had the moneychanging concession. The temple tax and the purchase of sacrifical animals had to be paid in Jewish money, not Greek or Roman coins (with their idolatrous representations of emperors and the like). The moneychangers took a substantial discount in these transactions.

e OR pigeons, which the poor were allowed to substitute as an offering in the place of a lamb.

f OR allow.

g σκεῦος *skeuos* utensil. The reference is to people carting merchandise through the temple courts as though it were a common thoroughfare.

h Isa. 56:7.

i OR hideout.

j An allusion to Jer. 7:11.

k IE assassinate.

astonished at his doctrine.[a] [19] And when even[b] was come, he went out of the city.

*The Lesson from the Withered Fig Tree (Mt. 21:20-22)*

[20] And in the morning, as they passed by, they saw the fig tree dried up[c] from the roots.[d] [21] And Peter calling to remembrance saith unto him, Master,[e] behold, the fig tree which thou cursedst is withered away. [22] And Jesus answering saith unto them, Have faith in God. [23] For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed,[f] and be thou cast into the sea; and shall not doubt in his heart, but shall believe[g] that those things which he saith shall come to pass; he shall have whatsoever he saith. [24] Therefore I say unto you, What things soever[h] ye desire, when ye pray,[i] believe that ye receive *them*, and ye shall have *them*. [25] And when ye stand[j] praying, forgive, if ye have ought[k] against any: that your Father also which is in heaven may forgive you your trespasses. [26] But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.[l]

a OR teaching (this word is the nominal form of the verb "taught" at the beginning of v. 17).

b OR evening.

c IE withered.

d For the background, see vv. 12-14.

e ῥαββί *rabbi* from ARAM for "my master."

f A passive imperative, as the KJV lit. renders it.

g OR exercise faith.

h IE whatever.

i προσεύχεσθε καὶ αἰτεῖσθε *proseuchesthe kai aitiesthe* lit. pray and ask for, but this is verbal hendiadys (expressing one concept through two words), and means "ask for in prayer."

j Standing was a common Jewish attitude when praying.

k OR anything.

l This v. is not present in the earliest witnesses to the text, and appears to have been added by scribes based on Mt. 6:15.

*The Authority of Jesus Questioned (Mt. 21:23-27; Lk. 20:1-8)*

27 And they come again to Jerusalem: and as he was walking in
the temple, there come to him the chief priests, and the scribes, and
the elders, 28 And say unto him, By what authority[a] doest thou these
things? and who gave thee this authority to do these things? 29 And Jesus
answered and said unto them, I will also ask of you one question, and
answer me, and I will tell you by what authority I do these things.[b] 30 The
baptism[c] of John, was *it* from heaven,[d] or of men?[e] answer me. 31 And
they reasoned[f] with themselves, saying, If we shall say, From heaven; he
will say, Why then did ye not believe him? 32 But if we shall say, Of men;
they feared the people: for all *men* counted[g] John, that he was a prophet
indeed. 33 And they answered and said unto Jesus, We cannot tell. And
Jesus answering saith unto them, Neither do I tell you by what authority
I do these things.[h]

# Chapter 12

*The Parable of the Vineyard and the Tenants (Mt. 21:33-46; Lk. 20:9-19)*

1 And he began to speak unto them by parables.[i] A *certain* man
planted a vineyard,[j] and set an hedge[k] about *it*, and digged *a place for*

a ἐξουσία *exousia* derives from the verb ἔξεστι *exesti* "it is lawful."

b Jesus adopts the rabbinic technique of answering a question with a question.

c The ENG word derives from GR βάπτισμα *baptisma* immersion, dipping.

d A Semitic circumlocution for "from God."

e IE merely a human institution.

f OR argued, debated.

g OR held, considered.

h Note that Jesus does not explicitly answer the question, but it is clear from his response that the correct answer is that his authority comes from heaven (IE God).

i Lit. things put alongside; IE comparisons, illustrations.

j Cf. the similar imagery in Isa. 5:1-7 (where the vineyard represents Israel), the Allegory of Zenos in Jacob 5-6, and Rom. 11:11-24.

k OR a fence.

the winefat,[a] and built a tower,[b] and let it out to husbandmen,[c] and went into a far country. 2 And at the season[d] he sent to the husbandmen a servant,[e] that he might receive from the husbandmen of the fruit of the vineyard.[f] 3 And they caught *him*, and beat him, and sent *him* away empty.[g] 4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head,[h] and sent *him* away shamefully handled.[i] 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son,[j] his wellbeloved,[k] he sent him also last[l] unto them, saying, They will reverence[m] my son. 7 But those husbandmen[n] said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed *him*, and cast *him*[o] out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy[p] the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture;[q]

**The stone which the builders rejected**[r]

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a IE winepress (lit. the vat below the winepress).

b IE a watchtower.

c IE leased it to tenant farmers.

d IE the time of harvest.

e Here a symbolic representation of the prophets.

f IE his portion of the crop pursuant to the lease agreement.

g IE empty-handed.

h ἐκεφαλίωσεν *ekephaliōsen* beat [him] over the head.

i ἠτίμασαν *ētimasan* shown no respect, insulted.

j Symbolic of Jesus.

k ἀγαπητός *agapētos* "beloved" may also convey the connotation of "only."

l IE last of all, finally.

m The verb lit. means "put to shame," but when used in the passive, as here, it means respect, have regard for.

n IE tenant farmers.

o IE his corpse.

p An allusion to the judgment.

q γραφήν *graphēn* lit. writing; here passage of scripture.

r IE after testing.

**is become the head of the corner:**[a]
[11] **This was the Lord's doing,**
**and it is marvellous in our eyes?**[b]
[12] And they sought to lay hold[c] on him, but feared the people: for they knew that he had spoken the parable against them:[d] and they left him, and went their way.

*Paying Taxes to Caesar (Mt. 22:15-22; Lk. 20:20-26)*

[13] And they send unto him certain of the Pharisees and of the Herodians,[e] to catch[f] him in *his* words. [14] And when they were come, they say unto him, Master, we know that thou art true,[g] and carest for no man:[h] for thou regardest not the person[i] of men, but teachest the way of God in truth:[j] Is it lawful to give tribute[k] to Caesar,[l] or not? [15] Shall we give, or shall we not give? But he, knowing their hypocrisy,[m] said unto

a IE cornerstone.

b Ps. 118:22-23.

c OR seize, arrest.

d They recognized themselves as the tenant farmers in the parable.

e Although not natural allies, they cooperated in their attempts to trip up Jesus. Herodians supported the dynasty of the Herods.

f OR trap.

g ἀληθής *alēthēs* derives from the name of the mythical River Lethe with a negating alpha privative. The souls of men drink from the river before entering into this world so as to forget their former existence, so truth is an "unforgetting" or remembrance of things previously known. In this context the word means "sincere, frank."

h OR you do not concern yourself about anyone's opinion.

i IE outward circumstances, position.

j They of course did not really believe this; it was a hypocritical set up for their trap.

k κῆνσον *kēnson* the Roman poll tax. Cf. LAT and ENG *census*.

l The Roman emperor was officially considered divine, making this a particularly difficult question.

m If Jesus said yes, he could be dismissed as a Roman sympathizer, an unpopular position at the time. If he said no, he could be taken before authorities for rebellion against Rome.

them, Why tempt ye me?[a] bring me a penny,[b] that I may see *it*. [16] And they brought *it*. And he saith unto them, Whose *is* this image and superscription?[c] And they said unto him, Caesar's. [17] And Jesus answering said unto them, Render[d] to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.[e]

*The Question about the Resurrection (Mt. 22:23-33; Lk. 20:27-40)*

[18] Then come unto him the Sadducees, which say there is no resurrection;[f] and they asked him, saying, [19] Master, Moses wrote unto us, **If a man's brother die**, and leave *his* wife *behind him*, **and leave no children, that his brother should take his wife, and raise up seed**[g] **unto his brother**.[h] [20] Now there were seven brethren: and the first took a wife, and dying left no seed. [21] And the second took her, and died, neither left he any seed: and the third likewise. [22] And the seven had her, and left no seed: last of all the woman died also. [23] In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. [24] And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?[i] [25] For

a OR put me to the test.

b IE denarius.

c The coin would have had an image of Tiberius Caesar (AD 14-37), and the inscription likely would have included his name, as so: ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΥ *TIBERIOU KAISAROU*. The Jews found the use of physical images on coins offensive, as smacking of idolatry.

d OR give back what is due.

e They had asked a question anticipating an either/or response, and Jesus replied with a both/and response.

f Although the Pharisees believed in the resurrection, the Sadducees did not.

g IE father children.

h The allusion is to Dt. 25:5 and the practice of levirate marriage (*levir* is LAT for "brother-in-law"), whereby a woman without a son would marry her deceased husband's brother. This practice both provided for the widow and provided a legal heir for her deceased husband, as the first son born of the union would be deemed the son of the deceased brother.

i Jesus responded on two fronts. First, they did not know the scriptures. This could have reference to their rejection of the Old Testament after the five books of Mo-

when they shall rise from the dead, they neither marry, nor are given in marriage;[a] but are as the angels[b] which are in heaven. [26] And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?**[c] [27] He is not the God of the dead, but the God of the living:[d] ye therefore do greatly err.

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ses, where information regarding the resurrection could be found. John Tvedtnes has suggested another, intriguing possibility: "…in the Apocrypha…we read of a young woman, Sarah, who had been married to seven husbands (all brothers), each of whom was killed on the wedding night by a demon. But in the story (*Tobit* 6:10-8:9), Sara ultimately marries an eighth husband, Tobias, son of Tobit, who, following instructions from the archangel Raphael, manages to chase the demon away and is therefore not slain. Of special interest is the fact that the archangel (who, according to *Tobit* 3:17, had been sent to arrange the marriage) tells the young man that his wife had been appointed to him "from the beginning" (*Tobit* 6:17). This implies that she had not been sealed to any of her earlier husbands, which would explain why none of them would claim her in the resurrection, as Jesus explained. But if she were sealed to Tobias, the situation changes. Assuming that the Sadducees (whose real issue was one of resurrection, not of eternal marriage) were alluding to this story but left off part of it, this would explain why Jesus told them, 'Ye do err, *not knowing the scriptures*, nor the power of God'" (John Tvedtnes, "A Much-Needed Book That Needs Much," *FARMS Review of Books* 9/1 (1997): 41.)

Second, they did not know the power of God. God was able to sort out what seemed to the Sadducees insuperable details such as these.

a The verbs refer to the act of entering into marriage, and not to the state of being married already, about which the v. does not comment. Jesus seems to be arguing against the rather extreme materialism of contemporary views of the resurrection, which saw the afterlife as merely a continuation of our life here.

b Sadducees also did not believe in angels.

c Exod. 3:6.

d The argument is that Abraham, Isaac and Jacob must have still been alive at the time these words were uttered.

*The Great Commandment (Mt. 22:34-40; Lk. 10:25-28)*

28 And one of the scribes[a] came, and having heard[b] them reasoning together,[c] and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments *is*, **Hear, O Israel; The Lord our God is one Lord**: 30 **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength**:[d] this *is* the first commandment. 31 And the second *is* like, *namely* this, **Thou shalt love thy neighbour as thyself**.[e] There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master,[f] thou hast said the truth: **for there is one God; and there is none other but he**:[g] 33 **And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength,**[h] and **to love *his* neighbour as himself**,[i] is more than all whole burnt offerings and sacrifices.[j] 34 And when Jesus saw that he answered discreetly[k], he said unto him, Thou art not far from the kingdom of God. And no man after that durst[l] ask him *any question*.

a IE experts in religious law.

b OR who had been listening to.

c IE debating, disputing.

d Dt. 6:4-5.

e Lev. 19:18. Jesus had used the second person, whereeas this scribe gives the passage in the third person.

f Lit. teacher.

g Dt. 4:35.

h Dt. 6:5.

i Lev. 19:18.

j A sentiment expressed by several OT prophets.

k OR thoughtfully.

l OR dared.

*The Question about David's Son (Mt. 22:41-46; Lk. 20:41-44)*

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ[a] is the Son of David? 36 For David himself said by the Holy Ghost,

**The LORD said to my Lord,**
**Sit thou on my right hand,**
**till I make thine enemies thy footstool**.[b]

37 David therefore himself calleth him Lord; and whence is he *then* his son?[c] And the common people heard him gladly.[d]

*The Denouncing of the Scribes (Mt. 23:1-36; Lk. 20:45-47)*

38 And he said unto them in his doctrine,[e] Beware of the scribes, which love to go in long clothing,[f] and *love* salutations[g] in the marketplaces,[h] 39 And the chief seats in the synagogues, and the uppermost[i] rooms at feasts: 40 Which[j] devour[k] widows' houses,[l] and for a pretence[m] make long prayers: these shall receive greater damnation.[n]

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a IE the Messiah.

b Ps. 110:1.

c Understanding the second "Lord" in the passsage as a reference to the Messiah; a father would not call his son (or descendant) "Lord."

d OR eagerly.

e OR teaching.

f IE walk around in long robes.

g OR greetings.

h ἀγοραῖς *agorais* were markets, usually in a central square.

i *Chief* seats and *uppermost* rooms mean the most desirable. The GR for "uppermost rooms" is πρωτοκλισίας *prōtoklisias*, lit. first couches (not rooms in the sense of separate chambers of a house, but in the archaic sense of places).

j The antecedent to the relative is the scribes.

k IE consume.

l IE property.

m IE for show.

n OR condemnation.

*The Widow's Offering (Lk. 21:1-4)*

41 And Jesus sat over against[a] the treasury,[b] and beheld how the
people cast money[c] into the treasury: and many that were rich cast in
much. 42 And there came a certain poor widow, and she threw in two
mites,[d] which make a farthing.[e] 43 And he called *unto him* his disciples,
and saith unto them, Verily I say unto you, That this poor widow hath
cast more in, than all they which have cast into the treasury: 44 For all
*they* did cast in of their abundance;[f] but she of her want did cast in all
that she had, *even* all her living.[g]

Chapter 13

*The Destruction of the Temple Foretold (Mt. 24:1-2; Lk. 21:5-6)*

1 AND as he went out of the temple,[h] one of his disciples saith
unto him, Master, see what manner of stones and what buildings[i] *are*
*here*! 2 And Jesus answering said unto him, Seest thou these great build-
ings? There shall not be left one stone upon another, that shall not be
thrown down.[j]

---

a OR opposite.

b A box for contributions, located in the Court of the Women, to collect freewill offerings.

c χαλκὸν *chalkon* lit. copper, used here for coins or money.

d λεπτὰ *lepta* (sing. λεπτόν *lepton*) was the smallest and least valuable (copper) coin in circulation in Palestine. Its value was only 1/128 of a denarius, or one-half of a quadrans.

e A κοδράντης *kodrantēs* was a Roman copper coin worth 1/64 of a denarius.

f Lit. of that which abounds to them; IE their surplus.

g βίον *bion* lit. physical life; livelihood.

h IE the temple courts, not the temple proper.

i Referring to the beauty of Herod's temple, which was still under renovation at this time. Tacitus, *History*, 5.8 called it "immensely opulent."

j The temple was in fact destroyed by Titus and his Roman Tenth Legion in AD 70.

*The Beginning of Woes (Mt. 24:3-14; Lk. 21:7-19)*

3 And as he sat upon the mount of Olives over against[a] the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things[b] be? and what *shall be* the sign when all these things shall be fulfilled?[c] 5 And Jesus answering them began[d] to say, Take heed[e] lest any *man* deceive[f] you: 6 For many shall come in my name,[g] saying, I am *Christ*;[h] and shall deceive many. 7 And when ye shall hear of wars[i] and rumours[j] of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes[k] in divers[l] places, and there shall be famines and troubles: these *are* the beginnings of sorrows.[m] 9 But take heed to[n] yourselves: for they[o] shall deliver you up to councils;[p] and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony[q] against them. 10 And the gospel must first be published[r] among

a OR opposite.

b The plural seems to have in view more than just the destruction of the temple.

c OR accomplished.

d Mark often uses this verb to indicate a transition.

e OR be careful!

f OR mislead.

g IE assuming the title of Messiah.

h IE the Messiah.

i This could refer either to learning of wars or actually hearing the sounds of battle nearby.

j OR reports.

k σεισμοὶ *seismoi* is the source for ENG seismology.

l OR various.

m Lit. birthpangs.

n OR watch out for.

o The subject is indefinite; no particular "they" is stated.

p Local judicial bodies attached to the synagogues.

q OR witness.

r IE preached.

all nations. 11 But when they shall lead *you*,[a] and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up[b] against *their* parents, and shall cause them to be put to death. 13 And ye shall be hated of all *men* for my name's sake:[c] but he that shall endure unto the end, the same shall be saved.

### *The Great Tribulation (Mt. 24:15-28; Lk. 21:20-24)*

14 But when ye shall see the abomination of desolation,[d] spoken of by Daniel the prophet, standing where it ought not,[e] (let him that readeth[f] understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop[g] not go down into the house, neither enter *therein*, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment.[h] 17 But woe to them that are with child,[i] and to them that give suck[j] in those days! 18 And pray ye that your flight be not in the winter. 19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's[k] sake, whom he hath chosen, he hath shortened the days.

---

a IE lead you away to hand you over to the authorities.

b OR rebel.

c IE because of me.

d βδέλυγμα τής ἐρημώσεως *bdelugma tēs erēmōseōs* is a technical expression for that which profanes the temple. The allusion is to Dan. 9:27.

e IE in the temple, desecrating it.

f IE the reader.

g The flat roof was part of the living space of the house.

h OR get his cloak.

i Lit. have in the womb; IE pregnant.

j IE are nursing babies.

k ἐκλεκτοὺς *eklektous* the chosen ones.

21 And then if any man shall say to you, Lo, here *is* Christ;[a] or, lo, *he is* there; believe *him* not: 22 For false Christs and false prophets[b] shall rise, and shall shew signs and wonders, to seduce,[c] if *it were* possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.[d]

*The Coming of the Son of Man (Mt. 24:20-31; Lk. 21:25-28)*

24 But in those days, after that tribulation,[e]
the sun[f] shall be darkened,
and the moon[g] shall not give her light,
25 And the stars of heaven shall fall,
and the powers that are in heaven[h] shall be shaken.[i]
26 And then shall they see **the Son of man coming in the clouds**[j] with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds,[k] from the uttermost part[l] of the earth to the uttermost part of heaven.[m]

*The Lesson of the Fig Tree (Mt. 24:32-35; Lk. 21:29-33)*

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that

a OR the Messiah.

b The GR is ψευδόχριστοι καὶ ψευδοπροφῆται *pseudochristoi kai pseudoprophētai*.

c OR deceive, mislead.

d OR told you everything ahead of time.

e OR suffering.

f ἥλιος *hēlios* is the source of the ENG compound *helio-*, as in heliocentric.

g σελήνη *selēnē* is the source for the name Selena.

h In its original context this expression referred to celestial deities.

i Alludes to Isa. 13:10, LXX 34:4, Joel 2:10.

j Dan. 7:13.

k IE the four quarters of the earth.

l IE extremity.

m IE from one end to the other of all creation.

it is nigh,[a] *even* at the doors. 30 Verily I say unto you, that this generation shall not pass,[b] till all these things be done.[c] 31 Heaven and earth shall pass away: but my words shall not pass away.

### *The Unknown Day and Hour (Mt. 24:36-44)*

32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.[d] 33 Take ye heed, watch[e] and pray: for ye know not when the time is. 34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants,[f] and to every man his work, and commanded the porter[g] to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even,[h] or at midnight, or at the cockcrowing,[i] or in the morning:[j] 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.[k]

---

a OR near.

b OR disappear.

c The earliest Christians expected the Parousia (second coming) to come quickly; the delay of the Parousia is a significant issue for all Christians.

d This v. explains why the confidence of the earliest Christians that the Parousia would come quickly was not waranted.

e ἀγρυπνεῖτε *agrupneite* lit. means sleep [ὕπνος *hupnos*] in the open field [ἀγρός *agros*]; IE be alert.

f OR slaves, which were often given significant authority in running the household or a business.

g OR doorkeeper.

h OR evening.

i ἀλεκτοροφωνίας *alektorophōnias* refers to the crowing of the cock in the early morning.

j The four times indicated correspond to the four watches of the night by Roman reckoning.

k γρηγορεῖτε *grēgoreite* be alert, stay awake. This GR verb is the source for the name Gregory.

# Chapter 14

*The Plot to Kill Jesus (Mt. 26:1-5; Lk. 22:1-7; Jn. 11:45-53)*

1 AFTER two days was *the feast of* the passover,[a] and of unleavened bread:[b] and the chief priests and the scribes sought how they might take him by craft,[c] and put *him* to death. 2 But they said, Not on the feast *day*, lest there be an uproar[d] of the people.[e]

*The Anointing at Bethany (Mt. 26:6-13; Jn. 12:1-8)*

3 And being in Bethany in the house of Simon the leper,[f] as he sat at meat,[g] there came a woman having an alabaster box[h] of ointment of spikenard[i] very precious;[j] and she brake the box,[k] and poured *it* on his head. 4 And there were some that had indignation within themselves,[l] and said, Why was this waste of the ointment made? 5 For it might have

a πάσχα *pascha* from HEB *pesach* Passover.

b From 15 to 21 Nisan on the Jewish calendar. Originally this was a separate celebration from Passover, but the two became mingled and the names are often used interchangeably for the entire eight-day celebration.

c δόλῳ *dolō* deceit, treachery.

d OR riot.

e Due to the popularity of Jesus.

f His leprosy must have healed or he would not have been able to entertain guests. It is a reasonable supposition that Jesus had cured him.

g IE reclined at table for a meal.

h A sealed jar with a long neck. Access to the contents was achieved by breaking the neck of the jar.

i From the nard plant of northern India; it would have been very costly.

j The GR is πιστικῆς *pistikēs*; its meaning here is uncertain. It may mean "pure," or it could be a transliteration for an ARAM word (whence we derive ENG pistachio) referring to a nut base used for perfumes.

k IE broke the neck of the jar to gain access to its contents.

l IE some were indignant.

been sold for more than three hundred pence,[a] and[b] have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought[c] a good work on me.[d] 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could: she is come aforehand[e] to anoint my body to the burying.[f] 9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial[g] of her.

*Judas' Agreement to Betray Jesus (Mt. 26:14-16; Lk. 22:3-6)*

10 And Judas[h] Iscariot,[i] one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard *it*, they were glad, and promised to give him money.[j] And he sought how he might conveniently[k] betray him.

a IE denarii. A denarius was a day's wage for a common laborer, so the ointment was worth almost a year's wages.

b One must supply here something like "the proceeds of sale."

c OR carried out.

d OR for me.

e OR beforehand.

f OR for burial. IE she has anointed my body in anticipation of its embalming (preparatory to burial or entombment). Spices such as this were used to prepare the body for burial.

g IE in memory.

h The GR form of the name Judah.

i Possibly meaning "man of Kerioth," a village of Judea.

j ἀργύριον *argurion* lit. silver. In Mt. 26:15 the sum is specified as 30 pieces of silver.

k OR opportunely; in a well timed manner.

*The Passover with the Disciples (Mt. 26:17-25; Lk. 22:7-14; Jn. 13:21-30)*

12 And the first day of unleavened bread,[a] when they killed the passover,[b] his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?[c] 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher[d] of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman[e] of the house, The Master[f] saith, Where is the guestchamber,[g] where I shall eat the passover with my disciples? 15 And he will shew you a large upper[h] room furnished *and* prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening[i] he cometh with the twelve. 18 And as they sat[j] and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, *Is* it I?[k] and another *said, Is* it I? 20 And he answered and said unto them, *It is* one of the twelve, that dippeth[l] with me in the dish. 21 The Son of man indeed goeth, as it is written

a 14 Nisan on the Jewish calendar. The text here conflatess the Passover with the Feast of Unleavened Bread, which technically began on 15 Nisan.

b IE sacrificed the paschal lamb.

c Observance of the Passover would require that a number of logistical details be attended to, such as securing a lamb and lodging in or near Jerusalem, which was always crowded at the time of the feast.

d κεράμιον *keramion* earthenware jar (cf. ENG ceramic).

e Lit. master of the house; IE owner.

f διδάσκαλος *didaskalos* teacher.

g κατάλυμα *kataluma*, from a verb meaning to unharness, hence lodge; IE guestroom.

h IE on a floor above the ground floor with reclining couches for eating.

i οψία *opsia* refers to the early evening.

j IE reclined at table.

k The form of the question in GR anticipates the answer "no."

l The allusion is to an action of the Passover Seder in which the participants in the meal dip unleavened bread into a bowl of bitter herbs. Jesus must not have been specifically identifying Judas to the other disciples (who otherwise would have set upon

of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

*The Institution of the Lord's Supper (Mt. 26:26-30; Lk. 22:15-20; 1 Cor. 11:23-25)*

22 And as they did eat, Jesus took bread, and blessed,[a] and brake *it*, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks,[b] he gave *it* to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament,[c] which is shed for many.[d] 25 Verily I say unto you, I will drink no more of the fruit of the vine,[e] until that day that I drink it new[f] in the kingdom of God. 26 And when they had sung an hymn,[g] they went out into the mount of Olives.

*Peter's Denial Foretold (Mt. 26:31-35; Lk. 22:31-34; Jn. 13:36-38)*

27 And Jesus saith unto them, All ye shall be offended[h] because of me this night: for it is written,

**I will smite the shepherd,**
**and the sheep shall be scattered**.[i]

28 But after that I am risen, I will go before[j] you into Galilee. 29

---

Judas), but at this point merely indicated that it would be someone close to him.

a εὐλογήσας *eulogēsas* is the source for ENG eulogy; the LAT parallel is *bendico*, which is the source for ENG benediction.

b εὐχαριστήσας *eucharistēsas* is the source for ENG Eucharist.

c διαθήκης *diathēkēs* is the word for a will; here it means covenant.

d A Semitic idiom for "all" (since all are indeed many).

e IE wine.

f IE unfermented.

g ὑμνήσαντες *humnēsantes* praised by singing a hymn. (Note that ENG "hymn" derives from GR.) The allusion is to the Hallel (Ps. 113-118), which were sung as a part of Passover. In particular, Ps. 115-118 were sung after the fourth (or Hallel) cup of wine.

h OR caused to stumble. Here, "lose faith," as shown by Peter's denial.

i Zech. 13:7.

j OR precede.

But Peter said unto him, Although all shall be offended, yet *will* not I.
30 And Jesus saith unto him, Verily I say unto thee, That this day,[a] *even*
in this night, before the cock[b] crow[c] twice, thou shalt deny me thrice.[d] 31
But he[e] spake the more vehemently,[f] If I should die with thee, I will not
deny thee in any wise.[g] Likewise also said they all.

*The Prayer in Gethsemane (Mt. 26:36-46; Lk. 22:39-46)*

32 And they came to a place which was named Gethsemane:[h] and
he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh
with him Peter and James and John, and began to be sore amazed,[i] and
to be very heavy;[j] 34 And saith unto them, My soul is exceeding sor-
rowful unto death: tarry ye[k] here, and watch.[l] 35 And he went forward
a little, and fell[m] on the ground, and prayed that, if it were possible, the
hour might pass from him. 36 And he said, Abba,[n] Father, all things *are*
possible unto thee; take away this cup[o] from me: nevertheless not what
I will, but what thou wilt. 37 And he cometh, and findeth them sleeping,

a The Jewish day went from sundown to sundown (not midnight to midnight as in our culture).

b OR rooster.

c φωνῆσαι *phōnēsai* lit. give voice; contextually, of a rooster, crow.

d OR three times.

e IE Peter.

f Lit. superabundantly; IE with the greatest insistence.

g OR way.

h The name comes from HEB *get shemani*, meaning oil press. It was on the Mount of Olives.

i OR very troubled.

j OR distressed.

k OR wait.

l IE stay awake; be watchful, alert.

m IE threw himself.

n ARAM for "father." The popular notion that this was a diminutive form with the intimate connotation of "daddy" in our culture is not correct.

o Often used as a symbol for one's destiny.

and saith unto Peter, Simon,[a] sleepest thou? couldest[b] not thou watch[c] one hour? 38 Watch ye and pray,[d] lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,)[e] neither wist[f] they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest:[g] it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.[h]

*The Betrayal and Arrest of Jesus (Mt. 26:47-56; Lk. 22:47-53; Jn. 18:3-12)*

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves,[i] from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token,[j] saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.[k] 45 And as soon as he was come, he goeth straightway to him, and saith, Master,[l] master; and kissed him. 46 And they laid their hands on him, and took[m] him. 47 And one of them[n]

a IE Peter's proper ARAM name, perhaps implying rebuke (as when parents use a child's full name).

b ἴσχυσας *ischusas* lit. be strong, and thus able.

c IE stay awake.

d Jesus derives a general lesson from this specific failing.

e Lit. weighed down.

f OR knew.

g These words could be taken as a question, as a sarcastic observation, as a gentle rebuke, or as an expression of resignation.

h IE coming near.

i OR wooden clubs.

j OR sign, agreed signal.

k ἀσφαλῶς *asphalōs* securely.

l ῥαββί *rabbi* ARAM for "my master."

m IE arrested.

n Identified as Peter in Jn. 18:10.

that stood by[a] drew a sword, and smote a servant[b] of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? 49 I was daily with you in the temple teaching, and ye took me not:[c] but the scriptures[d] must be fulfilled. 50 And they[e] all forsook[f] him, and fled.

### *The Young Man Who Fled*

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked.[g]

### *Jesus before the Council (Mt. 26:57-68; Lk. 22:54-55, 63-71; Jn. 18:13-14, 19-24)*

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests[h] and the elders and the scribes.[i] 54 And Peter followed him afar off,[j] even into the palace[k] of the high priest: and he sat with the servants,[l] and warmed himself at the fire. 55 And the chief priests and all the council[m] sought for witness against Jesus to put him

a IE was a bystander.

b Identified as Malchus in Jn. 18:10.

c The authorities wanted to arrest him in as private a location as possible, to avoid a possible riot.

d γραφαί *graphai* lit. writings; here scriptures.

e IE the disciples.

f OR abandoned.

g Some have argued that the young man who fled was none other than Mark himself. The point of the story is obscure.

h Former high priests and members of the high priestly families.

i IE experts in religious law.

j IE at a distance.

k Lit. courtyard.

l Lit. oarsmen, here used in the sense of guards.

m συνέδριον *sunedrion* Sanhedrin, the Jewish governing body at Jerusalem, consisting of 70 members and a president.

to death; and found none. 56 For many bare false witness[a] against him,
but their witness agreed not together.[b] 57 And there arose certain, and
bare false witness against him, saying, 58 We heard him say, I will destroy
this temple that is made with hands,[c] and within three days I will build
another made without hands.[d] 59 But neither so did their witness agree
together. 60 And the high priest stood up in the midst,[e] and asked Jesus,
saying, Answerest thou nothing? what *is it which* these witness[f] against
thee?[g] 61 But he held his peace,[h] and answered nothing. Again the high
priest asked him, and said unto him, Art thou the Christ,[i] the Son of the
Blessed?[j] 62 And Jesus said, I am: and

**ye shall see the Son of man**
**sitting on the right hand[k] of power,[l]**
**and coming in the clouds of heaven**.[m]

63 Then the high priest rent[n] his clothes, and saith, What need we
any further witnesses? 64 Ye have heard the blasphemy:[o] what think ye?[p]
And they all condemned him to be guilty[q] of death. 65 And some began

a ἐψευδομαρτύρουν *epseudomarturoun* give false evidence.

b Lit. was not equal; IE it conflicted.

c χειροποίητος *cheiropoiētos* lit. made with hands, in the sense of man-made.

d Although Jesus did say something much like this, the witnesses misunderstood his meaning.

e OR in the middle (of the assembly).

f OR testify.

g IE what charges are they bringing against you?

h OR remained silent.

i OR the Messiah.

j IE the Blessed One (meaning God).

k Alludes to Ps. 110:1.

l τῆς δυνάμεως *tēs dunameōs* the Power, the Almighty; a circumlocution for God.

m Alludes to Dan. 7:13.

n OR tore.

o βλασφημίας *blasphēmias* speech against [God].

p Lit. how does it seem to you? IE what is your opinion, verdict?

q IE deserving.

to spit[a] on him, and to cover his face,[b] and to buffet him,[c] and to say unto him, Prophesy: and the servants[d] did strike him with the palms of their hands.

*Peter's Denial of Jesus (Mt. 26:69-75; Lk. 22:56-62; Jn. 18:15-18, 25-27)*

66 And as Peter was beneath[e] in the palace, there cometh one
of the maids[f] of the high priest: 67 And when she saw Peter warming
himself, she looked upon[g] him, and said, And thou also wast with Jesus
of Nazareth. 68 But he denied, saying, I know not, neither understand I
what thou sayest. And he went out into the porch;[h] and the cock crew.[i]
69 And a maid saw him again, and began to say to them that stood by,
This is *one* of them. 70 And he denied it again. And a little after, they that
stood by[j] said again to Peter, Surely thou art *one* of them: for thou art a
Galilaean, and thy speech[k] agreeth *thereto*. 71 But he began to curse and
to swear,[l] *saying*, I know not this man of whom ye speak. 72 And the sec-
ond time the cock crew. And Peter called to mind the word that Jesus
said unto him, Before the cock crow twice, thou shalt deny me thrice.
And when he thought thereon, he wept.[m]

a ἐμπτύειν *emptuein* from πτύω *ptuō* is onomatapoetic [IE the word derives from the sound one makes when spitting]; cf. ENG ptooey.

b IE to blindfold him.

c IE to strike him repeatedly with their fists.

d IE guards.

e OR below, downstairs.

f IE slave girls.

g The GR conveys the connotation "looked hard at."

h OR forecourt.

i Based on textual evidence it is uncertain whether the words "and the cock crew" were originally present in the text at this point.

j IE bystanders.

k IE they deduced that Peter was a Galilean from his accent and idiomatic usage.

l IE with an oath.

m The imperfect tense of the verb may be inceptive: "he began to cry."

# Chapter 15

*Jesus before Pilate (Mt. 27:1-2, 11-14; Lk. 23:1-5; Jn. 18:28-38)*

1 AND straightway[a] in the morning the chief priests held a consultation[b] with the elders and scribes and the whole council,[c] and bound Jesus, and carried *him* away, and delivered[d] *him* to Pilate.[e] 2 And Pilate asked him, Art thou the King of the Jews?[f] And he answering said unto him, Thou sayest *it*.[g] 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing;[h] so that Pilate marvelled.[i]

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a IE early.

b συμβούλιον *sumboulion* council.

c IE the Sanhedrin.

d The Romans controlled the death penalty in its conquered territories.

e Pilate was the Roman Prefect of Judea from AD 26 to 36. In 1961, archaeologists discovered concrete evidence of his existence in the form of a stone inscription on a building at Caesarea in Palestine, which Pilate had dedicated to the Roman Emperor Tiberius. The LAT inscription reads:

……S TIBERIEVM
….NTIVS PILATVS
….ECTVS IVDA..E

Which means (without speculating as to the missing text):

Tiberium [IE a temple or other building dedicated toTiberius]
Pontius Pilate
Prefect of Judea

f This was the charge of interest to Pilate because of its potential political implications of sedition against Rome.

g An indirect affirmation.

h IE made no further reply.

i OR was amazed.

*Jesus Sentenced to Die (Mt. 27:15-26; Lk. 23:13-25; Jn. 18:39-19:16)*

6 Now at *that* feast[a] he released unto them one prisoner, whomsoever they desired.[b] 7 And there was *one* named Barabbas,[c] *which lay* bound[d] with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud[e] began to desire *him to do* as he had ever[f] done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for[g] envy.[h] 11 But the chief priests moved the people,[i] that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? 13 And they cried out again, Crucify[j] him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly,[k] Crucify him. 15 And *so* Pilate, willing to content[l] the people, released Barabbas unto them, and delivered Jesus, when he had scourged[m] *him*, to be crucified.

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a The GR preposition has a distributive force; IE at each paschal feast.

b Apparently a Roman custom of this time and place, although not otherwise attested in Jewish writings.

c A common name; ARAM for "son of Abba [father]."

d IE who was in prison.

e The GR is actually ἀναβὰς *anabas* "going up" [to the palace, which was situated on high ground].

f OR usually.

g IE because of their.

h V. 10 is a parenthetical comment.

i IE stirred up the crowd.

j Crucifixion was reserved for the worst crimes, such as treason. Cicero (*Against Verres* 2.5.63-66) called it "a cruel and disgusting penalty"; Josephus (*Jewish War* 7.6.4) called it the worst of deaths.

k IE louder than ever.

l IE satisfy.

m A severe whipping with a *flagellum* administered in capital cases. This beating was called the *verberatio* and was intended to weaken the victim. Pilate did not scourge him personally; he had him scourged.

*The Soldiers Mock Jesus (Mt. 27:27-31; Jn. 19:2-3)*

16 And the soldiers led him away into the hall, called Praetorium;[a] and they call together the whole band.[b] 17 And they clothed him with purple,[c] and platted[d] a crown of thorns, and put it about his *head*, 18 And began to salute[e] him, Hail, King of the Jews![f] 19 And they smote[g] him on the head with a reed,[h] and did spit[i] upon him, and bowing *their* knees worshipped[j] him. 20 And when they had mocked[k] him, they took off the purple from him, and put his own clothes on him, and led him out[l] to crucify him.

*The Crucifixion of Jesus (Mt. 27:32-44; Lk. 23:26-43; Jn. 19:17-27)*

21 And they compel one Simon a Cyrenian,[m] who passed by, coming out of the country, the father of Alexander and Rufus, to bear his

a πραετώριον *praetōrion* is a loanword from LAT *praetorium*, which originally referred to the praetor's tent in camp. Here it means the Roman governor's official residence.

b σπεῖραν *speiran* a cohort—one-tenth of a legion, or 500-600 soldiers if at full strength, although the word could be used for a smaller detachment of soldiers.

c A military cloak that had the appearance of royal purple, mocking Jesus in light of the charge that he claimed to be a king.

d OR weaved, braided.

e OR greet.

f Patterned after the LAT *Ave, Caesar!* (Hail, Caesar!).

g The imperfect tense of the verb is iterative: they kept striking him.

h OR staff.

i ἐνέπτυον *eneptuon* from πτύω *ptuō* is onomatapoetic [IE the word derives from the sound one makes when spitting]; cf. ENG ptooey

j OR paid (mock) homage to.

k OR made fun of.

l OR away.

m Cyrene is in north Africa. A bystander was conscripted (under a compulsion called *angaria*) to carry the crossbeam, called the *patibulum* (the upright beam would have been kept permanently affixed at the site of crucifixion), because Jesus was too weak from the beating he had received to do so himself. Nothing more is known of this Simon.

cross. 22 And they bring him unto the place Golgotha,[a] which is, being interpreted, The place of a skull.[b] 23 And they gave him to drink wine mingled with myrrh:[c] but he received *it* not. 24 And when they had crucified him, they parted[d] his garments, casting lots[e] upon them, what every man should take. 25 And it was the third hour,[f] and they crucified him. 26 And the superscription of his accusation[g] was written over, THE KING OF THE JEWS.[h] 27 And with him they crucify two thieves; the one on his right hand, and the other on his left.[i] 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.[j] 29 And they that passed by railed[k] on him, wagging[l] their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,[m] 30 Save thyself, and come down from the cross. 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. 32 Let Christ[n] the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled[o] him.

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a ARAM for "skull." Cf. GR κρανίον *kranion* (whence ENG "cranium") and LAT *calvaria* (whence ENG Calvary).

b Either because it was a rocky outcropping with the appearance of a skull or for the executions performed there.

c This was intended as a sedative to dull his pain and senses.

d IE divided among themselves.

e Possibly knucklebones or some other ancient equivalent of dice.

f IE 9:00 a.m.

g IE giving the charge in his case.

h IE the charge was that Jesus claimed to be king. His executioners treated the claim as ironic.

i εὐωνύμων *euōnumōn* lit. well named, a euphemism for the (normally unlucky or cursed) left. Cf. the LAT for left, *sinister*.

j It is clear from textual evidence that this v. was an early marginal gloss that crept into the text itself.

k ἐβλασφήμουν *eblasphēmoun* spoke irreverently of, vilified.

l OR shaking.

m Reciting the charge made against Jesus.

n OR the Messiah.

o OR spoke abusively toward; taunted.

*The Death of Jesus (Mt. 27:45-56; Lk. 23:44-49; Jn. 19:28-30)*

33 And when the sixth hour[a] was come, there was darkness over
the whole land until the ninth hour.[b] 34 And at the ninth hour Jesus cried
with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being
interpreted, **My God, my God, why hast thou forsaken me?**[c] 35 And
some of them that stood by,[d] when they heard *it*, said, Behold, he calleth
Elias.[e] 36 And one ran and filled a spunge[f] full of vinegar,[g] and put *it* on a
reed, and gave[h] him to drink, saying, Let alone;[i] let us see whether Elias
will come to take him down. 37 And Jesus cried with a loud voice, and
gave up the ghost.[j] 38 And the veil[k] of the temple was rent in twain[l] from
the top to the bottom. 39 And when the centurion, [m] which stood over
against[n] him, saw that he so[o] cried out, and gave up the ghost, he said,
Truly this man was the Son of God. 40 There were also women looking
on afar off:[p] among whom was Mary Magdalene, and Mary the mother

a IE noon.

b IE 3:00 p.m.

c Ps. 22:1 quoted in ARAM. *Eloi* is El ("God") with the first person singular pronominal suffix "my"; *lama* means "why?"; and *sabachthani* means "have you forsaken [IE abandoned] me." Some MSS. have *azabthani*, which is the HEB equivalent of the ARAM *sabachthani*.

d IE bystanders.

e IE Elijah, apparently mishearing the ARAM for "my God."

f σπόγγον *spongon* is the source for ENG spunge.

g Not vinegar, but a cheap wine called *posca* that was there for the soldiers.

h The verb is conative: offered it to.

i IE leave him alone.

j ἐξέπνευσεν *exepneusen* expired, breathed his last; IE died.

k This was the inner curtain separating the holy place from the holy of holies.

l OR torn in two ("twain" is the old dual form of "two").

m κεντυρίων *kenturiōn* a commander of a *centuria*, or 100 men.

n OR near, by.

o IE in such a way.

p IE from a distance.

of James the less[a] and of Joses,[b] and Salome; 41 (Who[c] also, when he[d] was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

*The Burial of Jesus (Mt. 27:57-61; Lk. 23:50-56; Jn. 19:38-42)*

42 And now when the even[e] was come, because it was the preparation,[f] that is, the day before the sabbath,[g] 43 Joseph of Arimathaea, an honourable[h] counsellor,[i] which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved[j] the body of Jesus. 44 And Pilate marvelled if he were[k] already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.[l] 45 And when he knew *it* of[m] the centurion, he gave the body[n] to Joseph. 46 And he[o] bought fine linen, and took him down,[p] and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock,[q] and

a IE the Little (perhaps in the sense of the Younger), generally identified with the son of Alphaeus (see Mt. 10:3).

b IE Joseph.

c The relative is plural and includes all these women.

d IE Jesus.

e OR evening.

f παρασκευή *paraskeuē* the day preceding a Sabbath, in which special preparations would be made so as to make it possible to keep the Sabbath.

g προσάββατον *prosabbaton* the day beginning Thursday at sundown through Friday at sundown, at which time the Sabbath would begin.

h εὐσχήμων *euschēmōn* from εὐ *eu* good + σχῆμα *schēma* form; of good position, influential.

i IE member of the Sanhedrin.

j OR asked for [a very brave act under the circumstances].

k OR was surprised that he was.

l IE dead for some time.

m IE directly from.

n IE corpse.

o IE Joseph.

p IE took down the body [from the cross].

q πέτρας *petras* bedrock.

rolled a stone unto the door of the sepulchre.[a] 47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.[b]

# Chapter 16

*The Resurrection of Jesus (Mt. 28:1-8; Lk. 24:1-12; Jn. 20:1-10)*

1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices,[c] that they might come and anoint him. 2 And very early in the morning the first *day* of the week,[d] they came unto the sepulchre at the rising of the sun.[e] 3 And they said among themselves,[f] Who shall roll us away the stone from the door[g] of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great.[h] 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.[i] 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen;[j] he is not here: behold[k] the place where they laid him. 7 But go your way, tell his disciples and Peter[l] that he goeth before[m] you into

a μνημεῖον *mnēmeion* tomb.

b IE the body was placed.

c Inasmuch as the Jews did not embalm, the spices were to cover the stench of the decomposing body. GR ἀρώματα *arōmata* "spices" is the source for ENG aroma.

d σαββάτων *sabbatōn* lit. sabbath, here means week, the seventh and last day of the week standing by metonymy for the week as a whole. The first day of the week was Sunday.

e OR when the sun had risen; IE just after sunrise.

f IE to each other.

g OR entrance.

h IE large.

i OR alarmed.

j The divine passive suggests that God raised him.

k OR look! See!

l Singled out as chief of the apostles.

m OR he is going ahead of.

Galilee: there shall ye see him, as he said unto you. [8] And they went out quickly, and fled[a] from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*;[b] for they were afraid.[c]

*The Appearance to Mary Magdalene (Mt. 28:9-10; Jn. 20:11-18)*

[9] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. [10] *And* she went and told them that had been with him, as they mourned and wept. [11] And they, when they had heard that he was alive, and had been seen of[d] her, believed not.[e]

*The Appearance to Two Disciples (Lk. 24:13-35)*

[12] After that he appeared in another form[f] unto two of them, as they walked, and went into the country.[g] [13] And they went and told *it* unto the residue:[h] neither believed they them.

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a ἔφυγον *ephugon*; cf. ENG fugitive.

b OR and they said nothing to anyone.

c The text of Mark ends here in a number of important early MSS. This was probably the original ending of the Gospel. Some MSS. add a short section following v. 8, that reads something as follows: "But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation." Most of these witnesses then continue with the material from vv. 9-20. One MS. gives the longer ending in an even more expanded form. The longer endings probably arose because of the perceived abruptness of the original ending. There are three possible explanations for the original ending: (1) it may have been intentional (this is the most likely); (2) it may have never been finished; or (3) the last leaf may have been lost just before copying (assuming that the original was written on a codex and not a scroll).

d OR by.

e ἠπίστησαν *ēpistēsan* is the verb "to have faith" with a negating privative.

f ἑτερᾳ μορφῇ *hetera morphē* a different form (the nature of which is not specified).

g Cf. Lk. 24:13.

h IE rest.

*The Commissioning of the Disciples (Mt. 28:16-20; Lk. 24:36-49; Jn. 20:19-23; Ac. 1:6-8)*

14 Afterward he appeared unto the eleven as they sat at meat,[a]
and upbraided[b] them with their unbelief and hardness of heart,[c] be-
cause they believed not them which had seen him after he was risen. 15
And he said unto them, Go ye into all the world, and preach the gospel[d]
to every creature.[e] 16 He that believeth[f] and is baptized[g] shall be saved;
but he that believeth not shall be damned.[h] 17 And these signs shall fol-
low them that believe; In my name shall they cast out devils; they shall
speak with new tongues;[i] 18 They shall take[j] up serpents;[k] and if they
drink any deadly thing, it shall not hurt them; they shall lay hands on
the sick, and they shall recover.[l]

*The Ascension of Jesus (Lk. 24:50-53; Ac. 1:9-11)*

19 So then after the Lord had spoken unto them, he was received[m]
up into heaven, and sat on the right hand[n] of God. 20 And they went
forth, and preached every where, the Lord working with *them*, and con-

a At table; IE while they were eating.

b OR rebuked.

c σκληροκαρδίαν *sklērokardian* lit. hardness of heart; IE stubbornness, an obstinate refusal to believe God.

d εὐαγγέλιον *euangelion* lit. the good news [of Jesus Christ].

e Lit. created being.

f ὁ πιστεύσας *ho pisteusas* he who exercises faith.

g βαπτισθεῖς *baptistheis* immersed.

h OR condemned.

i OR languages.

j OR pick.

k OR snakes.

l Lit. be well.

m OR taken.

n The place of honor.

firming the word[a] with signs[b] following. Amen.[c]

a Here meaning the gospel.

b IE miracles.

c The word "amen" was not original but was added by scribes.

# 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 author. 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-Marcan 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:

$P^4$, 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.

$P^{45}$, 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.

$P^{69}$, 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.

$P^{75}$, 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. Galillean 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 hemmorhage (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)

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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 Acension (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.

Geldenhuys, 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. Geldenhuys, 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.

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Anderson, Richard L. "The Testimony of Luke." *Studies in Scripture, Vol. 5: The Gospels*. Ed. by Kent P. Jackson and Robert L. Mittet. 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*

1 FORASMUCH[a] as many[b] have taken in hand[c] to set forth in order
a declaration[d] of those things which are most surely believed[e] among
us, 2 Even as they delivered them unto us, which from the beginning
were eyewitnesses, and ministers of the word;[f] 3 It seemed good to me

a 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…"

b "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.

c 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.

d διήγησιν *diēgēsin* narrative. This is the root of the English *digest*.

e πεπληροφορημένων *peplērophorēmenon* have been fulfilled (cf. NRSV). The KJV appears to take it in the sense of "have been fully [persuaded]."

f 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."

also, [a] having had perfect understanding[b] of all things from the very first, to write unto thee in order,[c] most excellent Theophilus,[d] 4 That thou mightest know the certainty[e] of those things, wherein thou hast been instructed.[f]

a Some MSS add "and to the Holy Spirit" to emphasize Luke's divine authority to write.

b 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.

c ἀκριβῶς *akribōs* "carefully" or "accurately."

d "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 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.

e This is in the emphatic final position in the paragraph so might be better rendered "utter certainty."

f 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.

## *The Birth of John the Baptist Foretold*

5 THERE was[a] in the days of Herod,[b] the king of Judæa,[c] a certain priest[d] named Zacharias,[e] of the course of Abia:[f] and his wife *was* of the

a 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).

b 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.

c 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.

d IE a descendant of Aaron.

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

f David divided the Aaronic priests into twenty-four courses to take turns in officiat-

daughters of Aaron,[a] and her name *was* Elisabeth.[b] 6 And they were both
righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child,[c] because that Elisabeth was barren,[d] and they both were *now* well stricken in years.[e] 8 And it came to pass, that while he executed the priest's office before God in the order of his course,[f] 9 According to the custom of the priest's office,[g] his lot[h] was to burn incense when he went into the temple of the Lord.[i] 10 And the whole multitude of the people were praying without[j] at the time of incense. 11 And there appeared unto him an angel of the Lord[k]

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ing in the Temple (see 1 Chron. 24). Abia or Abijah was the eighth.

a 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.

b 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.

c 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.

d 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.

e 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.

f JST priesthood. This change merely clarifies the text, emphasizing that Zacharias was acting in the proper function as a priest.

g 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.

h 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.

i 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.

j IE outside (cf. "within" meaning "inside").

k 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

standing on the right side of the altar of incense.[a] *12* And when Zacharias saw *him*, he was troubled, and fear fell upon him. *13* But the angel said unto him, Fear not, Zacharias: for thy prayer is heard;[b] and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.[c] *14* And thou shalt have joy and gladness; and many shall rejoice at his birth. *15* For he shall be great in the sight of the Lord, and shall drink neither wine[d] nor strong drink;[e] and he shall be filled with the Holy Ghost, even from his mother's womb. *16* And many of the children of Israel shall he turn to the Lord their God. *17* And he shall go before him in the spirit and power of Elias,[f] 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. *18* And Zacharias said unto the angel, Whereby shall

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(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.

a Standing on the right would be a token of the positive message that is going to be proclaimed.

b Like Samuel, John is born as the result of a parent's prayer.

c "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.

d 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.

e "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).

f "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.

I know this?[a] for I am an old man, and my wife well stricken in years.
*19* And the angel answering said unto him, I am Gabriel,[b] that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.[c] *20* And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.[d] *21* And the people waited for Zacharias, and marvelled that he tarried so long in the temple. *22* 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. *23* And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. *24* And after those days his wife Elisabeth conceived, and hid herself five months, saying, *25* Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

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

b 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).

c εὐαγγελίσασθαι *euangelisasthai* from the verb ἀγγελίζω *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").

d καιρὸν *kairon* due time.

## *The Annunciation*

[26] And in the sixth month[a] the angel Gabriel was sent from God unto a city of Galilee,[b] named Nazareth,[c] [27] To a virgin[d] espoused[e] to a man whose name was Joseph,[f] of the house of David;[g] and the virgin's

a 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).

b 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.

c 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.

d 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.

e ἐμνηστευμένην *emnēsteumenēn* betrothed.

f The name of the hero of the last quarter of Genesis. Luke characteristically pays less attention to Joseph than to his fiancée.

g 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 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

name *was* Mary.[a] 28 And the angel came in unto her, and said,[b] Hail,[c] *thou that art* highly favoured,[d] the Lord *is* with thee: blessed *art* thou among women.[e] 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son,[f] and shalt call his name Jesus.[g] 32 He shall be great, and shall

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.

a Luke actually calls her Mariam (GR Μαριάμ *Mariam*) here and elsewhere in this chapter, rather than the usual Greek "Maria" (Μαριά *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.

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

c 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.

d 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.)

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

f The phrasing parallels the stories of Ishmael (Gen. 16:11) and Samson (Judg. 13:3, 5).

g 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).

be called the Son of the Highest:[a] and the Lord God shall give unto him the throne of his father David: *33* And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *34* Then said Mary unto the angel, How shall this be, seeing I know not a man?[b] *35* And the angel answered and said unto her,

The Holy Ghost shall come upon thee,[c]
and the power of the Highest shall overshadow thee:[d]
therefore also that holy thing which shall be born of thee
shall be called the Son of God.[e]

*36* And, behold, thy cousin[f] Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. *37* For with God nothing shall be impossible.[g] *38* And Mary said,

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a A tantalizing fragment from the Dead Sea Scrolls appears to contain this phrase, but its context is unknown.

b 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 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."

c 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.

d The JST shortens the first part of Gabriel's reply to, "Of the Holy Ghost and the power of the Highest."

e 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 huios theou* therefore also the being-born holy-thing will be called God's son.

f συγγενίς *sungenis* kinswoman. The word does not imply that Mary and Elisabeth were first cousins.

g Cf. Gen. 18:14. Again, Luke is bringing the story of Isaac's birth to mind.

Behold the handmaid[a] of the Lord; be it unto me according to thy word. And the angel departed from her.

### *Mary Visits Elisabeth*

*39* And Mary arose in those days, and went into the hill country with haste, into a city of Juda;[b] *40* And entered into the house of Zacharias, and saluted Elisabeth. *41* And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb;[c] and Elisabeth was filled with the Holy Ghost: *42* And she spake out with a loud voice, and said, Blessed *art* thou among women,[d] and blessed *is* the fruit of thy womb. *43* And whence *is* this to me,[e] that the mother of my Lord should come to me? *44* For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. *45* And

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a δούλη *doulē* slave-girl. Hannah calls herself the same in 1 Sam. 1:11.

b 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.

c 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 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 there struggles after birth (Genesis 25); Luke uses the same word for *leaped* as the LXX of Gen. 25:22 (ἐσκίρτησεν *eskirtēsen*).

d 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.

e JST "why is it, that this blessing is upon me," a clarification.

blessed[a] *is* she that believed: for there shall be a performance of those things which were told her from the Lord. *46* And Mary[b] said,[c]

My soul doth magnify[d] the Lord,
*47* And my spirit hath rejoiced[e] in God my Saviour.
*48* For he hath regarded the low estate[f] of his handmaiden:
for, behold, from henceforth all generations shall call me blessed.
*49* For he that is mighty hath done to me great things;
and holy *is* his name.[g]
*50* And[h] his mercy *is* on them that fear him
from generation to generation.
*51* He hath shewed strength with his arm;
he hath scattered the proud in the imagination of their hearts.
*52* He hath put down the mighty from *their* seats,
and exalted them of low degree.
*53* He hath filled the hungry with good things;
and the rich he hath sent empty away.[i]
*54* He hath holpen[j] his servant Israel,
in remembrance of *his* mercy;
*55* As he spake to our fathers, to Abraham,
and to his seed for ever.
*56* And Mary abode with her about three months, and returned

a μακαρία *makaria* happy, fortunate. See 6:20n.

b Some MSS have "Elisabeth" here instead of "Mary."

c 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.

d μεγαλύνει *megalunei* to exalt, extol.

e JST "rejoiceth," harmonizing with the tense of the rest of the canticle.

f 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.

g JST "I will magnify his holy name."

h JST "for."

i 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.

j IE "helped," a change made by the JST.

to her own house.[a]

### *The Birth and Naming of John the Baptist*

57 Now Elisabeth's full time came that she should be delivered;
and she brought forth a son. 58 And her neighbours and her cousins[b]
heard how the Lord had shewed great mercy upon her; and they re-
joiced with her. 59 And it came to pass, that on the eighth day[c] they came
to circumcise the child; and they called him[d] Zacharias, after the name
of his father. 60 And his mother answered and said, Not *so*; but he shall
be called John.[e] 61 And they said unto her, There is none of thy kindred
that is called by this name.[f] 62 And they made signs to his father, how
he would have him called.[g] 64 And his mouth was opened immediately,
and his tongue *loosed*, and he spake, and praised God. 65 And fear came
on all that dwelt round about them: and all these sayings were noised
abroad throughout all the hill country of Judæa. 66 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. 67 And his father
Zacharias was filled with the Holy Ghost, and prophesied, saying,[h]

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a 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.

b συγγενεῖς *sungeneis* kindred, relatives. See v. 36.

c 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.

d 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.

e Naming a child for his father would be rare, but not unheard of.

f It was generally the case that a boy would be named for some relation.

g Zacharias would appear to have been struck deaf as well as mute.

h The canticle in vv. 67-79 is known as the *Benedictus* in Christian hymnology after

68 Blessed *be* the Lord God of Israel;
for he hath visited and redeemed his people,
69 And hath raised up an horn of salvation for us
in the house of his servant David;
70 As he spake by the mouth of his holy prophets,
which have been since the world began:
71 That we should be saved from our[a] enemies,
and from the hand of all that hate us;
72 To perform the mercy *promised* to our fathers,
and to remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us,
that we being delivered out of the hand of our enemies
might serve him without fear,
75 In holiness and righteousness before him,
all the days of our life.
76 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;
77 To give knowledge of salvation unto his people
by[b] the remission of their sins,
78 Through the tender mercy of our God;
whereby the dayspring[c] from on high hath visited[d] us,
79 To give light to them that sit in darkness and *in* the shadow of death,
to guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the

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its first Latin word.

a Omitted in better Greek MSS.

b 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.

c ἀνατολὴ *anatolē* dawn, east.

d The better Greek MSS have ἐπισκέψεται *episkepsetai* will visit. Scribes changed the tense to harmonize with v. 68 and form a better inclusio.

deserts[a] till the day of his shewing unto Israel.

a 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.

# Chapter 2

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

1 And it came to pass[a] in those days, that there went out a decree from Cæsar Augustus,[b] that all the world[c] should be taxed.[d] 2 (*And* this

a 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.

b 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 20th 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 "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.

c 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.

d 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 attri-

taxing was first[a] made when Cyrenius[b] was governor[c] of Syria.)[d] 3 And all went to be taxed, every one into his own city.[e] 4 And Joseph also went up[f] from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, [g] which is called Bethlehem;[h] (because he was of the house

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butes David's census of Israel to Satan's influence).

a JST omits, which does not help the confusion regarding Luke's chronology.

b 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.

c ἡγεμονεύοντος *hēgemoneuontos* was governing. Quirinius' title was not actually "governor."

d 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.

e 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 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.

f 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.

g 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.

h 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

and lineage of David:) [5] To be taxed with Mary his espoused wife,[a] being great with child.[b] [6] And so it was, that, while they were there, the days were accomplished that she should be delivered. [7] And she brought forth her firstborn son,[c] and wrapped him in swaddling clothes,[d] and laid him in a manger;[e] because there was no room for them in the inn.[f] [8] And there were in the same country shepherds[g] abiding in the field,[h]

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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.

a 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.

b ἐγκύῳ *enkuō* pregnant.

c 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.

d ἐσπαργάνωσεν *esparganōsen* refers to wrapping the baby tightly in strips of cloth that were intended to strengthen the back and bones generally.

e IE a feeding trough for animals (GR φάτνῃ *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.

f 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*.

g 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 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.

h 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

keeping watch over their flock by night. [9] And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [10] And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [11] For unto you is born this day in the city of David a Saviour, which is Christ the Lord.[a] [12] And this *shall be* a sign unto you;[b] Ye shall find the babe wrapped in swaddling clothes, lying in a manger. [13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

[14] Glory[c] to God in the highest,
and on earth peace, good will toward men.[d]

[15] 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. [16] And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. [17] And when they had seen *it*, they made known abroad the saying which was told them concerning this child. [18] And all they that heard *it* wondered at those things which were told them by the shepherds. [19] But Mary kept all these things, and pondered *them* in her heart. [20] And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told[e] unto them.

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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.

a The designation "Christ the Lord" occurs nowhere else in the NT; some MSS alter it to "the Lord's Christ."

b 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.

c The angels' brief hymn is known as the *Gloria* from its first word in Latin.

d 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.

e JST "as they were manifested."

*Jesus Presented in the Temple*

21 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. 22 And when the days of her[a] purification according to the law of Moses[b] were accomplished, they brought him to Jerusalem, to present *him* to the Lord; [c] 23 (As it is written in the law of the Lord, **Every male that openeth the womb**[d] **shall be called holy to the Lord**;)[e] 24 And to offer a sacrifice[f] according to that which is said[g] in the law of the Lord, **A pair of turtledoves, or two young pigeons**.[h] 25 And, behold, there was a man in Jerusalem, whose

a 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.

b 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 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).

c 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.

d 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.

e A paraphrase of Exo. 13:2. Luke has added the noun "male" which is in accord with the usual interpretation of the verse.

f Luke appears to imply that the sacrifice was for Jesus' sake, which is a misunderstanding. The sacrifice was to render Mary ritually pure.

g jst "written." The gr here is εἰρημένον *eirēmenon,* which carries the nuance of oral teaching. The jst avoids that implication.

h Lev. 12:6 requires a woman to bring two animals at the end of her purification after

name *was* Simeon;[a] and the same man *was* just and devout, waiting for the consolation[b] of Israel:[c] and the Holy Ghost was upon him. *26* And it was revealed unto him by the Holy Ghost, that he should not see death,[d] before he had seen the Lord's Christ. *27* And he came by the Spirit into the temple:[e] and when the parents brought in the child Jesus, to do for him after the custom of the law, *28* Then took he him up in his arms, and blessed God, and said,[f]

*29* Lord,[g] now lettest thou thy servant depart in peace,
according to thy word:
*30* For mine eyes have seen thy salvation,[h]
*31* Which thou hast prepared before the face of all people;[i]

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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.

a "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."

b 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."

c 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.

d IE die, a common Semitism.

e Note that the action for the remainder of ch. 2 all takes place in the Temple; this is very characteristic of Luke.

f Simeon's beautiful hymn is known as the *Nunc dimittis* after its first words in Latin.

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

h 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.

i Cf. Isaiah 52:10.

32 A light to lighten the Gentiles,[a]
and the glory of thy people Israel.[b]
33 And Joseph and his mother[c] marvelled[d] at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again[e] of many in Israel; and for a sign which shall be spoken against;[f] 35 (Yea, a sword shall pierce through thy own soul also,)[g] that the thoughts of many hearts may be revealed. 36 And there was one Anna,[h] a prophetess,[i] the

a Cf. Isaiah 49:9.

b Cf. Isaiah 46:13.

c 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."

d 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.

e 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.

f ἀντιλεγόμενον *antilegomenon* denounced, contradicted.

g 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.

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

i 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.

daughter of Phanuel, of the tribe of Aser:[a] she was of a great age, and had lived with an husband seven years from her virginity;[b] *37* And she *was* a widow of about fourscore and four years,[c] which departed not from the temple, but served *God* with fastings and prayers night and day. *38* And she coming in that instant gave thanks likewise unto the Lord, and spake[d] of him to all them that looked for redemption in Jerusalem.[e] *39* And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. *40* And the child grew, and waxed strong in spirit, filled with wisdom: and the grace[f] of God was upon him.

a 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.

b JST "only seven years, whom she had married in her youth."

c 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.

d ἐλάλει *elalei* was speaking. The tense is the imperfect, which implies repeated action.

e 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.

f 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.

*Jesus in the Temple at Age Twelve*

41 Now[a] his parents went to Jerusalem every year at the feast of
the passover.[b] 42 And when he was twelve years old,[c] they went up to Je-
rusalem after the custom of[d] the feast. 43 And when they had fulfilled the
days,[e] as they returned, the child Jesus tarried behind in Jerusalem; and
Joseph and his mother knew not *of it*. 44 But they, supposing him to have
been in the company, went a day's journey; and they sought him among
*their* kinsfolk and acquaintance. 45 And when they found him not, they
turned back again to Jerusalem, seeking him. 46 And it came to pass,
that after three days[f] they found him in the temple, sitting in the midst
of the doctors, both hearing them, and asking them questions.[g] 47 And
all that heard him were astonished at his understanding and answers. 48
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

a 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.

b 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.

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

d JST "to." That is, it is not the feast's custom, but the custom is to go to Jerusalem at Passover.

e The celebrations would take about a week.

f 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.

g 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.

have sought thee sorrowing. *49* And he said unto them, How is it that ye sought me? wist[a] ye not that I must be about my Father's[b] business?[c] *50* And they understood not the saying which he spake unto them.[d] *51* And he went down with them, and came to Nazareth, and was subject[e] unto them: but his mother kept all these sayings in her heart. *52* And Jesus increased in wisdom and stature, and in favour with God and man.[f]

a IE "knew" (a change the JST makes).

b A gentle echo of Mary's words regarding Christ's "father" in v. 48.

c ἐν τοῖς τοῦ πατρός 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."

d A common theme in all four Gospels.

e 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.

f Cf. 1 Sam. 2:26, another parallel with the young Samuel.

# Chapter 3

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

1 Now[a] in the fifteenth year[b] of the reign[c] of Tiberius Cæsar,[d] Pontius Pilate[e] being governor of Judæa, and Herod[f] being tetrarch[g] of

a 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.

b 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.

c 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."

d 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.

e 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.

f 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.

g Upon Herod the Great's death in 4 BC, his kingdom was divided into four pieces ruled

Galilee, and his brother Philip[a] tetrarch of Ituræa[b] and of the region of Trachonitis,[c] and Lysanias[d] the tetrarch of Abilene,[e] 2 Annas[f] and Caiaphas[g] being the high priests,[h] the word of God came unto John[i] the son

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.

a 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.

b A region NE of the Sea of Galilee, mentioned only here in the NT.

c Known in the OT as Bashan, this is a rocky plateau between Galilee and Damascus.

d 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.

e A small region NE of Damascus.

f 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.

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

h 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.

i "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.

of Zacharias[a] in the wilderness.[b] 3 And he came into all the country about Jordan, preaching the baptism[c] of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias[d] the prophet, saying,[e]

**The voice of one crying in the wilderness,**
**Prepare ye the way of the Lord,[f]**
**make his paths straight.**
5 **Every[g] valley shall be filled,**
**and every mountain and hill shall be brought low;**

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a This final mention of Zacharias links John back with the stories of his miraculous birth told in ch. 1.

b 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 (ἔρημος *erēmos*).

c 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.

d IE Isaiah. "Esaias" is a transliteration of the Greek spelling of Isaiah.

e 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.

f 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.

g 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 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.

**and the crooked shall be made straight,**
**and the rough ways *shall be* made smooth;**
6 **And all flesh shall see the salvation of God.**
7 Then said he to the multitude that came forth to be baptized of him, [a] O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father:[b] for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 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. 10 And the people asked him, [c] saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat,[d] let him do likewise. 12 Then came also publicans to be baptized, and said unto him, Master,[e] what shall we do? 13 And he said unto them, Exact no more than that which is appointed you.[f] 14 And the soldiers likewise demanded of

a The JST inserts, "crying against them with a loud voice, saying."

b 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.

c 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.

d βρώματα *brōmata* food.

e διδάσκαλε *didaskale* teacher.

f 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.

him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. *15* And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; *16* John answered, saying unto *them* all, I indeed[a] baptize you with water; but one mightier than I cometh, the latchet of whose shoes[b] I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:[c] *17* Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.[d] *18* And many other things in his exhortation preached he unto the people.

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In this view, John would be seen as urging them not to collect beyond the legal tax rates in order to maximize their profits.

a ἐγὼ μὲν *egō men.* By expressly including the pronoun (ἐγω *egō*), it is emphasized; the particle μεν *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…"

b τὸν ἱμάντα τῶν ὑποδημάτων *ton himanta tōn hupodēmatōn* sandal straps.

c ἐν πνεύματι ἁγίῳ καὶ πυρι *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 μεν/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.

d 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.

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

19 But Herod the tetrarch, being reproved by him for Herodias
his brother Philip's[a] wife,[b] and for all the evils which Herod had done, 20
Added yet this above all, that he shut up John in prison.[c]

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

21 Now when all the people were baptized, it came to pass, that
Jesus also[d] being baptized, and praying,[e] the heaven was opened, 22 And
the Holy Ghost descended in a bodily shape[f] like a dove upon him, and

a 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.

b 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.

c According to Josephus, the prison was Machaerus on the east of the Dead Sea.

d 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.

e 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.

f 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.

a voice came from heaven, which said, Thou[a] art my beloved Son;[b] in thee I am well pleased.

a The GR explicitly includes the pronoun, which gives it particular emphasis: "*Thou* art…"

b 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.

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

[23] And Jesus himself began to be about thirty[a] years of age,[b] being (as was supposed ) the son of Joseph,[c] which was *the son* of Heli,[d] [24]

a 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.

b The JST inserts, "having lived with his father."

c 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 17th 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 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.

d 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 ὢν υἱός, ὡς

Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, [25] 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, [26] 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, [27] Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel,[a] which was *the son* of Salathiel, which was *the son* of Neri,[b] [28] 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, [29] 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, [30] 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, [31] Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan,[c] which was *the son* of David, [32] 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, [33] Which was *the son* of

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ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλὶ *ōn huios, hōs enomizeto, 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.

a 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.

b 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.

c 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.

Aminadab,[a] which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, *34* 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, *35* Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, *36* Which was *the son* of Cainan,[b] which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, *37* 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, *38* Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.[c]

a 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 Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρὼμ *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*.

b 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).

c 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."

# Chapter 4

*Jesus Tempted (Matt. 4:1–11, Mark 1:12–13)*[a]

1 And Jesus being full of the Holy Ghost[b] returned from Jordan, and was led by the Spirit into the wilderness,[c] 2 Being forty days tempted of the devil.[d] And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That **man shall not live by bread alone, but by every word of God**.[e] 5 And the devil, taking[f] him up into an high mountain[g], shewed[h] unto him all the kingdoms of the world[i] in

a 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).

b 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.

c 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.

d 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.

e 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.

f JST "And the Spirit taketh…" Note the harmonization of tenses with the account in Matthew.

g Most Greek MSS omit "into an high mountain," another scribal harmonization with Matthew.

h JST "And he beheld…"

i οἰκουμένης *oikoumenēs* inhabited regions of the world. The same word is used in 2:1.

a moment of time. 6 And the devil[a] said unto him, All this power will I give thee,[b] and the glory of them: for that is delivered unto me;[c] and to whomsoever I will I give it.[d] 7 If thou therefore wilt worship me, all shall be thine. 8 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**.[e] 9 And he[f] brought him to Jerusalem, and set him on a pinnacle of the temple, and[g] said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written,

**He shall give his angels charge over thee, to keep thee:**[h]
11 And
**in *their*[i] hands they shall bear thee up,**
**lest at any time thou dash thy foot against a stone**. [j]

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

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a JST inserts "came unto him and."

b The GR pronouns σοὶ *soi* and ἐμοὶ *emoi* ("to thee" and "to me") are both at the emphatic initial position in their respective phrases.

c 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.

d An old legal formula.

e Deut. 6:13 (LXX)

f JST "the Spirit…"

g JST inserts "the devil came unto him and…"

h 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.

i JST "his." Note that the word is in italics in the KJV, marking it as one added by the translators.

j Ps. 91:12.

k 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.

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

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame[a] of him through all the region round about. 15 And he taught in their synagogues,[b] being glorified of all.[c]

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

16 And he came to Nazareth, where he had been brought up: and, as his custom was,[d] he went into the synagogue on the sabbath day, and stood up for to read.[e] 17 And there was delivered unto him the book of the prophet Esaias.[f] And when he had opened[g] the book, he found the place where it was written,

18 **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,**[h]

a φήμη *phēmē* report; as the KJV translation implies, it is the root of the English *fame*.

b The GR συναγωγή sunagōgē 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.

c JST inserts "who believed on his name."

d Again, Luke portrays Christ as a pious Jew.

e 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).

f It is not clear whether this was part of a regular cycle of scripture reading, or Jesus requested this particular scroll.

g 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).

h The phrase "to heal the brokenhearted" is missing from better GR MSS.

**to preach deliverance to the captives,**
**and recovering of sight to the blind,**
**to set at liberty them that are bruised,**
19 **To preach the acceptable year of the Lord.**[a]
20 And he closed the book, and he gave *it* again to the minister,[b] and sat down.[c] And the eyes of all them that were in the synagogue were fastened[d] on him. 21 And he began to say unto them, This day is this scripture fulfilled[e] in your ears. 22 And all bare him witness,[f] and wondered at the gracious words[g] which proceeded out of his mouth. And they said, Is not this Joseph's son?[h] 23 And he said unto them, Ye will

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

b ὑπηρέτῃ *hupēretē* attendant. The translation "minister" was chosen by the KJV to conform to then-current Protestant practice.

c Having read the passage while standing, the appointed reader would then expound it while sitting.

d 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.

e IE *in your hearing* or *as you listen*.

f 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.

g 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).

h They are either pleasantly surprised at his quality of teaching or upset that an upstart should teach such things.

surely say unto me this proverb,[a] Physician, heal thyself:[b] whatsoever we
have heard done in Capernaum,[c] do also here in thy country. 24 And he
said, Verily I say unto you,[d] No prophet is accepted in his own country.
25 But I tell you of a truth, many widows were in Israel in the days of
Elias,[e] when the heaven was shut up three years and six months, when
great famine was throughout all the land; 26 But unto none of them was
Elias sent, save unto Sarepta,[f] *a city* of Sidon,[g] unto a woman *that was*
a widow.[h] 27 And many lepers were in Israel in the time of Eliseus[i] the
prophet; and none of them was cleansed, saving Naaman the Syrian.[j] 28
And all they in the synagogue, when they heard these things, were filled

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

b A common saying, even outside Palestine.

c Luke fails to record any prior ministry of Jesus in Caparnaum; 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.

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

e IE Elijah. See 1:17n.

f 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.

g 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.

h See 1 Kings 17-18.

i IE Elisha. *Eliseus* is a transliteration of the GR form of the name. This is the only mention of Elisha in the entire NT.

j 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.

with wrath, [29] And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built,[a] that they might cast him down headlong. [30] But he passing through the midst of them went his way, [31] And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. [32] And they were astonished at his doctrine: for his word was with power.

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

[33] And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, [34] Saying, Let *us* alone; [b] 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. [35] And Jesus rebuked him, saying, Hold thy peace,[c] and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. [36] And they were all amazed, and spake among themselves, saying, What a word[d] *is* this! for with authority and power he commandeth the unclean spirits, and they come out. [37] And the fame of him went out into every place of the country round about.

a 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.

b ἐα *ea* an exclamation of anger or displeasure.

c φιμώθητι *phimōthēti* silence! (literally, "be muzzled!"). The word was also used in Greek exorcisms.

d 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?"

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

38 And he arose[a] out of the synagogue, and entered into Simon's[b] house. And Simon's wife's mother was taken with a great fever;[c] and they besought him for[d] her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting,[e] all they that had any sick with divers diseases brought them unto him; and he laid his hands[f] on every one of them, and healed them. 41 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. 42 And when it was day, he departed and went into a desert[g] place: and the people sought him, and came unto him, and stayed[h] him, that he

a 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.

b 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.

c 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.

d JST inserts "to heal."

e 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.

f 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.

g 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.

h JST "desired." This removes an archaic meaning of the verb "to stay" but restructures the sentence's grammar somewhat.

should not depart from them. 43 And he said unto them, I must preach the kingdom of God[a] to other cities also: for therefore am I sent. 44 And he preached[b] in the synagogues of Galilee.[c]

# Chapter 5

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

1 And it came to pass, that, as the people pressed upon him to hear the word of God,[d] he stood by the lake of Gennesaret,[e] 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing[f] *their* nets. 3 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. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.[g] 5 And Simon answering said unto him, Master,[h] we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when

a 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."

b ἦν κηρύσσων *ēn kērussōn* was preaching. The imperfect tense emphasizes continued action.

c 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).

d "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.

e 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.

f JST "wetting."

g Pronounced like *draft*. In this case, it means a haul.

h ἐπιστάτα *epistata* overseer/supervisor. Only Luke uses this as a term of address used when talking to Christ.

they[a] had this done, they inclosed a great multitude of fishes: and their net brake. 7 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. 8 When Simon Peter[b] saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so *was* also James,[c] and John,[d] the sons of Zebedee,[e] which were partners with

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

b 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."

c 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.

d 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.

e 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.

Simon. And Jesus said unto Simon, Fear not; from henceforth[a] thou shalt catch men.[b] 11 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)*

12 And it came to pass, when he was in a certain city, behold a man full of leprosy:[c] who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 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,[d] for a testimony unto them. 15 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.

16 And he withdrew himself into the wilderness, and prayed.[e] 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law[f] sitting by, which were come out of

a JST "Fear not from henceforth, for."

b ἔσῃ ζωγρῶν *esē zōgrōn* you will be capturing alive.

c 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.

d 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.

e 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.

f 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*.

every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.[a]

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

18 And, behold, men brought in a bed a man which was taken with a palsy:[b] and they sought *means* to bring him in, and to lay *him* before him. 19 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[c] with *his* couch[d] into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?[e] Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? [f] 24 But that ye may know that the Son of man[g] 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. 25 And immediately he

a Better GR MSS have *for him to be able to heal.*

b ἦν παραλελυμένος *ēn paralelumenos* was paralyzed.

c Luke has in mind a typical Greco-Roman house. Palestinian houses in general were not roofed with tiles.

d κλινιδίῳ *klinidiō* bed, pallet. This is the same word as in v. 18.

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

f 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.

g 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.

rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.[a]

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

27 And after these things he went forth, and saw a publican, named Levi,[b] sitting at the receipt of custom:[c] and he said unto him, Follow me. 28 And he left all, rose up, and followed him. 29 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. 30 But their scribes and Pharisees[d] murmured against his disciples, saying, Why do ye eat and drink with publicans[e] and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners[f] to repentance.

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a "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.

b 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.

c τελώνιον *telōnion* tax-office.

d 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.

e 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 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.

f Christ's statement works on several levels. One is that he disarms his critics' charge

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

33 And they said unto him, Why do the disciples of John fast often, and make prayers,[a] and likewise *the disciples* of the Pharisees;[b] but thine eat and drink? 34 And he said unto them, Can ye make the children of the bridechamber[c] fast, while the bridegroom is with them?[d] 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise,[e] then both the new maketh a rent,[f] and the piece that was *taken* out of the new agreeth not with[g] the old. 37 And no man putteth new wine into old bottles;[h] else[i] the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; and both are preserved.[j] 39 No

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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.

a 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.

b As much as twice weekly.

c IE the bridegroom's attendants.

d 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.

e JST "new cloth upon an old garment; if so."

f 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.

g IE does not match.

h ἀσκοὺς *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.

i εἰ δὲ μή γε *ei de mē ge*, which is difficult to translate but in this context means something like "if they should."

j The phrase *and both are preserved* is omitted by many GR MSS. These first two meta-

man also having drunk old *wine* straightway desireth new: for he saith, The old is better.[a]

# Chapter 6

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

1 And it came to pass on the second sabbath after the first,[b] that he went through the corn fields;[c] and his disciples plucked the ears of corn,[d] and did eat, rubbing *them* in *their* hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?[e] 3 And Jesus answering them said, Have ye not read so much as this,[f] what David did, when himself was an hungred,[g] and they which were with him; 4 How he went into the house of God,[h] and did

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phors 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.

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

b The TR has here ἐν σαββάτῳ δευτεροπρῶτῳ *en sabbatō deuteropōtō.* The word δευτεροπρῶτος *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.

c 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.

d Dt. 23:25 allows one to pick grain by hand while traversing a neighbor's fields.

e 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.

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

g IE hungry.

h 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.

take and eat the shewbread,[a] and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath. 6 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. 7 And the scribes and Pharisees watched[b] him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 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. 9 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?[c] to save life, or to destroy *it*? 10 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. 11 And they were filled with madness;[d] and communed one with another what they might do to Jesus. 12 And[e] it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.[f]

a 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.

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

c By implication, to refrain from doing the good that one may is to do evil.

d ἀνοίας *anoias* mindless fury.

e 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.

f Note Luke's characteristic focus on Christ's prayers.

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

13 And when it was day, he called *unto him* his disciples: and of
them he chose twelve, whom also he named apostles;[a] 14 Simon,[b] (whom
he also named Peter,)[c] and Andrew his brother,[d] James and John,[e] Phil-

a 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.

b See 4:38n.

c Peter is the Greek form of Simon's surname, Cephas, and means *rock*.

d Andrew is nowhere else mentioned explicitly in Luke. In the list of the Twelve in Acts, he is placed after James and John.

e See 5:10n.

ip[a] and Bartholomew,[b] 15 Matthew[c] and Thomas,[d] James the *son* of Alphæus,[e] and Simon called Zelotes,[f] 16 And Judas[g] *the brother* of[h] James, and Judas Iscariot,[i] which also was the traitor.

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a 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*.

b 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.

c 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.

d 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.

e This James and his father are both otherwise unknown. He is probably not the James mentioned in Mark 15:40

f Called a "Canaanean" (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.

g 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.

h 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.

i 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

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

17 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,[a] which
18 came to hear him, and to be healed of their diseases; And they that
19 were vexed with unclean spirits: and they were healed. And the whole
multitude sought to touch him: for there went virtue out of him, and
healed *them* all.

20 And he lifted up his eyes on his disciples, and said,[b]

"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.

a 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.

b 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 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.

Blessed[a] *be ye* poor:[b]
for yours[c] is the kingdom of God.
21 Blessed *are ye* that hunger now:[d]
for ye shall be filled.
Blessed *are ye* that weep now:[e]
for ye shall laugh.
22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*,[f] and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 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.
24 But woe[g] unto you that are rich!

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a 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.

b 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.

c 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.

d 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.

e 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.

f JST "among them."

g οὐαι *ouai* woe. This is not a classical Greek word but is used frequently in the

for ye have received your consolation.
25 Woe unto you that are full!
for ye shall hunger.
Woe unto you that laugh now!
for ye shall mourn and weep.
26 Woe unto you, when all men shall speak well of you!
for so did their fathers to the false prophets.
27 But I say unto you which hear,[a] Love your enemies,[b] do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the *one* cheek offer also the other;[c] and him that taketh away thy cloke[d] forbid not *to take thy* coat[e] also. 30 Give[f] to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. 31 And as ye would that men should do to you, do ye also to them likewise.[g] 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what

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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.

a The JST inserts "my words."

b 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.

c The JST inserts, "or, in other words, it is better to offer the other, than to revile again."

d ἱμάτιον *himation* outer garment, mantle. Note the archaic spelling of *cloak*.

e χιτῶνα *chitōna* tunic. The garment worn next to the skin; *shirt* would be a good modern translation.

f 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.

g The Golden Rule, which, in its positive and negative forms, is one of the most universally recognized and universally ignored moral imperatives.

thank have ye? for sinners also do even the same.[a] *34* 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. *35* 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. *36* Be ye therefore merciful, as your Father also is merciful.[b] *37* Judge not,[c] and ye shall not be judged:[d] condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: *38* 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[e] it shall be measured to you again. *39* And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? *40* The disciple is not above his master: but every one that is perfect[f] shall be as his master. *41* And why beholdest thou the mote[g] that is in thy brother's eye, but perceivest not the beam[h] that is in thine own eye? *42* 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,[i] cast out first the beam out of thine own eye, and then shalt thou see clearly

a The JST omits this verse.

b 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.

c 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.

d 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.

e IE with which you measure.

f κατηρτισμένος *katērtismenos* fully trained.

g κάρφος *karphos* chip [of wood], speck [of dust].

h δοκὸν *dokon* beam of wood, such as one used as the bearing-beam of a house.

i ὑποκριτά *hupokrita*. The root meaning is *play-actor*, but it gained the metaphorical meaning of *dissembler, pretender*.

to pull out the mote that is in thy brother's eye. 43 For[a] a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 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. 45 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.

46 And[b] why call ye me, Lord, Lord, and do not the things which I say?[c] 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood[d] arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.[e] 49 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.

a 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.

b 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.

c 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.

d 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.

e Better GR MSS have διὰ τὸ καλῶς οἰκοδομῆσθαι 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)*

1 Now when he had ended all his[a] sayings in the audience[b] of
the people, he entered into Capernaum. 2 And a certain centurion's[c] ser-
vant,[d] who was dear unto him, was sick, and ready to die.[e] 3 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. 4 And when they came
to Jesus, they besought him instantly,[f] saying, That he was worthy for
whom he should do this: 5 For he loveth our nation, and he hath built us
a synagogue. 6 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,[g] trouble not thyself: for I am not worthy that thou shouldest enter
under my roof:[h] 7 Wherefore neither thought I myself worthy to come
unto thee: but say in a word, and my servant shall be healed. 8 For I also

a JST "these."

b ἀκοὰς *akoas* hearing. *Audience* would have meant the same thing in 1611.

c 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.

d 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.

e ἤμελλεν τελευτᾶν *ēmellen teleutan* on the verge of death, lit. *about to [come to an] end*.

f σπουδαίως *spoudaiōs* earnestly, fervently.

g 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."

h A pious Jew would consider himself defiled by entering a Gentile's house. The centurion is anxious to avoid defiling Jesus.

am a man set under authority,[a] 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*.[b] 9 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. 10 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*

11 And it came to pass the day after, that he went into a city called Nain;[c] and many of his disciples went with him, and much people. 12 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:[d] and much people of the city[e] was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier:[f] and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us;[g] and, That God hath visited his people. 17 And this

a IE part of a chain of command, with officers above and soldiers below.

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

c The modern Nein, a town a few miles southwest of Nazareth and about twenty-five miles from Capernaum.

d 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.

e 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."

f σοροῦ *sorou* an open coffin, a frame or stretcher for carrying a corpse.

g 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.

rumour[a] of him went forth throughout all Judæa, and throughout all the region round about. 18 And[b] the disciples of John shewed him of all these things.

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

19 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?[c] 20 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? 21 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. 22 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 walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.[d] 23 And blessed[e] is *he*, whosoever[f] shall not be

a λόγος *logos* word, here "report."

b The paragraph break is usually made between vv. 16 and 17 in modern Bibles.

c 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.

d Note the way in which Christ characterizes his mission and how he uses it to define who he is.

e μακάριος *makarios* happy/blessed. See 6:20n.

f JST "are they who."

offended[a] in me.

*24* 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?[b] *25* 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. *26* But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. *27* This is *he*, of whom it is written,

**Behold, I send my messenger before thy face,**
**which shall prepare thy way before thee.**[c]

*28* For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist:[d] but he that is least in the kingdom of God[e] is greater than he. *29* And all the people that heard *him*, and the publicans, justified[f] God, being baptized with the baptism

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a σκανδαλισθῇ *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.

b 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.

c Mal. 3:1. This is a rather free quotation derived from the LXX.

d 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.

e 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."

f ἐδικαίωσαν *edikaiōsan* declared or acknowledged as righteous. They admitted God

of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves,[a] being not baptized of him.

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

We have piped[c] unto you, and ye have not danced;
we have mourned to you, and ye have not wept.

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

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was right to call them to repentance.

a The GR εἰς ἑαυτούς *eis heautous* "to themselves" is unclear and is missing from some important MSS (notably ℵ). 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.

b 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?"

c ηὐλήσαμεν *ēulēsamen* played the flute.

d οἰνοπότης *oinopotēs* a drunk, lit. *a wine-drinker*. The AB has *sot*.

e IE wisdom is vindicated by the actions of the wise.

*A Sinful Woman Forgiven (Matt. 26:1–13, Mark 14:3–9, John 12:1–9)*[a]

[36] 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.[b] [37] And, behold, a woman in the city, which was a sinner,[c] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster[d] box of ointment,[e] [38] 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,[f] and anointed *them* with the ointment. [39] Now when

a 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.

b 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.

c 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.

d A soft stone that can be carved into useful shapes.

e μύρου *murou* myrrh, an expensive perfume.

f 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.

the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet,[a] would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master,[b] say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence,[c] and the other fifty. 42 And when[d] they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 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:[e] but she hath washed my feet with tears, and wiped *them* with the hairs of her head. 45 Thou gavest me no kiss:[f] but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint:[g] but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven,[h] *the same* loveth little. 48 And he said unto her, Thy sins are forgiven.[i]

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a 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.

b Διδάσκαλε *Disaskale* teacher.

c 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'.

d JST inserts "he found."

e Christ describes Simon as one who has left out the basic social amenities.

f 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.

g Another custom to show respect to a guest. Oil was used to clean in the days before soap.

h 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:

i 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 re-

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith[a] hath saved thee; go in peace.

# Chapter 8

*Women in Jesus' Company*

1 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[b] *were* with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary[c] called Magdalene,[d] out

ceived? 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.

a IE, her trust that God forgives her, despite her sinful past.

b JST inserts "who were ordained of him."

c 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.

d IE from the town of Magdala, which is usually located on the coast of the Sea of Galilee near its westernmost point.

of whom went seven devils,[a] 3 And Joanna the wife of Chuza[b] Herod's steward, and Susanna,[c] and many others, which ministered[d] unto him[e] of their substance.

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

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:[f] 5 A sower went out to sow his seed: and as he sowed,[g] some fell by the way side; and it

a 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 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.

b 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.

c 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.

d 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.

e Better GR MSS have αὐτοῖς *autois* them.

f 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.

g Exactly how agriculture was practiced in first century Palestine is unclear. The field

was trodden down, and the fowls of the air devoured it. [6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. [7] And some fell among thorns; and the thorns sprang up with it, and choked it. [8] 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. [9] And his disciples asked him, saying, What might this parable be? [10] 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**.[a]

[11] Now the parable is this: The seed is the word of God. [12] Those[b] 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. [13] They[c] 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. [14] 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. [15] But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*,[d] and bring forth fruit with patience.

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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.

a 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.

b JST "That which fell."

c JST "That which fell."

d JST "what they hear."

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

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

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

19 Then[g] came to him *his* mother and his brethren,[h] and could not come at[i] him for the press. 20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these[j] which hear the word of God, and do it.

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

b σκεύει *skeuei,* a generic term for a vessel or implement.

c λυχνίας *luchnias* a lamp-stand, a portable holder for several lamps.

d JST "receiveth."

e JST "receiveth."

f δοκεῖ ἔχειν *dokei echein* thinks he has.

g 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.

h 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.

i JST "speak to."

j JST "those."

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

22 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. 23 But as they sailed he fell
asleep: and there came down a storm of wind on the lake; and they were
filled *with water*,[a] and were in jeopardy. 24 And they came to him, and
awoke him, saying, Master, master, we perish. Then he arose, and re-
buked the wind and the raging of the water: and they ceased, and there
was a calm. 25 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.[b]

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

26 And they arrived at the country of the Gadarenes,[c] which is
over against Galilee. 27 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.[d] 28 When he saw

a 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.

b 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.

c 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*.

d 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.

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[a] me not. *29* (For he had commanded[b] 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.) *30* And Jesus asked him, saying, What is thy name? And he said, Legion:[c] because many devils were entered into him. *31* And[d] they besought[e] him that he would not command them to go out into the deep.[f] *32* 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.[g] *33* Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.[h] *34* When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. *35* 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,[i] clothed, and in his right mind: and they were afraid. *36* They also which saw *it*[j] told them by what

a βασανίσῃς *basanisēs* test using a touchstone, hence *to test for genuineness, to examine*, and ultimately *to torture*.

b παρήγγειλεν *parēngeilen* was commanding. Jesus appears to have started to cast out the demons when he was interrupted by the plea in v. 28.

c The basic unit of the Roman army. At full strength, a legion would have six thousand men.

d This verse is omitted by the JST. A variant of the verse is inserted, however, after v. 32 (which see).

e παρεκάλουν *parekaloun* lit. called upon, begged, appealed. *Besought* is the past tense of *beseech*.

f ἄβυσσον *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.

g 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.

h ἀπεπνίγη *apepnigē* drowned.

i The position of a disciple.

j JST "miracle."

means he that was possessed of the devils was healed.

37 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. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 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. 40 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 Hemmorhage (Matt. 9:18–26, Mark 5:21–43)*

41 And, behold, there came a man named Jairus,[a] 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: 42 For he had one only daughter, about twelve years of age, and she lay a dying.[b] But as he went the people thronged him.

43 And a woman[c] having an issue of blood[d] twelve years,[e] which

a Jairus means *may [the Lord] enlighten* and is found in the OT as "Jair."

b "A dying" is an archaic English form of "dying."

c 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.

d 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.

e 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.

had spent all her living upon physicians,[a] neither could be healed of any,
*44* Came behind *him*, and touched the border of his garment:[b] and immediately her issue of blood stanched.[c] *45* And Jesus said, Who touched me?[d] When all denied, Peter and they that were with him[e] said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?[f] *46* And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. *47* 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. *48* And he said unto her, Daughter,[g] be of good comfort: thy faith hath made thee whole; go in peace.[h]

*49* 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

a 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.

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

c ἔστη *estē* lit. stood, stopped.

d 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.

e The phrase "and they that were with him" is omitted by better GR MSS. The longer reading represents a partial harmonization with Mark.

f The phrase, "and sayest thou, Who touched me?" is omitted by better GR MSS.

g A term of affection.

h 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.

Master.[a] 50 But when Jesus heard *it*, he answered him, saying,[b] Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John,[c] and the father and the mother of the maiden. 52 And all wept, and bewailed[d] her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn,[e] knowing that she was dead. 54 And he put them all out, and took her by the hand,[f] and called, saying, Maid, arise.[g] 55 And her spirit[h] came again, and she arose straightway: and he commanded to give her meat. 56 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)*

1 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent[i]

a 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.

b JST "Jesus heard him and he said unto the ruler of the synagogue."

c The better GR reading is "Peter, and John, and James." This unusual order may prefigure the close association of Peter and John in Acts.

d 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.

e κατεγέλων *kategelōn* laughed scornfully at him.

f 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.

g Ἡ παῖς, ἐγειρε *hē pais, egeire* Little girl, get up. Jesus speaks to as if she really were just sleeping.

h πνεῦμα *pneuma,* which means both *spirit* and *breath*. The meaning is both, "She started breathing again," and "She came back to life."

i ἀπέστειλεν *apesteilen* sent out. This is the verb corresponding to ἀπόστολος, *apostolos* apostle.

them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for *your* journey, neither staves,[a] nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart.[b] 5 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.[c] 6 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)*

7 Now[d] 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;[e] 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

a Cf. Mark 6:8, which allows the apostles to take staves (GR ῥάβδον *rabdon* rod, walking stick)

b JST "abide until ye depart thence."

c 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."

d 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.

e This is the first indication in Luke that John had in fact been executed.

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

10 And the apostles, when they were returned, told[a] him all that
they had done. And he took them, and went aside privately into a des-
ert[b] place belonging to the city called Bethsaida.[c] 11 And the people, when
they knew *it*, followed him: and he received them,[d] and spake unto them
of the kingdom of God, and healed them that had need of healing. 12
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:[e] for we are here in a
desert[f] place. 13 But he said unto them, Give ye[g] them to eat. And they
said, We have no more but five loaves and two fishes; except we should
go and buy meat[h] for all this people. 14 For they were about five thou-
sand men. And he said to his disciples, Make them sit down by fifties
in a company. 15 And they did so, and made them all sit down. 16 Then
he took the five loaves and the two fishes, and looking up to heaven, he

a διηγήσαντο *diēgēsanto* narrated. Cf. 1:1.

b JST "solitary," which is true to the sense here. The NRSV has "private."

c 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.

d Despite Jesus' desire for privacy, he nonetheless reacts positively to the people who want to be near him.

e Yes, this really is pronounced "vittles."

f JST "solitary." See v. 10.

g 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.

h JST inserts "we can provide no more food."

blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.[a]

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

18 And it came to pass,[b] as he was alone praying,[c] his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ[d] of God.[e] 21 And he straitly charged them, and commanded *them* to tell no man that thing;[f] 22 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.[g]

a Perhaps symbolic of the Twelve Tribes of Israel.

b 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.

c A detail characteristic of Luke.

d JST inserts "the Son," a harmonization with the better-known confession in Matthew.

e 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.

f JST "of him."

g 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.

23 And he said to *them* all,[a] If any *man* will come after me, let him deny himself,[b] and take up his cross[c] daily,[d] and follow me. 24 For whosoever will save his life shall lose it: but whosoever will[e] lose his life[f] for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?[g] 26 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[h] the holy angels. 27 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.[i]

a 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.

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

c 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.

d Luke adds *daily* to the saying as found in Mark, which also adds emphasis.

e JST "must be willing to lose it for my sake; and whosoever will be willing to."

f 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.

g JST "and yet he receive him not whom God hath ordained; and he lose his own soul, and he himself be a castaway?"

h JST "kingdom, clothed in the glory of his Father with."

i JST inserts "coming in power." LDS accept this as referring to John the son of Zebedee.

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

28 And it came to pass about an[a] eight days[b] after these sayings,
he took Peter and John and James, and went up into a mountain to pray.
29 And as he prayed, the fashion of his countenance was altered, and his
raiment *was* white *and* glistering. 30 And, behold, there talked with him
two men, which were Moses and Elias:[c] 31 Who appeared in glory, and
spake of his decease[d] which he should accomplish at Jerusalem.[e] 32 But
Peter and they that were with him were heavy with sleep:[f] and when
they were awake, they saw his glory, and the two men that stood with
him. 33 And it came to pass, as they[g] departed from him, Peter said unto
Jesus, Master, it is good for us to be here: and let us make three taber-
nacles;[h] one for thee, and one for Moses, and one for Elias:[i] not knowing

a JST omits "about an."

b 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.

c 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.

d JST "death and also his resurrection." The GR here is ἔξοδον *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.

e 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).

f Another detail unique to Luke, and once again it provides a foretaste of the experience in Gethsemane.

g JST "after the two men."

h σκηνὰς *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.

i Peter recognizes Christ as being on a par with the two heavenly beings. This desire

what he said. 34 While he thus spake, there came a cloud, and overshadowed them:[a] and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.[b] 36 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)*

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again,[c] and bruising him hardly[d] departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer[e] you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down,[f] and tare[g] *him*.[h] And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

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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.

a JST inserts "all."

b 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.

c 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.

d IE badly.

e ἀνέξομαι *anexomai* will I put up with.

f 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.

g IE *tore*.

h JST inserts "again."

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

43 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, 44 Let these sayings sink down into your ears:[a] for the
Son of man shall be delivered into the hands of men. 45 But they under-
stood 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)*

46 Then there arose a reasoning[b] among them, which of them
should be greatest. 47 And Jesus, perceiving the thought[c] of their heart,
took a child, and set him by him,[d] 48 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)*

49 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. 50 And Jesus said unto him, Forbid *him* not:[e] for he that is not against
us is for us.[f]

a JST "hearts."

b 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.

c διαλογισμὸν *dialogismon* again.

d JST "set him in the midst."

e JST "Forbid not any."

f Cf. 11:23a, where Jesus says, "He who is not with me is against me."

### *Samaritans Refuse to Receive Jesus*

51 And it came to pass[a], when the time was come that he should
be received up[b], he stedfastly set his face to go to Jerusalem, 52 And sent
messengers before his face: and they went, and entered into a village of
the Samaritans, to make ready for him. 53 And they[c] did not receive him,
because his face was[d] as though he would go to Jerusalem.[e] 54 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?[f] 55 But he turned, and rebuked them, and said, Ye know not
what manner of spirit ye are of. 56 For the Son of man is not come to de-
stroy men's lives, but to save *them*. And they went to another village.

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

57 And it came to pass,[g] that, as they went in the way, a certain
*man* said unto him, Lord, I will follow thee whithersoever thou goest.
58 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. 59 And he said

a 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.

b 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.

c JST "the Samaritans."

d JST inserts "turned."

e 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.

f *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.

g We now have three sayings on the utter devotion to God's cause demanded of disciples.

unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead:[a] but go thou and preach the kingdom of God.[b] 61 And[c] another also said, Lord, I will follow thee; but let me first go bid them farewell,[d] which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.[e]

a 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*.

b 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.

c 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?

d Cf. 1 Kings 19:19–21, where Elisha asks permission of Elijah to bid his parents farewell before joining him.

e 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.)

# Chapter 10

*The Mission of the Seventy[-two]*

1 After these things the Lord appointed other seventy[a] also,[b] and sent them two and two[c] before his face into every city and place, whither he himself would come. 2 Therefore said 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. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry nei-

a 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.

b 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.

c 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.

ther purse, nor scrip, nor shoes:[a] and salute no man by the way.[b] 5 And into whatsoever house ye enter, first say, Peace *be* to this house.[c] 6 And if the son of peace[d] be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house[e] remain, eating and drinking such things as they give:[f] for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 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.[g] 12 But I say unto you, that it shall be more tolerable in that day[h] for

a βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα *ballantion, mē pēran, mē hupodēmata* moneybag, nor knapsack, nor sandals.

b 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.

c 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.

d A Semitism meaning *one who deserves peace*.

e JST "into whatsoever house they receive you."

f 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.

g 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.

h JST "the day of judgment," a clarification.

Sodom,[a] than for that city.[b]

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

13 Woe unto thee, Chorazin![c] woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon,[d] which have been done in you, they had[e] a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment[f], than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He[g] that heareth you heareth me;[h] and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

a 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.

b 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.

c Chorazin is presumably a town in Galilee, but its exact location is unknown.

d Types of Gentile wickedness. See 6:17.

e 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.

f JST "day of judgment."

g 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*.

h The identification of the messenger and the one who commissions him is common in the modern Church.

*Return of the Seventy[-two]*

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from heaven.[a] 19 Behold, I give[b] unto you power to tread on[c] serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 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)*

21 In that hour Jesus rejoiced in spirit,[d] and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the[e] wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but[f] the Son, and *he* to whom the Son will reveal *him*.[g]

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: 24 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

a 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.

b JST "I will give."

c JST "power over."

d Better GR MSS have *in the Holy Spirit*.

e 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.

f JST "that the Son is the Father and the Father is the Son, but."

g 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.

have not heard *them*.

### *The Parable of the Good Samaritan*

25 And, behold, a certain lawyer[a] stood up, and tempted[b] him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? 27 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***,[c] and with all thy mind; and ***thy neighbour as thyself***.[d] 28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, willing to justify himself,[e] said unto Jesus, And who is my neighbour? 30 And Jesus answering said,[f] A certain *man*[g] went down from Jerusalem to Jericho,[h] and fell among thieves,[i] which stripped him of his raiment, and wounded *him*, and departed,

a IE an expert in the Law, what we would popularly call a scriptorian in the modern Church.

b 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.

c Deut. 6:5.

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

e 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.

f 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.

g The unspoken assumption is that the protagonist of the story is a Jew.

h 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.

i 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.

leaving *him* half dead. 31 And by chance[a] there came down a certain priest[b] that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite,[c] when he was at the place, came and looked *on him*, and passed by on the other side.[d] 33 But a certain Samaritan,[e] as he journeyed, came where he was: and when he saw him, he had compassion *on him*, 34 And went to him, and bound up his wounds, pouring in oil and wine,[f] and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them[g] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will

a συγκυρίαν *sunkurian* coincidence. The unnamed Jew is extraordinarily fortunate in having two prominent members of his own community come by in time to help him.

b Like Zacharias, a descendant of Aaron and member of the Jewish spiritual elite.

c 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.

d 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.

e 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.

f 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.

g 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.

repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed[a] mercy on him.[b] Then said Jesus unto him, Go, and do thou likewise.

### *Martha and Mary*

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha[c] received him into her house[d]. 39 And she had a sister called Mary,[e] which also sat at Jesus' feet,[f] and heard his word. 40 But Martha was cumbered about much serving,[g] 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. 41 And Jesus answered and said unto her,[h] Martha, Martha, thou art careful[i] and troubled[j] about many things: 42 But one thing is needful:[k] and Mary hath chosen that good part, which shall not be taken away from her.

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a Pronounced like "showed."

b 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.

c 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 was some speculation in the early LDS Church that Mary and Martha were among Christ's plural wives.

d Better GR MSS omit *into her house*.

e 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.

f IE in the position of a disciple.

g 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*.

h 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.

i IE full of cares. The GR is μεριμνᾷς *meimnas* you are fretting.

j Better GR MSS have θορυβάζῃ *thorubazē* you are disturbed.

k χρεία *chreia* necessary.

# Chapter 11

*The Lord's Prayer (Matt. 6:9–15, 7:7–11)*

1 AND it came to pass, that, as he was praying[a] 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.[b] 2 And he said unto them, When
ye pray,[c] say,[d]

Our Father which art in heaven[e],
Hallowed be thy name[f].
Thy kingdom come.
Thy will be done,
as in heaven, so in earth[g].

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a Again Luke ties an event to Christ's praying.

b 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.

c 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.

d 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.

e 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 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.

f ἁγιασθήτω τὸ ὄνομά σου *hagiasthētō to onoma sou* may your name be made/held sacred.

g 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.

3 Give us day by day our daily[a] bread.
4 And forgive us our sins[b];
for we also forgive every one that is indebted to us.
And lead us not[c] into temptation;
but deliver us from evil.[d]
5 And he said unto them,[e] Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him?[f] 7 And he from within shall answer and say,

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a 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*.

b 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.

c 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).

d 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.

e 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.

f 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 pres-

Trouble me not: the door is now shut, and my children are with me in bed;[a] I cannot rise and give thee. 8 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. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened[b] unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 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? 12 Or if he shall ask an egg, will he offer him a scorpion?[c] 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your*[d] heavenly Father give[e] the Holy Spirit to them that ask him?

*Jesus and Beelzebul (Matt. 12:22–30, Mark 3:20–27)*

14 And he was casting out a devil, and it[f] was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people

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ent 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.

a A family would typically be sleeping together on mats on the floor.

b Some GR MSS have "is opened." The manuscript evidence is almost evenly divided; it is difficult to choose between the two readings.

c 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.

d Note that *your* is missing from the GR. Another attested reading is *the Father will give from heaven*.

e 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*.

f 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 (δαιμόνιον *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

wondered. 15 But some of them said, He casteth out devils through Beelzebub[a] the chief of the devils. 16 And others, tempting *him*,[b] sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house[c] falleth. 18 If Satan also be divided against himself, how shall[d] his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 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.[e] 23 He that is not with me is against me: and he that gathereth not with me scattereth.

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they are genuine or not. The alternate reading would be *And he was casting out a mute demon*.

a 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*.

b 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.

c 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).

d JST "can."

e 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.

*Return of the Unclean Spirit (Matt. 12:43–45)*

24 When the unclean spirit is gone out of a man, he[a] walketh
through dry places,[b] seeking rest; and finding none, he saith, I will re-
turn unto my house whence I came out. 25 And when he cometh, he find-
eth *it* swept and garnished. 26 Then goeth he,[c] and taketh *to him* seven
other spirits more wicked than himself; and they enter in, and dwell
there: and the last *state*[d] of that man is worse than the first.[e]

*True Happiness*

27 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. 28 But he
said, Yea rather,[f] blessed *are* they that hear the word of God, and keep
it.

*Sign-seeking (Matt. 12:38–42, Mark 8:12)*

29 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

a JST "it." This change is made once more in v. 24 and twice in v. 25.

b First century Judaism regarded deserts as the particular abode of demons and devils.

c JST "the evil spirit."

d JST "end."

e 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.

f 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 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.

be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites,[a] so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the[b] 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. 32 The men of Nineve[c] 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)*

33 No man, when he hath lighted a candle, putteth *it* in a secret place,[d] neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single,[e] thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 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.[f]

a 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.

b JST inserts "day of." This change is also made in the v. 32.

c IE Nineveh.

d Better GR MSS have κρύπτην *kruptēn* cellar, crevice.

e ἁπλοῦς *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*).

f JST "doth give the light in all the room."

*Pharisees and Lawyers Denounced (Matt. 23:1–36, Mark 12:38–40, cf. Luke 20:45–47)*

37 And as he spake, a certain Pharisee besought him to dine[a] with
him: and he went in, and sat down to meat.[b] 38 And when the Pharisee
saw *it*, he marvelled that he had not first washed before dinner. 39 And
the Lord said unto him,[c] Now do ye Pharisees make clean the outside
of the cup and the platter; but your inward part is full of ravening and
wickedness. 40 *Ye* fools, did not he that made that which is without make
that which is within also? 41 But rather give alms of such things as ye
have; and, behold, all things are clean unto you.[d] 42 But[e] 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. 43 Woe unto you, Pharisees! for ye love
the uppermost seats in the synagogues, and greetings in the markets.[f]
44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves

a ἀριστήσῃ *aristēsē* lit. to eat the morning meal. In this case, the meal meant is probably lunch.

b 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.

c 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.

d 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.

e JST inserts "I say unto you."

f 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)

which appear not, and the men that walk over *them* are not aware *of them*.[a]

45 Then answered one of the lawyers[b], and said unto him, Master, thus saying thou reproachest us also. 46 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. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.[c] 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias[d] which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves[e], and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began[f] to

a 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.

b IE an expert in the Torah.

c 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."

d 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.

e 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.

f JST inserts "to be angry and."

urge *him* vehemently[a], and[b] to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

# Chapter 12

*Hypocrisy*

1 In the mean time, when there were gathered together an innumerable multitude[c] of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven[d] of the Pharisees, [e] which is hypocrisy[f]. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets[g] shall be proclaimed upon the housetops.

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a δεινῶς ἐνέχειν *deinōs enechein* 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*.

b JST "endeavoring."

c 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*.

d "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*).

e 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…'"

f 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."

g ταμείοις *tameiois* [inner] chambers. The AB has "behind closed doors."

*Whom to Fear (Matt. 10:28–31)*

4 And I say unto you my friends,[a] Be not afraid of them that
kill the body, and after that have no more that they can do. 5 But I will
forewarn you whom ye shall fear: Fear him, which after he hath killed
hath power to cast into hell;[b] yea, I say unto you, Fear him.[c] 6 Are not five
sparrows sold for two farthings, and not one of them is forgotten before
God? 7 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)*

8 Also I say unto you, Whosoever shall confess[d] me before men,
him shall the Son of man also confess before the angels of God: 9 But he
that denieth me before men shall be denied before the angels of God. 10
And[e] whosoever shall speak a word against the Son of man, it shall be

a This is the only place in the synoptic gospels where Christ refers to his disciples as his friends. Cf. John 15:13–15.

b γέενναν *geennan* 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.

c 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.

d ὁμολογήσῃ *homologēsē* acknowledge.

e 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.

forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. 11 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: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

### *The Parable of the Rich Fool*

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.[a] 14 And he said unto him, Man[b], who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness:[c] for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 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. 19 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. 20 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?[d] 21 So *is* he that layeth up treasure for himself, and is not rich toward God.

### *Care and Anxiety (Matt. 6:25–34, 19–21)*

22 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

a 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.

b The GR carries a slight tone of rebuke.

c πλεονεξίας *pleonexias* greed. Bock translates it "all forms of greed," based on its root meaning *the desire to have more*.

d 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.

shall put on. 23 The life is more than meat, and the body *is more* than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and[a] God feedeth them: how much more are ye[b] better than the fowls? 25 And which of you with taking thought can add to his stature one cubit?[c] 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory[d] was not arrayed like one of these. 28 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[e] of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind[f]. 30 For all these things do the nations of the world seek after: and your Father[g] knoweth that ye have need of these things.

31 But rather seek ye[h] the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell[i] that ye have, and give alms; provide yourselves bags which wax not old[j], a treasure in the

a JST "nevertheless."

b JST "are ye not."

c πῆχυν *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."

d The Jewish type of a worldly prosperity.

e 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.

f μετεωρίζεσθε *meteōrizesthe,* a rare verb whose root meaning is "to be elated, overweening." It here appears to have the meaning *to be anxious*.

g JST inserts "who is in heaven."

h 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.

i 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.

j The JST changes "yourselves bags which wax not old," to "not yourselves bags which

heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

*Watchful Servants (Matt. 24:45–51)*

35 Let your loins be girded about,[a] and *your* lights burning; 36 And ye yourselves[b] 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. 37 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. 38 And[c] if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. 39 And this know, that[d] 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. 40 Be[e] ye therefore ready also: for the Son of

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*).

a IE tuck your robes into your belts. This gives greater freedom of movement and action and signaled getting ready for work.

b The JST changes "And ye yourselves" to "That ye yourselves may be…" This supplies the verb only implied in the KJV.

c 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."

d The JST replaces "And this know, that…" with "And they said among themselves,…"

e 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

man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And[a] the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? 43 Blessed *is* that servant, whom his lord[b] when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant[c] say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens[d], and to eat and drink, and to be drunken; 46 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,[e] and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not *himself*,[f] neither did according to his will, shall be beaten with many *stripes*. 48 But he that knew not,[g] 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[h] committed much, of

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made by the disciples in v. 39 per the previous change in the JST.

a 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."

b JST "Lord." This, of course, represents a theological nuance impossible in the original GR, which lacked capital letters.

c 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.

d τοὺς παῖδας καὶ τὰς παιδίσκας *tous paidas kai tas paidiskas* male and female servants.

e JST "down," replacing an archaic English expression.

f JST "for his Lord's coming…"

g JST inserts "his Lord's will…"

h JST "the Lord has…"

him they will[a] ask the more.

*Division Because of Jesus (Matt. 10:34–36)*

49 I[b] am come to send fire on the earth; and what will I, if[c] it be
already kindled? 50 But I have a baptism to be baptized with; and how am
I straitened[d] till it be accomplished! 51 Suppose ye that I am come to give
peace on earth? I tell you, Nay; but rather division: 52 For from hence-
forth there shall be five in one house divided, three against two, and two
against three. 53 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)*

54 And he said also to the people, When ye see a cloud rise out
of the west,[e] straightway ye say, There cometh a shower; and so it is. 55
And when *ye see* the south wind blow,[f] ye say,[g] There will be heat; and it
cometh to pass. 56 *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?[h] 57 Yea, and why
even of yourselves judge ye not what is right?

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a 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.

b 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.

c 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 ēdē anēphthē,* which is obscure but probably means something like "how I would it were already ablaze!"

d συνέχομαι *sunechomai,* which carries many meanings in Luke but here is "hard pressed."

e 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.

f IE from the hot Arabian desert.

g The JST omits "ye say."

h καιρὸν *kairon* critical moment in time.

*Agreeing with One's Adversary (Matt. 5:25–26)*

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way,[a] give diligence that thou mayest be delivered from him; lest he hale[b] thee to the judge, and the judge deliver thee to the officer,[c] and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.[d]

# Chapter 13

*Repent or Perish*

1 THERE were present at that season[e] some that told[f] him of the Galilæans, whose blood Pilate had mingled with their sacrifices.[g] 2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or

a 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…"

b IE *haul*. The GR is κατασύρῃ *katasurē* drag, take by force.

c πράκτορι *praktori* the officer in charge of a debtor's prison.

d 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."

e JST "time."

f JST "spake unto."

g 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.

those eighteen, upon whom the tower in Siloam[a] fell, and slew them,[b] think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.[c]

### *The Parable of the Barren Fig Tree*

6 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. 7 Then said he unto the dresser of his vineyard,[d] Behold, these three years[e] I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: 9 And if it bear fruit, *well*:[f] and if not, *then* after that thou shalt cut it down.[g] 10 And[h] he was teaching in one of the synagogues on the sabbath.

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a 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.

b 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.

c IE unprepared to meet God. Death may take any of us unexpectedly; we should always be prepared.

d ἀμπελουργόν *ampelourgon* lit. vineyard-worker.

e 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.

f JST "the tree is saved." The GR text is confused at this point.

g The JST adds, "And many other parables spake he unto the people."

h 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.

## *The Sabbath Healing of a Crippled Woman*

11 And, behold, there was a woman which had a spirit of infirmity[a] eighteen years, and was bowed together,[b] and could in no wise lift[c] up *herself*. 12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.[d] 13 And he laid *his* hands on her: and immediately she was made straight, and glorified God. 14 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 and be healed, and not on the sabbath day.[e] 15 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? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years,[f] be loosed from this bond on the sabbath day?[g] 17 And when he had said these things, all his adversaries were ashamed: and all the people[h] rejoiced for all the glori-

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a 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.

b συγκύπτουσα *sunkuptousa* bent double. As is usual in such instances, modern diagnoses vary from commentator to commentator.

c JST "straighten."

d JST "infirmities."

e Interestingly, the *overt* criticism isn't aimed at Jesus personally.

f 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.

g 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* (ἔδει *edei*) implies a strong moral imperative.

h 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.

ous things that were done by him.

*The Mustard Seed and Leaven (Matt. 13:31–33, Mark 4:30–32)*

18 Then said he, Unto what is the kingdom of God like? and
whereunto shall I resemble it? 19 It is like a grain of mustard seed,[a] which
a man took, and cast into his garden; and it grew, and waxed[b] a great
tree;[c] and the fowls of the air lodged in the branches of it.[d] 20 And again
he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven,
which a woman took and hid in three measures[e] of meal, till the whole
was leavened.[f] 22 And he went through the cities and villages, teaching,
and journeying toward Jerusalem. 23 Then said one unto him, Lord, are
there few that be saved? And he said unto them,[g]

a 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.

b ἐγένετο *egeneto* became.

c As with the remainder of this parable, Christ's statement is hyperbolic: mustard plants are rather small trees and are usually considered large bushes.

d 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.

e 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.

f 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.

g 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)*

[24] Strive to enter in at the strait[a] gate: for many, I say unto you, will seek to enter in, and shall not be able.[b] [25] 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:[c] [26] Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. [27] But he shall say, I tell you, I know you not[d] whence ye are; **depart from me, all *ye* workers of iniquity**.[e] [28] 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. [29] 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. [f] [30] And, behold, there are last which shall be first, and there are first which shall be last.[g]

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a 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.

b The JST changes the period to a semicolon and appends, "for the Lord shall not always strive with man."

c 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.

d JST "ye know not from." Cf. the JST of v. 25.

e Psalm 6:9.

f 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.

g The JST adds, "and shall be saved therein."

*The Lament Over Jerusalem (Matt. 23:37–39)*

31 The same day[a] there came certain of the Pharisees,[b] saying unto
him, Get thee out, and depart hence: for Herod[c] will kill thee. 32 And he
said unto them, Go ye, and tell that fox,[d] Behold, I cast out devils, and I
do cures to day and to morrow, and the third *day*[e] I shall be perfected.[f] 33
Nevertheless I must walk to day, and to morrow, and the *day* following:
for it cannot be that a prophet perish out of Jerusalem.[g] 34 O[h] 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! 35 Behold,
your house is left unto you desolate:[i] and verily I say unto you, Ye shall
not see me, until[j] *the time* come when ye shall say, Blessed is he that

a JST "And as he was thus teaching."

b 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.

c 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.

d 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.

e Both a general expression for a short period of time and also a reference to the amount of time Christ spent in the tomb.

f τελειοῦμαι *teleioumai* 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.

g 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.

h 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.

i Probably an allusion to Jer. 22:5.

j The JST changes, "see me, until," to, "know me, until ye have received from the hand

cometh in the name of the Lord.[a]

# Chapter 14

### *A Man with Dropsy Healed*

1 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. 2 And, behold, there was a certain man before him which had the dropsy.[b] 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took *him*, and healed him, and let him go; 5 And answered them,[c] saying, Which of you shall have an ass[d] or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again[e] to these things.

### *Hosting the Poor and the Rich*

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms;[f] saying unto them. 8

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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.

a An allusion to Ps. 118:26 (LXX).

b IE edema, an abnormal accumulation of fluid in the body, causing swelling and pain.

c JST "spake unto them again."

d 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)

e JST omits "again." The GR is ἀνταποκριθῆναι *antapokrithēnai* to contradict, answer with a contradiction.

f 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

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;
9 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.[a] 10 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[b] in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to[c] him that bade him,[d] When thou makest a dinner or a supper,[e] 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. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed;[f] 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)*

15 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.[g] 16 Then said he unto him,[h] A certain man made a great

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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.

a τὸν ἔσχατον τόπον *ton eschaton topon* the last place.

b 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.

c JST "concerning." This removes the image of Jesus openly criticizing his host.

d The JST adds "to the feast."

e ἄριστον ἢ δεῖπνον *ariston ē deipnon* luncheon or dinner.

f μακάριος *makarios* happy, fortunate, as in the next verse as well.

g An allusion to the expected Messianic Banquet. See 13:29n.

h The parable of the great dinner that follows in vv. 16–24 is clearly related to, but

supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all[a] things are now ready. 18 And they all with one *consent*[b] 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[c] have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove[d] them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.[e] 21 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.[f] 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel[g] *them*[h] to

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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.

a Better GR MSS omit "all," which seems to have been added to provide a parallel with Matthew.

b ἀπὸ μιᾶς πάντες *apo mias pantes,* an obscure phrase which may mean *all at once* or (as in the KJV) *with one accord.*

c 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*).

d δοκιμάσαι *dokimasai* try out, evaluate, for which *prove* is an older synonym.

e Being newly wed would excuse one from military duty under the Law of Moses (Deut. 24:5).

f 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.

g 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.

h JST "men."

come in, that my house may be filled. 24 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)*

25 And[a] there went great multitudes with him: and he turned, and said unto them, 26 If any *man* come to me, and hate[b] not his father, and mother, and wife, and children, and brethren, and sisters,[c] yea, and his own life also,[d] he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For[e] which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? 29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 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? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

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a 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.

b 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)

c 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* (τις *tis*), while grammatically masculine, is rather more gender neutral than its KJV translation appears in the early 21st century.

d JST inserts, "or in other words, is afraid to lay down his life for my sake," avoiding the necessity of martyrdom for salvation.

e 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.

*Insipid Salt*

34 Salt[a] *is* good: but if the salt have lost his savour,[b] wherewith
shall it be seasoned? 35 It is neither fit for the land, nor yet for the dung-
hill; *but* men cast it out. He that hath ears to hear, let him hear.[c]

# Chapter 15

*The Parable of the Lost Sheep (Matt. 18:12–14)*

1 Then drew near unto him all[d] the publicans and sinners for to
hear him. 2 And the Pharisees and scribes murmured,[e] saying, This man
receiveth sinners, and eateth[f] with them.

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a 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.

b 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.

c 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.

d 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.

e 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.

f 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 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

3 And he spake this parable[a] unto them, saying, 4 What man of
you, having an hundred sheep, if he lose one of them, doth not leave the
ninety and nine in[b] the wilderness, and go after that which is lost, until
he find it? 5 And when he hath found *it*, he layeth *it* on his shoulders,
rejoicing. 6 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. 7 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*

8 Either what woman having ten pieces of silver,[c] if she lose one
piece, doth not light a candle,[d] and sweep the house, and seek diligently
till she find *it*? 9 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. 10 Likewise, I say unto you, there is joy in the
presence of the angels of God over one sinner that repenteth.

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sense of community by, among other things, having dinners for all the membership.

a 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.

b 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.

c 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.

d Lower-class Palestinian houses lacked windows in Christ's day, hence extra illumination would be necessary to conduct a thorough search.

## *The Parable of the Lost (Prodigal) Son*

11 And he said, A certain man had two sons:[a] 12 And the younger
of them said to *his* father, Father, give me the portion of goods that fall-
eth *to me*. And he divided unto them *his* living.[b] 13 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.[c] 14 And
when he had spent all, there arose a mighty famine in that land; and
he began to be in want. 15 And he went and joined himself to a citizen
of that country; and he sent him into his fields to feed swine.[d] 16 And
he would fain have filled his belly[e] with the husks[f] that the swine did
eat: and no man gave unto him. 17 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! 18 I will arise and go to my father,
and will say unto him, Father, I have sinned against heaven, and before
thee, 19 And am no more worthy to be called thy son: make me as one
of thy hired servants. 20 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. 21 And the son said unto him,

a 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 the loving father who cares for both. The modern video retelling produced by the LDS Church captures this nicely.

b 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.

c 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.

d Christ's original audience would have a hard time seeing a man sink any lower than to become a half-starved swineherd.

e ἐπεθύμει χορτασθῆναι *epethumei chortasthēnai* yearned/longed to gorge on/satiate himself with.

f κερατίων *keratiōn* lit. little horns, but meaning carob pods. Carob was common animal fodder, but was (and is) occasionally eaten by humans as well.

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son[a]. 22 But the father said to his servants,[b] Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf,[c] and kill *it*; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 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. 28 And he was angry, and would not go in: therefore came his father out, and intreated[d] him. 29 And he answering said to *his* father, Lo, these many years do I serve[e] 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: 30 But as soon as this thy son[f] was come, which hath devoured thy living with harlots,[g] thou hast killed for

a A number of GR MSS add at this point, ποίησόν με ὡς ἕνα 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.

b 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.

c 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.

d 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.

e δουλεύω *douleuō* slave. The older son has been faithful but resentful.

f The older son cannot bring himself to acknowledge the prodigal as his brother.

g 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.

him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine.[a] 32 It was meet[b] that we should make merry, and be glad: for this thy brother[c] was dead, and is alive again; and was lost, and is found.

# Chapter 16

*The Parable of the Dishonest (Unjust) Steward*

1 And he said also unto his disciples,[d] There was a certain rich man, which had a steward;[e] and the same was accused unto him that he had wasted his goods. 2 And he called 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. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I

a 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).

b ἔδει *edei* it was necessary. As always, the word implies a strong moral imperative.

c 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."

d 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.

e 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.

cannot[a] dig; to beg I am ashamed.[b] 4 I am resolved what to do, that,
when I am put out of the stewardship, they may receive me into their
houses. 5 So he called every one of his lord's debtors *unto him*, and said
unto the first, How much owest thou unto my lord? 6 And he said, An
hundred measures[c] of oil. And he said unto him, Take thy bill, and sit
down quickly, and write fifty.[d] 7 Then said he to another, And how much
owest thou? And he said, An hundred measures[e] of wheat. And he said
unto him, Take thy bill, and write fourscore.[f] 8 And the lord[g] commend-

a ἰσχύω *ischuō,* which implies lack of physical strength.

b IE the steward is unable to live by physical labor and too proud to ask for help.

c βάτους *batous* baths (a Hebrew unit of liquid measure). One *bath* is about 9 gallons or 35 liters.

d 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.

e κόρους *korous* kor, a Hebrew unit of dry measure roughly equal to a bushel-and-a-half.

f IE eighty.

g 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.)

ed[a] the unjust steward,[b] because he had done wisely:[c] for[d] the children of this world are in their generation wiser[e] than the children of light.[f] 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness;[g] that, when ye fail,[h] they[i] may receive you into everlasting habitations. 10 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. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?[j]

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a ἐπήνεσεν *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.

b τὸν οἰκονόμον τῆς ἀδικίας *ton oikonomon tēs adikias* lit. the steward of unrighteousness/injustice, a Hebraism which means here "the dishonest steward."

c φρονίμως *phronimōs* prudently.

d 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*.

e 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.

f IE people concerned with worldly matters do a better job of managing them than do those concerned with spiritual matters.

g 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.

h The better GR MSS have ἐκλίπῃ *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.

i 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."

j 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?

*The Law and the Kingdom of God (Matt. 11:12–13)*

13 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. 14 And the Pharisees also,
who were covetous,[a] heard all these things: and they derided[b] him. 15
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. 16 The[c] law and the prophets[d]
were until John:[e] since that time the kingdom of God is preached,[f] and

a φιλάργυροι *philarguroi* greedy, avaricious, lit. *lovers of money*.

b ἐξεμυκτήριζον *exemuktērizon* sneered, lit. turned up their noses (snouts).

c 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 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.

d *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.

e 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).

f 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*),

every man presseth[a] into it. 17 And it is easier for heaven and earth to pass,[b] than one tittle[c] of the law to fail.[d] 18 Whosoever[e] 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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although some translations (e.g., the NIV) have *is being preached*.

a 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*.

b παρελθεῖν *parelthein* to pass away.

c κεραίαν *keraian* 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).

d πεσεῖν *pesein* to drop [out].

e 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 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.

## *The Parable of Lazarus and Dives*

19 There[a] was a certain rich man,[b] which was clothed in purple[c]
and fine linen,[d] and fared sumptuously every day:[e] 20 And there was a
certain beggar named Lazarus,[f] which was laid at his gate, full of sores,[g]

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a 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.

b 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).

c 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.

d βύσσον *busson* a high-quality flax made from an Egyptian plant, known for its dazzling whiteness. In this case, the undergarments would be flax.

e 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.

f 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.

g εἱλκωμένος *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*.

21 And desiring to be fed with the crumbs which fell from the rich man's
table: moreover the dogs[a] came and licked his sores. 22 And it came to
pass, that the beggar died, and was carried by the angels[b] into Abraham's
bosom:[c] the rich man also died, and was buried; 23 And in hell[d] he lift up
his eyes, being in torments,[e] and seeth Abraham afar off, and Lazarus
in his bosom. 24 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. 25 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 tor-
mented.[f] 26 And beside all this, between us and you there is a great gulf[g]
fixed: so that they which would pass from hence to you cannot; neither
can they pass to us, that *would come* from thence.[h] 27 Then he said, I pray

a Regarded as disgusting and unclean scavengers by the Jews.

b 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).

c 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.

d ᾅδῃ *hadē* Hades. Modern LDS would likely think in terms of the Spirit Prison.

e βασάνοις *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, Ecclus. 21:9–10, 2 Esdr. 8:59, *1 Enoch* 22:9).

f 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.

g 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.

h 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

thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also
come into this place of torment. 29 Abraham saith unto him, They have
Moses and the prophets; let them hear them. 30 And he said, Nay, father
Abraham: but if one went unto them from the dead, they will repent. 31
And he said unto him, If they hear not Moses and the prophets, neither
will they be persuaded, though one rose from the dead.[a]

# Chapter 17

*Miscellaneous Sayings (Matt. 18:6–7, 21–22, Mark 9:42)*

1 Then said he unto the disciples,[b] It is impossible but that offences[c] will come: but woe[d] *unto him*, through whom they come! 2 It were better for him that a millstone[e] were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves:[f] If thy brother trespass against thee,[g]

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understand it as referring to the period immediately after this life, and not to the situation following the final judgment.

a An unmistakable allusion to the general failure for Jews to believe, despite the Resurrection.

b Luke here places a series of unrelated, miscellaneous statements addressed specifically to the disciples.

c 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.

d The better GR MSS have πλὴν οὐαι *plēn ouai* (instead of the οὐαι δε *ouai de* of the TR), which is a stronger form. The AB translates it "woe betide."

e 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.

f 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.

g 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

rebuke[a] him; and if he repent, forgive him. 4 And if he trespass against thee seven times[b] in a day, and seven times in a day[c] turn again to thee, saying, I repent; thou shalt forgive him.[d] 5 And the apostles said unto the Lord, Increase our faith.[e] 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine[f] tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant[g] plowing or feeding cattle,[h] will say unto him by and by,[i] when he is come from the field, Go and sit down to meat?[j] 8 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[k] thou shalt eat and drink? 9 Doth he thank that servant

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Jesus' command that we not judge one another.

a ἐπιτίμησον *epitimēson* rebuke. The word implies a rebuke that shows "gentleness and meekness, and…love unfeigned."

b A proverbial number, not to be taken literally. The sense is "repeatedly."

c Some GR MSS omit "in a day," which seems to have been added from earlier in the verse.

d 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.

e 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*.

f 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*.

g δοῦλον *doulon* slave.

h ποιμαίνοντα *poimainonta* tending sheep. The root meaning of *cattle* is *property* (cf. *chattel*) and, in particular, any kind of livestock. The restriction to bovine livestock postdates the KJV.

i 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.

j IE food, a meal.

k JST inserts "by and by."

because he did the things that were commanded him? I trow not.[a] *10* 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[b] our duty to do.[c]

### *Ten Lepers Healed*

*11* And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.[d] *12* And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:[e] *13* And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. *14* And when he saw them,[f] he said unto them, Go shew yourselves unto the priests.[g] And it came to pass, that, as they went, they were cleansed. *15* And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, *16* And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.[h] *17* And

a 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.

b JST inserts "no more than."

c IE by keeping the commandments, we are not earning favor with God; we are merely doing our duty.

d 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.

e The Law required lepers to maintain a distance from people to avoid (spiritual) contagion (Num. 5:2–3, Lev. 13:46).

f The JST omits "when he saw them."

g Lepers were officially diagnosed by Levtical priests (Lev. 13:49). Note that the ten lepers are not cleansed until after they demonstrate faith in Christ by doing as he says.

h 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

Jesus answering said, Were there not ten cleansed? but where *are* the nine?[a] *18* There are not found that returned to give glory to God, save this stranger. *19* And he said unto him, Arise, go thy way: thy faith hath made thee whole.[b]

### *The Second Coming (Matt. 24:23–28, 37–41; JS—M 21–27, 41–45)*

*20* And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,[c] The kingdom of God cometh not with observation:[d] *21* Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.[e] *22* And he said unto the disciples, The days will come, when ye[f] shall desire to see one

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point.

a 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.

b 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.

c 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.

d 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.

e JST "the kingdom of God has already come unto you." This settles a long-standing debate as to whether "within" (GR ἐντὸς *entos*) should be taken as *among you [as an organization]*, *in your grasp*, or *inside of you [as an inward, invisible power]*.

f JST "they" (and again later in the verse). This shifts the meaning in a subtle fashion.

of the days of the Son of man, and ye shall not see *it*. 23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.[a] 24 For as the lightning, that lighteneth[b] out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.[c] 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe,[d] so shall it be also in the days of the Son of man. 27 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.[e] 28 Likewise also as it was in the days of Lot;[f] they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he[g] 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,

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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.

a 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.

b 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 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.

c 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.

d IE Noah.

e IE they were taken suddenly, without warning.

f 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.

g JST "the disciple."

let him likewise not return back.[a] *32* Remember Lot's wife.[b] *33* Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. *34* I tell you, in that night there shall be two *men*[c] in one bed; the one shall be taken, and the other shall be left. *35* Two *women*[d] shall be grinding together; the one shall be taken, and the other left. *36* Two *men*[e] shall be in the field; the one shall be taken, and the other left.

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a 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.

b 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.

c JST omits "men."

d JST omits "women."

e 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 ἑτέρα *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 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

37 And they answered and said unto him, Where, Lord?[a] And he said unto them, Wheresoever the body *is*, thither will the eagles[b] be gathered together.[c]

# Chapter 18

*The Parable of the Unjust Judge*

1 And he spake a parable[d] unto them *to this end*, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God,[e] neither regarded man: 3 And there was a widow

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and woman in bed, but other exegetes deny this.

a The JST adds "shall they be taken," clarifying the disciples' question.

b 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.

c 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.

d 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.

e "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.

in that city;[a] and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.[b] 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?[c] 8 I tell you that[d] 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*

9 And he spake this parable unto certain[e] which trusted in themselves that they were righteous, and despised others:[f] 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself,[g] God, I thank thee,

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a 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.

b ὑπωπιάζῃ *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*.

c 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 dealnig 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.

d JST inserts "he will come and when he does come."

e πρός τινας *pros tinas,* which might also be translated *against some*.

f 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.

g σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο *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

that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.[a] 12 I fast twice in the week, I give tithes of all that I possess.[b] 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.[c]

*Little Children Blessed (Matt. 19:13–15, Mark 10:13–16)*

15 And they brought unto him also infants,[d] that he would touch them: but when *his* disciples saw *it*, they rebuked them. 16 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. 17 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)*

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.[e] 20 Thou knowest

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NRSV) or with the latter, either as *prayed to himself* (so KJV) or *prayed about himself* (AB, NIV).

a 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.

b 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.

c This is the end of the travel section in Luke that lacks parallels in Mark (v. 9:51).

d βρέφη *brephē* babies. Matthew and Mark have παιδία *paidia* (children) in their parallel passages (Matt. 19:13–15, Mk. 10:13–16.

e 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

the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up.[a] 22 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. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful,[b] he said, How hardly shall they that have riches enter into the kingdom of God![c] 25 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.[d] 26 And they that heard *it* said, Who then can be saved? 27 And[e] he said, The things

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of Christ's interlocutor to be aware of the nuances of later Christology.

a 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).

b The words περίλυπον γενόμενον *perilupon genomenon* (lit. becoming very sad) are bracketed in the UBS text; the MSS evidence for and against them is almost evenly balanced.

c 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.

d 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* (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.

e The JST changes this entire verse, "And he said unto them, it is impossible for them who trust in riches, to enter into the kindom 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.

which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 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, 30 Who shall not receive manifold more[a] 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)*

31 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. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge *him*, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew[b] they the things which were spoken[c].

*A Blind Beggar Healed Near Jericho (Matt. 20:29–34, Mark 10:46–52)*

35 And it came to pass, that as he was come nigh unto Jericho,[d] a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth[e] passeth by. 38 And he cried, saying, Jesus, *thou*[f] Son of David,

a πολλαπλασίονα *pollaplasiona* many times as much.

b JST "remembered."

c 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.

d Luke now narrates Jesus' arrival in the vicinity of Jerusalem after the long trip from Galilee starting in ch. 9.

e 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]*).

f JST omits. Note that the word is italicized.

have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou*[a] Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord,[b] that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.[c] 43 And immediately he received his sight, and followed him, glorifying God: and all the people,[d] when they saw *it*, gave praise unto God.

# Chapter 19

*Jesus and Zaccaeus*

1 And *Jesus* entered and passed through Jericho. 2 And, behold, *there was* a man named Zacchæus,[e] which was the[f] chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down;

a 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, 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.

b Κύριε *Kurie* milord, sir, as well as Lord (IE God). One assumes that the blind man meant the former.

c With the usual double-meaning of *saved* and *healed* for GR σέσωκεν *sesōken*.

d JST "disciples."

e Otherwise unknown. The name *Zacchaeus* is derived from the Hebrew *zakkay*, meaning *clean*.

f JST omits, avoiding the implication that Zacchaeus was the chief publican for all Judea. This change is in line with the best GR MSS.

for to day I must[a] abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 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,[b] I restore *him* fourfold.[c] 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.[d] 10 For the Son of man is come to seek and to save that which was lost.[e]

### *The Parable of the Ten Pounds (Matt. 25:14–30)*

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought[f] that the kingdom of God should immediately appear.[g] 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom,

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a The GR expression δεῖ με *dei me* almost carries a picture of destiny.

b JST "unjust means," softening the picture of Zacchaeus as an actual sinner.

c 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.

d IE, however much his fellow Jews may have wanted to exclude him, Zacchaeus was still a part of Israel.

e An allusion to Ezekiel 34:16.

f 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.

g ἀναφαίνεσθαι *anaphainesthai* lit. "to shine forth, to dawn," a pregnant image.

and to return.[a] 13 And he called his ten servants, and delivered them ten pounds,[b] and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.[c] 15 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. 16 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.[d] 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:[e] 21 For I feared thee, because thou art an austere[f] man: thou takest up that thou layedst not down,[g] and reapest that[h] thou didst not sow. 22 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

a 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.

b 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.

c It was a deputation of high-ranking Jews that deprived Herod's son Archelaeus of his rule over Judea. Archelaeus had gone to Rome to beg the title of king from Augustus.

d The reward is extravagantly greater than the work of the servant would warrant.

e σουδαρίῳ *soudariō* handkerchief, lit. sweat cloth, a Latin loan-word.

f αὐστηρὸς *austēros,* the immediate root of the English *austere*. The meaning is *harsh, severe*.

g Possibly a proverbial expression.

h JST inserts "which," making the verse less awkward in current English.

down, and reaping that I did not sow: [23] Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?[a] [24] And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. [25] (And[b] they said unto him, Lord, he hath ten pounds.) [26] For I say unto you, That unto every one which hath[c] shall be given; and from him that hath not, even that he hath[d] shall be taken away from him. [27] But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.[e]

*The Triumphal Entry (Matt. 21:1–11, Mark 11:1–11, John 12:12–19)*

[28] And when he had thus spoken, he went before, ascending up to Jerusalem.[f] [29] And it came to pass, when he was come nigh to Beth-

a 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.

b 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*.

c JST "occupieth." This change is made again later in this verse.

d JST inserts "received."

e 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.

f 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.

phage[a] and Bethany,[b] at the mount called *the mount* of Olives,[c] he sent
two of his disciples, *30* Saying, Go ye into the village over against *you*; in
the which at your entering ye shall find a colt[d] tied, whereon yet never
man sat: loose him, and bring *him hither*.[e] *31* And if any man ask you,
Why do ye loose *him*? thus shall ye say unto him, Because the Lord
hath need of him. *32* And they that were sent went their way, and found
even as he had said unto them. *33* And as they were loosing the colt, the
owners[f] thereof said unto them, Why loose ye the colt? *34* And they said,
The Lord hath need of him. *35* And they brought him to Jesus: and they
cast their garments upon the colt, and they set Jesus thereon. *36* And as
he went, they spread their clothes in the way. *37* And when he was come
nigh, even now at the descent of the mount of Olives, the whole multi-
tude of the disciples began to rejoice and praise God with a loud voice
for all the mighty works[g] that they had seen; *38* Saying,

**Blessed *be*[h] the King**
**that cometh in the name of the Lord:**[i]
peace in heaven,

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a 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*.

b Bethany (the modern el-ʿAzariyheh) 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*.

c 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.

d Luke follows Mark and has only one animal involved, not the two found in Matthew.

e JST "to me," removing an archaism.

f 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.

g δυνάμεων *dunameōn,* usually translated "miracles."

h JST "is," changing the mood of the verse from an archaic form of the imperative to the indicative.

i A paraphrase of Ps. 118:26.

and glory in the highest.[a]

39 And some of the Pharisees from among the multitude said
unto him, Master, rebuke thy disciples. 40 And he answered and said
unto them, I tell you that, if these should hold their peace, the stones
would immediately cry out.

41 And when he was come near, he beheld the city, and wept over
it, 42 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. 43 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, 44 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.[b]

*The Cleansing of the Temple (Matt. 21:12–17, Mark 11:15–19, John 2:13–22)*

45 And he went into the temple, and began to cast out them[c] that
sold therein,[d] and them that bought; 46 Saying unto them, It is written,
**My house is the house of prayer**:[e] but ye have made it a den of thieves.

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a 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.

b IE the time when you were visited.

c 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.

d 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 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.

e Isa. 56:7.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.[a]

# Chapter 20

*Jesus' Authority Questioned (Matt. 21:23–27, Mark 11:27–33)*

1 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, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But[b] and if we say, Of men; all the people will stone us: for they be[c] persuaded that John was a prophet. 7 And they answered, that they could not tell whence *it was*. 8 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)

9 Then began he to speak to the people this parable;[d] A certain man planted a vineyard, and let it forth[e] to husbandmen, and went into a far country for a long time. 10 And at the season[f] he sent a servant to

a ἐξεκρέματο αὐτοῦ ἀκούων *exekremato autou akouōn* lit. hung on him, listening. The AB and NIV render it nicely *hung on his words*.

b JST omits "but," making for smoother English.

c JST "are," turning the archaic subjunctive into an indicative.

d 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 Thoma*s, §65. This is one of Christ's more allegorical parables, with a symbolic representation of actual events.

e JST "out."

f JST inserts "of the harvest." The GR is καιρῷ *kairō* [appropriate] time, season.

the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. [11] And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. [12] And again he sent a third: and they wounded him also, and cast *him* out. [13] 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. [14] 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. [15] So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? [16] He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.[a] [17] 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?**[b]

[18] 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)*

[19] And the chief priests and the scribes the same hour sought to lay hands on him; and[c] they feared the people: for they perceived that he had spoken this parable against them. [20] And they watched *him*, and sent forth spies, which should feign[d] themselves just men, that they might take hold of his words, that so they might deliver him unto the power

a μὴ γένοιτο *mē genoito* may it not be!

b Ps. 118:22.

c JST "but."

d ὑποκρινομένους *hupokrinomenous* pretending. This a verbal form of the noun which gave rise to the English *hypocrite*.

and authority of the governor.[a] *21* And they asked him, saying, Master,[b] we know that thou sayest and teachest rightly, neither acceptest thou the person[c] *of any*, but teachest the way of God truly: *22* Is it lawful for us to give tribute unto Cæsar,[d] or no?[e] *23* But he perceived their craftiness, and said unto them, Why tempt[f] ye me? *24* Shew me a penny.[g] Whose image and superscription hath it? They answered and said, Cæsar's.[h] *25* And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.[i] *26* And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

a 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.

b διδάσκαλε *didaskale* teacher.

c 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."

d 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."

e 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.

f πειράζετε *peirazete* test. This entire phrase is missing from better GR MSS; it has probably been added by assimilation to Matt. 22:18.

g δηνάριον *dēnarion* a denarius.

h 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.

i 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.

*The Sadducees' Resurrection Paradox (Matt. 22:23–33, Mark 12:18–27)*

27 Then came to *him* certain of the Sadducees,[a] which deny that
there is any resurrection; and they asked him, 28 Saying, Master, Mo-
ses 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.**[b] 29 There were therefore seven brethren: and the
first took a wife, and died without children. 30 And the second took her
to wife, and he died childless. 31 And the third took her; and in like man-
ner the seven also: and they left no children, and died. 32 Last of all the
woman died also. 33 Therefore in the resurrection whose wife of them is
she? for seven had her to wife.[c] 34 And Jesus answering said unto them,
The children of this world marry, and are given in marriage:[d] 35 But they

a 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.

b 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.

c 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.

d γαμοῦσιν καὶ γαμίσκονται *gamousin kai gamiskontai* marry and are married. The former form is used of men and the latter of women.

which shall be accounted worthy to obtain that world, and[a] the resurrection from the dead, neither marry, nor are given in marriage:[b] *36* Neither can they die any more: for they are equal unto the angels;[c] and are the children of God,[d] being the children of the resurrection. *37* Now that the dead are raised, even Moses shewed[e] at the bush, when he calleth the Lord **the God of Abraham, and the God of Isaac, and the God of Jacob**.[f] *38* For he is not a God of the dead, but of the living: for all live unto him.[g]

*David's Son (Matt. 22:41–46, Mark 12:35–37)*

*39* Then certain of the scribes answering said, Master, thou hast well said. *40* And after that they durst not ask him any *question at all*. *41* And he said unto them, How say they that Christ is David's son? *42* And David himself saith in the book of Psalms,[h]

a JST "through," which makes for interesting theology.

b 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 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.

c 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).

d 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).

e Pronounced like *showed*.

f Ex. 3:6.

g This final phrase is unique to Luke and probably derived from *4 Macc. 7:19*, found in some versions of the Apocrypha.

h 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.

**The LORD[a] said unto my Lord,**
**Sit thou on my right hand,**
43 **Till I make thine enemies thy footstool.**[b]
44 David therefore calleth him Lord, how is he then his son?[c]

*The Scribes Denounced (Matt. 23:1–36, Mark 12:38–40, cf. Luke 11:37–54)*

45 Then in the audience[d] of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes,[e] and love greetings in the markets, and the highest seats in the synagogues,

a 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).

b Ps. 110:1.

c 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.

d IE hearing.

e Lawyers and officers would wear unusually voluminous robes to emphasize their station.

and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew[a] make long prayers: the same shall receive greater damnation.[b]

# Chapter 21

*The Widow's Mites (Mark 12:41–44)*

1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow[c] casting in thither two mites.[d] 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury[e] 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)*

5 And as some spake of the temple, how it was adorned with goodly stones and gifts,[f] he said,[g] 6 *As for* these things which ye behold,

a προφάσει *prophasei* for appearance' sake.

b κρίμα *krima* judgment, condemnation.

c 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.

d 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.

e ὑστερήματος *husterēmatos* lit. "want," by extension "poverty." The word forms a nice balance with περισσεύοντος *perisseuontos* abundance.

f 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 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*.

g Here begins Luke's version of the great Eschatological Discourse, which will occupy

the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

*Signs and Persecutions (Matt. 24:3–14, Mark 13:3–13, JS—M 3–11)*

7 And they[a] asked him, saying, Master,[b] but when shall these things be? and what sign *will there be*[c] when these things shall come to pass? 8 And he said,[d] Take heed that ye be not deceived:[e] for many shall come in my name, saying, I am *Christ*;[f] and the time[g] draweth near:[h] go ye not therefore after them. 9 But when ye shall hear of wars and com-

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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.

a JST "the disciples."

b διδάσκαλε *didaskale* teacher.

c The italicized phrase is changed to "wilt thou show" in the JST.

d The JST inserts, "The time draweth near, and therefore," omitting "and the time draweth near" from later in the verse.

e πλανηθῆτε *planēthēte* [made to] wander astray. The word is the root of the English *planets*, wanderers in the heavens.

f 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.

g καιρὸς *kairos* due or appropriate time, season.

h 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.

motions,[a] be not terrified:[b] for these things must first come to pass; but the end *is* not by and by.[c] 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And[d] it shall turn to you for a testimony. 14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.[e] 16 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. 17 And ye shall be hated of all *men*[f] for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess[g] ye your souls.

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a ἀκαταστασίας *akatastasias* rebellions, insurrections. Lit. *standing-againsts*. 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.

b IE civil disturbances, even those directed against God's people, are not a sign of the failure of God's command of history.

c 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].

d The JST moves this verse to after v. 15.

e ᾗ οὐ δυνήσονται 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.

f JST "the world."

g κτήσασθε *ktēsasthe* win.

*The Destruction of Jerusalem (Matt. 24:15–21, Mark 13:14–19, JS—M 12–32)*

20 And when ye shall see Jerusalem compassed[a] with armies,[b] then know that the desolation thereof is nigh.[c] 21 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[d] enter thereinto.[e] 22 For **these be the days of vengeance**,[f] that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck,[g] in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be **led away captive into all nations**:[h] and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.[i]

*The Coming of the Son of Man (Matt. 24:29–35, Mark 13:24–31, JS—M 33–37)*

25 And[j] 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

a κυκλουμένην *kukloumenēn* encircled. The word is the root of the English *cycle*.

b στρατοπέδων *stratopedōn* lit., camps, but it can be used metaphorically to refer to the armies that inhabit the camps.

c ἤγγικεν *ēngiken* drawn near.

d χώραις *chōrais* rural districts.

e The JST changes "enter thereinto" to "enter into the city," a clarification. The city in question is doubtless Jerusalem.

f 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.

g IE nursing mothers.

h An allusion to Deut. 28:64.

i 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.

j 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 ex-

sea and the waves roaring;[a] 26 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. 27 And[b] then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation[c] shall not pass away, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.

### *An Exhortation to Watch*

34 And take heed to yourselves,[d] lest at any time your hearts be overcharged[e] with surfeiting,[f] and drunkenness, and cares of this life, and *so* that day come upon you unawares.[g] 35 For as a snare[h] shall it

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plicitly tying it to the Second Coming.

a The JST inserts, "The earth shall also be troubled, and the waters of the great deep;"

b Vv. 27 and 28 are reversed in the JST.

c 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.

d 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.

e βαρηθῶσιν *barēthōsin* weighed down.

f κραιπάλῃ *kraipalē* lit., a hangover, hence "drunken dissipation."

g αἰφνίδιος *aiphnidios* unexpectedly.

h παγὶς *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.

come on all them that dwell on the face of the whole earth. 36 Watch[a] ye therefore, and pray always, that ye may be accounted worthy[b] to escape all these things that shall come to pass, and to stand before the Son of man.[c] 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of[d] Olives. 38 And all[e] the people came early in the morning to him in the temple, for to hear him.[f]

# Chapter 22

*The Plot to Kill Jesus (Matt. 26:1–5, Mark 14:1–2, 10–11, John 11:45–53)*

1 Now[g] the feast of unleavened bread drew nigh, which is called the Passover.[h] 2 And the chief priests and scribes sought how they might

a JST "And what I say unto one, I say unto all, Watch"

b κατισχύσητε *katischusēte* triumph, be strong enough.

c The JST adds, "when he shall come clothed in the glory of his Father."

d 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.'"

e The JST omits "all," an obvious hyperbole.

f 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.

g 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.

h 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.

kill him; for[a] they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed[b] with the chief priests and captains,[c] how he might betray him unto them. 5 And they were glad, and covenanted to give him money.[d] 6 And he promised, and sought[e] 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)*

7 Then came the day of unleavened bread, when the passover must be killed.[f] 8 And he sent Peter and John[g], saying, Go and prepare us the passover,[h] that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of

a 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).

b συνελάλησεν *sunelalēsen* spoke with.

c στρατηγοῖς *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.

d 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.

e ἐζήτει *ezētei* "was seeking" in the imperfect tense, implying continuous or repeated action.

f 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.

g The two whom Luke shows as leading the Apostles after the Ascension are here shown first acting in the role of servants.

h 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.

water; follow him into the house where he entereth in. [11] And ye shall say unto the goodman[a] of the house, The Master[b] saith unto thee, Where is the guestchamber,[c] where I shall eat the passover with my disciples? [12] And he shall shew you a large upper room furnished: there make ready. [13] 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)*

[14] And[d] when the hour was come,[e] he sat down, and the twelve apostles with him. [15] And he said unto them, With desire I have desired[f] to eat this passover with you before I suffer: [16] For I say unto you, I will not any more eat thereof, until it be fulfilled[g] in the kingdom of God. [17] And[h] he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: [18] For I say unto you, I will not drink of the fruit of

a οἰκοδεσπότῃ *oikodespotē* lit. housemaster.

b διδάσκαλος *didaskalos* teacher.

c 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.

d 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.

e Sundown on 14 Nisan, the beginning of the Passover proper.

f A Semitism. The AB renders it, "How intensely I have desired…"

g The JST inserts "which is written in the prophets concerning me. Then will I partake with you…"

h 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, some who hold that the shortest variant (which omits the second half of v. 19 and all of v. 20) is to be preferred.

the vine, until the kingdom of God shall come.

19 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. 20 Likewise also the cup after supper, saying, This cup *is* the new testament[a] in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me *is* with me on the table. 22 And truly the Son of man goeth, as it was determined:[b] but woe unto that man by whom he is betrayed! 23 And they began to enquire[c] among themselves, which of them it was that should do this thing.

### *The Dispuste about Greatness*

24 And there was also a strife[d] among them, which of them should be accounted the greatest.[e] 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye *shall* not *be* so:[f] but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether *is* greater,[g] he that sitteth at meat,[h]

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a IE covenant.

b ὡρισμένον *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.

c An archaic spelling for *inquire*.

d 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.

e 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.

f The JST changes this phrase to "it ought not to be so with you…"

g τίς γὰρ μείζων *tis gar meizōn* which is greater? "Whether" meaning "which [of two]" is an English archaism.

h ὁ ἀνακείμενος *ho anakeimenos* the one lying down, that is, reclining on a couch for a meal. *Meat* meant *food in general* in 17th century English.

or he that serveth? *is* not he that sitteth at meat?[a] but I am among you as he that serveth. 28 Ye are[b] they which have continued with me in my temptations[c]. 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on[d] thrones judging the twelve tribes of Israel.

*Peter's Denial Foretold (Matt. 26:31–35, Mark 14:27–31, John 13:36–38)*

31 And the Lord said,[e] Simon, Simon, behold, Satan hath desired *to have* you[f], that he may sift *you*[g] as wheat: 32 But I have prayed for thee[h], that thy faith fail not: and when thou art converted,[i] strengthen

a The JST changes this phrase to "I am not as he who sitteth at meat."

b ὑμεῖς δέ 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*.

c 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 various trials of his ministry which he had endured and would yet endure, among which would certainly have been the squabbling among the Twelve.

d The JST inserts "twelve," a harmonization with Matthew.

e "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.

f ὑμᾶς *humas* you (plural). Satan desired not only Peter, but the other Apostles and followers of Christ as well.

g 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.

h σοῦ *sou* you (sing.). The change in number is accurately reflected in the KJV.

i 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

thy brethren. 33 And he said unto him,[a] Lord, I am ready to go with thee, both into prison, and to death.[b] 34 And he said, I tell thee, Peter, the cock shall not crow this day,[c] before that thou shalt thrice deny that thou knowest me.[d]

### *Purse, Bag, and Sword*

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.[e] 36 Then said he unto them, But now,[f] 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.[g] 37 For I say unto you, that this that is written must yet be

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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."

a The JST inserts "being aggrieved,…"

b 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.

c 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.

d 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 ἀπαρνήσῃ 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.

e Cf. 10:17.

f The JST changes this phrase to "I say unto you again…"

g 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

accomplished in me, **And he was reckoned among the transgressors**:[a] for the things concerning me have an end. 38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.[b]

*The Garden Prayer (Matt. 26:36–46, Mark 14:32–42)*

39 And he came out, and went, as he was wont,[c] to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.[d] 41 And he was withdrawn from them about a stone's cast,[e] and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And[f] there appeared

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.

a 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.

b 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.

c JST "accustomed," removal of a rare archaism.

d προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν *proseuchesthe mē eiselthein eis peirasmon* pray not to enter into a trial/test.

e "A stone's throw" meaning for a short distance was a colloquial expression long before even Luke's day.

f 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 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

an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was[a] as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for[b] sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.[c]

### *Jesus Betrayed and Arrested (Matt. 26:47–56, Mark 14:43–50, John 18:3–11)*

47 And while he yet spake, behold a multitude,[d] and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?[e] 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far.[f] And he touched his ear, and healed him. 52 Then Jesus said unto the chief

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the *textual* one. Whether or not these verses are "true," there is legitimate reason for believing they do not belong where they are.

a The JST changes "his sweat was" to "he sweat…"

b The JST inserts "they were filled with…"

c See v. 40n.

d 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).

e *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.

f GR ἐᾶτε 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."

priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief,[a] with swords and staves? 53 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.[b]

*Peter's Denials (Matt. 26:57–58, 69–75, Mark 14:53–54, 66–72, John 18:12–18, 25–27)*

54 Then took[c] they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall,[d] and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire,[e] and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou[f] art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after[g] another confidently affirmed,[h] saying, Of a truth this *fellow* also was with him: for he is a Galilæan. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the

a λῃστὴν *lēstēn* robber, or possibly revolutionary.

b 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 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.

c συλλαβόντες *sullabontes* grabbed, seized. The AB has *arrested*.

d αὐλῆς *aulēs* courtyard.

e 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.

f καὶ συ *kai su* you, too. The explicit use of the pronoun is emphatic: "*You're* one of them, too!"

g The JST omits "after," which is awkward here. Modern English would prefer *later*; the GR is διαστάσης ὡσεὶ ὥρας μιᾶς *diastasēs hōsei hōras mias* about an hour having passed.

h διϊσχυρίζετο *diischurizeto* insisted.

Lord, how he had said unto him, Before the cock crow,[a] thou shalt deny me thrice. 62 And[b] Peter went out, and wept bitterly.

*Jesus Mocked and Beaten (Matt. 26:67–68, Mark 14:65)*

63 And the men that held Jesus mocked him, and smote *him*. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 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)*

66 And[c] 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,[d] saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell

a A rare English subjunctive, translating a future indicative in GR (φωνῆσαι *phōnēsai*).

b 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.

c 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 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.

d 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.

you, ye will not believe:[a] 68 And if I also ask *you*, ye will not answer me, nor let *me* go.[b] 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.[c] 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.[d]

# Chapter 23

*Jesus Before Pilate (Matt. 27:1–2, 11–14, Mark 15:1–5, John 18:28–38)*

1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this *fellow*[e] perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou[f] the King of the Jews? And he answered him and said,[g] Thou sayest *it*. 4 Then said Pilate to the chief priests and *to* the people, I find no fault in

a 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.

b 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.

c 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."

d 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.

e τοῦτον *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.

f 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.

g 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."

this man.[a] 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry,[b] beginning from Galilee to this place. 6 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,[c] who himself also was at Jerusalem at that time.

### *Jesus Before Herod*

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*,[d] because he had heard many things of him; and he hoped to have seen some miracle[e] done by him. 9 Then he questioned with him in many words; but he answered him nothing.[f] 10 And the chief priests and scribes stood and vehemently accused him. 11 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.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.[g]

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a 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.

b Ἰουδαίας *Ioudaias* lit. Judea, but here including Galilee, hence the translation chosen by the KJV.

c 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.

d JST "time."

e σημεῖον *sēmeion* sign.

f 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.

g IE enemies to one another.

*Jesus Sentenced to Death (Matt. 27:15–26, Mark 15:6–15, John 18:39–19:16)*

13 And Pilate, when he had called together the chief priests and
the rulers and the people, 14 Said unto them, Ye have brought this man
unto me, as one that perverteth the people: and, behold, I,[a] having ex-
amined *him* before you, have found no fault in this man touching those
things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to
him;[b] and, lo, nothing worthy of death is done unto him.[c] 16 I will there-
fore chastise[d] him, and release *him*. 17 (For of necessity he must release
one unto them at the feast.)[e] 18 And they cried out all at once, saying,
Away with this *man*, and release unto us Barabbas:[f] 19 (Who for a cer-
tain sedition made in the city, and for murder, was cast into prison.) 20
Pilate therefore, willing to release Jesus, spake again to them. 21 But they
cried, saying, Crucify *him*, crucify him. 22 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. 23 And they were
instant with loud voices, requiring that he might be crucified. And the
voices of them and of the chief priests prevailed. 24 And Pilate gave sen-

a The pronoun is explicitly present and hence emphasized: "*I* examined him personally (and so did Herod)."

b Better GR MSS have ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς *anepempsen gar auton pros hēmas* for he sent him back to us.

c 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."

d 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."

e 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.

f 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.

tence that it should be as they required.[a] 25 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. 26 And as they led him away, they laid hold upon[b] one Simon, a Cyrenian,[c] 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)*

27 And there followed him a great company of people, and of women, which also bewailed[d] and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves,[e] and for your children. 29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to

**say to the mountains,**
**Fall on us;**
**and to the hills,**

a 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.

b ἐπιλαβόμενοι *epilabomenoi* grabbed hold of.

c 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.

d 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.

e 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.

**Cover us.**[a]

31 For if they do these things in a green[b] tree, what shall be done in the dry?[c] 32 And there were also two other, malefactors,[d] led with him to be put to death. 33 And when they were come to the place, which is called Calvary,[e] there they crucified[f] him, and the malefactors, one on

a Hosea 10:8.

b ὑγρῷ *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.

c 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?

d 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 Maggatras, Capnatas and Gamatras, Zoatham and Camma, and Dysmas and Gestas.

e 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.

f 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

the right hand, and the other on the left.

*34* Then said Jesus, Father, forgive them; for they know not what they do.[a] And they parted his raiment, and cast lots.[b] *35* And the people stood beholding.[c] And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ,[d] the chosen of God. *36* And the soldiers also mocked him, coming to him, and offering him vinegar,[e] *37* And saying, If thou be the king of the Jews, save thyself. *38* And a superscription also was written over him in letters of Greek, and Latin, and Hebrew,[f] THIS IS THE KING OF THE JEWS.

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were only tied to a cross and not nailed doubtless died of exposure or dehydration. Others, who were 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.

a 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.

b IE threw dice or the equivalent.

c θεωρῶν *theōrōn* watching.

d 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.

e 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.

f 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

39 And one of the malefactors which were hanged[a] railed on[b] him, saying, If thou be Christ, save thyself and us. 40 But the other[c] answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.[d] 42 And he said unto Jesus, Lord,[e] remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.[f] 44 And it was about the sixth hour,[g] and there was a darkness over all the earth until the ninth hour.[h] 45 And the

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which do have it list the three in different orders.

a 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.

b ἐβλασφήμει *eblasphēmei* lit. blasphemed.

c 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 of the good thief is found only in Luke; it shows Luke's characteristic focus on Jesus' compassion and mercy.

d ἄτοπον *atopon* lit. out of place.

e 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.

f 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.

g IE noon, midday.

h 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.

sun was darkened,[a] and the veil of the temple[b] was rent in the midst.

*46* And when Jesus had cried with a loud voice,[c] he said, Father, into thy hands I commend my spirit:[d] and having said thus, he gave up the ghost.[e] *47* Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.[f] *48* And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. *49* And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

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a 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*.

b 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.

c The words of this cry are recorded only in Mark and Matthew.

d 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.

e 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.

f As is frequently true in the Gospels, the Romans are shown as being more spiritually perceptive than Christ's own people.

*Jesus Buried (Matt. 27:57–61, Mark 15:42–47, John 19:38–42)*

50 And, behold, *there was*[a] a man named Joseph,[b] a counsellor;[c] *and he was* a good man, and a just: 51 (The same[d] had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: [e] who also himself waited for the kingdom of God.[f] 52 This *man*[g] went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen,[h] and laid it in a sepulchre[i] that was hewn in[j] stone,

a The JST removes the two italicized phrases from this verse, "there was" and "and he was."

b Coincidentally, a man named Joseph was also a key player in Christ's birth. There is no reliable information on Joseph of Arithmathea 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.

c IE a member of the Sanhedrin.

d 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.

e Presumably this means it was a town in Judea proper. The exact location of Arimathea is unknown.

f Another echo from the Luke's birth narrative, recalling Simon and Anna.

g The JST changes "This *man*" to "He," which would be an acceptable translation of the GR οὗτος *houtos*.

h 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 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.

i 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.

j JST inserts "a."

wherein never man before was laid.[a] 54 And that day was the preparation,[b] and the sabbath drew on.[c] 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 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)*

1 Now[d] 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. 2 And they found the stone rolled away from the sepulchre.[e] 3 And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as[f] they were much perplexed

a 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.

b Either the day before the Sabbath or the day before the Passover. Probably Luke intends the former.

c IE sunset, the beginning of the Jewish Sabbath, was approaching. The GR here is ἐπέφωσκεν *epephōsken* lit. was dawning or was coming to light, an interesting word to use for sunset.

d 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.

e 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.

f 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 single word, as the GR phrase is ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου *en tō*

thereabout, behold, two men stood by them in shining garments: [5] And as they were afraid, and bowed down *their* faces to the earth, they[a] said unto them, Why seek ye the living among the dead? [6] He is not here, but is risen:[b] remember how he spake unto you when he was yet in Galilee, [7] Saying, The Son of man must be delivered into the hands of sinful men,[c] and be crucified, and the third day rise again. [8] And they remembered his words, [9] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. [10] It was Mary Magdalene, and Joanna, and Mary *the mother* of James,[d] and other *women that were* with them, which told[e] these things unto the apostles. [11] And their words seemed to them as idle tales,[f] and they believed them not. [12] Then[g] arose Peter, and ran unto the sepulchre; and stooping down,[h] he beheld the linen clothes laid by themselves, and[i] departed, wondering in himself at that which was come to pass.

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*aporeisthai autas peri toutou* (lit. in perplexing them about this).

a JST "the angels," making clearer English. (The GR can take advantage of having gender-specific pronouns to disambiguate "they" and "them.")

b ἠγέρθη *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*.

c As it happens, Luke never records a prophecy of the Passion in exactly this form—clearly a slip on the part of our author.

d 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.

e ἔλεγον *elegon* were telling. The imperfect implies they told their story repeatedly.

f λῆρος *lēros* silly talk, nonsense.

g V. 12 is missing from some GR MSS.

h 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.

i JST inserts "he," clarifying the English.

*Jesus Appears on the Road to Emmaus (see Mark 16:12–13)*

13 And, behold, two of them went that same day to a village called Emmaus,[a] which was from Jerusalem *about* threescore furlongs.[b] 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed *together* and reasoned,[c] Jesus himself drew near, and went with them. 16 But their eyes were holden[d] that they should not know him. 17 And he said unto them, What manner of communications *are* these[e] that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas,[f] answer-

a 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.

b 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 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 ʿAmwas; 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.

c ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν *en tō homilein autous kai suzētein* in their accompanying one another and discussing.

d JST inserts "or covered," providing a meaning for an obscure word. The GR is ἐκρατοῦντο *ekratounto* restrained.

e τίνες οἱ λόγοι οὗτοι *tines hoi logoi houtoi* what words are these?

f 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

ing 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? 19 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: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted[a] that it had been he which should have redeemed[b] Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 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. 24 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. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ[c] to have suffered[d] these things, and to enter into his glory? 27 And beginning at Moses and all the prophets,[e] he expounded unto them in all the scriptures[f]

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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.

a ἠλπίζομεν *ēlpizomen* were hoping.

b λυτροῦσθαι *lutrousthai* to ransom, pay the ransom for.

c 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.

d 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.

e Two of the three divisions into which the Jewish scriptures would eventually be divided.

f 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.

the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained[a] him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat[b] with them, he took bread,[c] and blessed *it*, and brake,[d] and gave to them. 31 And their eyes were opened,[e] and they knew him; and he vanished[f] out of their sight. 32 And they said one to another, Did not our heart burn[g] within us, while he talked with us by the way,[h] and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen[i] indeed, and hath appeared to Simon. 35 And they told what things *were done*[j] in the way, and how he was known of them[k] in breaking of bread.

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a 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]*.

b κατακλιθῆναι *kataklithēnai* lit. lay down [to eat a meal].

c Acting in the role of the host.

d 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.

e This echos 2 Kings 6:17, where Elisha's servant is shown the supernatural army that guards his master.

f 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.

g 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.

h ἐν τῇ ὁδῳ *en tē hodō* in the road.

i ἠγέρθη *ēgerthē* has been raised. This is the passive of a transitive verb. See v. 6n.

j The JST changes the italicized words to "they saw and heard."

k αὐτοῖς *autois* to them.

*Jesus Appears to the Twelve (Matt. 28:16–20, Mark 16:14–18, John 20:19–23, cf. Acts 1:6–8)*

36 And as they thus spake, Jesus himself stood in the midst of
them, and saith[a] unto them, Peace *be* unto you. 37 But they were terri-
fied and affrighted, and supposed that they had seen a spirit.[b] 38 And he
said unto them, Why are ye troubled? and why do thoughts[c] arise in
your hearts? 39 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. 40
And when he had thus spoken, he shewed[d] them *his* hands and *his* feet.
41 And while they yet believed not for joy, and wondered, he said unto
them, Have ye here any meat?[e] 42 And they gave him a piece of a broiled[f]
fish, and of an honeycomb.[g] 43 And he took *it*, and did eat before them.
44 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,[h]
concerning me. 45 Then opened he their understanding,[i] that they might
understand the scriptures, 46 And said unto them, Thus it is written, and
thus it behoved Christ to suffer,[j] and to rise from the dead the third

a 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.

b We would more likely say "ghost" now. The idiosyncratic MS D has φάντασμα *phantasma* (apparition, phantom).

c διαλογισμοὶ *dialogismoi* thoughts, doubts.

d Pronounced like *showed*.

e βρώσιμον *brōsimon* lit. something edible, that is *food*.

f ὀπτοῦ *optou* broiled, baked, roasted. The root meaning is *to cook by means of dry heat*.

g The honeycomb is omitted in the better GR MSS.

h 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).

i Either directly by explaining Scripture to them or, more likely, through the supernatural intermediary of the Holy Ghost.

j Better GR MSS have οὕτως γέγραπται παθεῖν τὸν Χριστὸν *houtōs gegraptai pathein ton Christon* thus it is written that Christ would suffer.

day: 47 And that repentance and[a] remission of sins should be preached in his name among all nations, beginning at Jerusalem.[b] 48 And ye are witnesses of these things.[c]

49 And, behold, I send[d] the promise of my Father upon you: but tarry ye[e] in the city of Jerusalem, until ye be endued[f] with power from on high.

*The Acension (Mark 16:19–20, cf. Acts 1:9–11)*

50 And he led them out as far as to Bethany, and he lifted up his hands,[g] and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple,[h] praising and blessing God. Amen.[i]

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a Better GR MSS have here εἰς *eis* lit. into, towards, but here *for the sake of*.

b This geographical motif will be continued by Acts, where the Gospel is first preached in Jerusalem and then spreads onwards, ultimately to Rome.

c Here Christ enjoins upon them the fundamental responsibility of an Apostle.

d 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.

e 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.

f ἐνδύσησθε *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 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.

g A typical pose for bestowing a blessing.

h And thus Luke's Gospel ends where it started, in Herod's Temple in Jerusalem.

i *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.

# Introduction to John's Gospel

*Background*

The gospel of John is attributed to the apostle of that name, who was the brother of James (Matthew 10:2; Mark 3:17; 10:35). These brothers had a business partnership with Peter and his brother Andrew, all of them being fishermen plying their trade in the Sea of Galilee (Luke 5:10; cf. Mark 1:29). Jesus approached them while they were at work and told them to follow him and he would make them fishers of men (Matthew 4:18-22; Mark 1:16-20). Peter, James, and John were the chief apostles. Of the twelve, only these three were with Jesus on the mount of transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28), when he raised the daughter of Jairus from the dead (Mark 5:37; Luke 8:51), and when he went into the garden of Gethsemane to pray (Matthew 26:37; Mark 14:33). On one occasion, Peter's brother Andrew joined them to ask Jesus about his second coming (Mark 13:3). In the lists of the twelve apostles, the names of these four fishermen appear first (Matthew 10:2; Luke 6:13; Acts 1:13). In 1829, Peter, James, and John came to ordain Joseph Smith and Oliver Cowdery and confer on them the keys of the Melchizedek priesthood (D&C 27:12; 128:20; Joseph Smith History 1:72).[a]

Though Peter and Andrew were originally from the town of Bethsaida (John 1:44; 12:21),[b] they operated their fishing business out of the nearby village of Capernaum, where Peter's mother-in-law had a house (Matthew 8:14). James and John, who fished with Peter and Andrew, were probably residents of Capernaum. We find them working

a The James who came to restore the priesthood was evidently the brother of John, who was killed in Jerusalem by order of Herod Antipas (Acts 12:1-2). Another James, who participated in the council of elders held in Jerusalem to discuss the question of gentile converts to the Church was the brother of Jesus (see Acts 15). When describing this conference, Paul wrote, of "James, Cephas, and John, who seemed to be pillars" (Galatians 2:9). He also wrote of having gone to Jerusalem, where he met Peter "But other of the apostles saw I none, save James the Lord's brother" (Galatians 1:18). Latter-day Saints mistakenly read Galatians 2:9 as if the three apostles named here were the ones who came to Joseph Smith and Oliver Cowdery in 1829, though Paul was describing a different James.

b From this passage, we learn that the apostle Philip was also from Bethsaida.

there with their father Zebedee (Matthew 4:21; Mark 1:19-20). It is perhaps not coincidental that some of these names show up inscribed on a column in a synagogue built at Capernaum in the fourth century AD. The inscription reads, "Halpheh son of Zebidah son of Yohanan made this column. May blessing be his." These Hebrew/Aramaic names correspond, respectively, to the New Testament names Alphaeus, Zebedee, and John. While they are obviously not the same individuals known to us from the Bible, it is not impossible that they are later descendants of the same family.

Jesus called James and John by the title Boanerges, "sons of thunder" (Mark 3:17). They were noted among the apostles for being rather forward and impetuous. On one occasion, when a Samaritan village refused to accept Jesus and the apostles, the two brothers asked if they might call fire down to destroy it (Luke 9:52-56)–a request that Jesus denied, reminding them that he had come to save men, not destroy them. On another occasion, they approached Jesus, asking that they might be allowed to sit on either side of him when he became king. As before, Christ used the occasion for teaching the principle of service to one's fellow man (Mark 10:35-45). John's impetuous nature is also illustrated by an event that took place on the day Christ rose from the dead. When Mary Magdalene came reporting that the tomb in which Christ's body had been laid was empty, Peter and John ran to see. John outran Peter and looked in, becoming the first of the apostles to see the empty tomb (John 20:1-9).

In his account of the life of Christ, John refers to himself in the third person as "the other disciple" or "the disciple whom Jesus loved" (John 18:15-16; 20:2-4, 8; 21:7, 20). At the last supper, he lay on Jesus' bosom (John 13:23). Jesus' trust of John is perhaps best exemplified by the fact that, while hanging on the cross, he charged John to take care of his mother Mary (John 19:26-27).

In one passage, John notes that he was personally acquainted with the high priest in Jerusalem (John 18:15-16). This seems a bit strange for a Galilean fisherman, but may find an explanation in the early tradition that he was himself a priest, which would bring him to Jerusa-

lem periodically to serve in the temple.[a] From the Bible, it appears that John had ties to Jerusalem and the surrounding territory as well. His acquaintance with the city might explain why Jesus sent him and Peter to procure a place where they could celebrate the last supper (Luke 22:8). John may have been a disciple of John the Baptist, who was baptizing in the Jordan River east of Jerusalem. He recorded John's testimony of Christ in such a way as to suggest that he himself heard the words from the Baptist. He wrote that the day following Jesus' baptism,

> John [the Baptist] stood, and two of his disciples; And looking upon Jesus, as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus . . . One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. (John 1:35-37)

It is tempting to suggest that the other, unnamed disciple was John himself. This means that John was one of the first to accept Jesus as the Christ or Messiah, having followed him almost from the time of his baptism.

Little is known of John's life after the resurrection and ascension of Christ. Later books of the New Testament tend to concentrate on the missions of Saul (renamed Paul) and have very little to say about John and the other original apostles. An early Christian writer named Apollonius reported the tradition that John had raised a man from the dead at Ephesus.[b] The fourth-century historian Eusebius, bishop of Caesarea, noted that, according to earlier records, the apostle John was banished to the isle of Patmos in the time of the Roman emperor Domitian, who persecuted the Christians.[c] It was here that John experienced the vision recorded in his book of Revelation (Revelation 1:9).[d] When allowed to leave the island, John went to the nearby city of Ephesus, where there was a large Christian community. From there, he went through the re-

a Eusebius, *Ecclesiastical History* 3.31.3, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers* (original 1890; reprint Peabody, MA: Hendrickson, 1994), 1:163; *Ecclesiastical History* 5.24.3, in ibid. 1:242.

b Eusebius, *Ecclesiastical History* 5:18.13, in ibid., 1:237.

c Eusebius, *Ecclesiastical History* 3.18.1-3, in ibid., 1:148.

d Nephi and his father Lehi saw the same vision as John. See the discussion in the introduction to the book of Revelation in volume 2 of this present work.

gion of Asia (western Turkey) organizing churches and ordaining leaders for the various congregations.[a]

At some point, John wrote the three New Testament epistles that bear his name.[b] We shall see that both the book of Revelation and the epistles reflect verbiage from John's gospel, usually in reference to Jesus' teachings to his apostles.[c]

*The Translation of John*

When the resurrected Christ asked his Nephite disciples what they would wish of him, three of them kept silent. Knowing their thoughts, he said that they "desired the thing which John," the beloved apostle of Jesus, desired, and promised that they would "never taste of death" (3 Nephi 28:6-9). That John may have been spared death is merely hinted in John 21:20-23:

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

The Bible passage is noncommital on the question of whether John was actually translated, and Christians came to believe that he was not. Indeed, several early Christian writers noted that he died at an advanced age in the city of Ephesus.[d] Perhaps because of the words of Christ to the three Nephites, Joseph Smith was intrigued about the

a Eusebius, *Ecclesiastical History* 3.23.1-19, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers*, 1:150-52.

b Doubts have been cast on the authenticity of 2 and 3 John, and these are discussed in the introduction to John's epistles, in volume 2 of this present work.

c During the first few centuries following Christ's ministry, a number of other books purportedly written by or about the apostle John came to be used in some of the churches. These include the *Acts of John*, the *Apocryphon of John*, and the *Life of John* (attributed to Serapion).

d Eusebius, *Ecclesiastical History* 3.1.1 (ibid., 1:132); 3.31.1-3 (1:150-52); 3.30.3 (ibid., 1:163); 5.24.3 (ibid., 1:242).

subject while he was engaged in his revision of the Bible and came to the passage in John 21. Inquiring of the Lord, he learned that John had written an account on parchment that had been buried and that the record confirmed that John had been translated (D&C 7:1-6 and see the heading to that section). This was partially confirmed at the general conference held in the forepart of June 1831, when "the Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser king of Assyria to prepare them for their return from their long dispersion to again possess the land of their fathers."[a] That this is his role was subsequently confirmed in a revelation given in March 1832, where we also learn that John is the Elias who was to "restore all things" (D&C 77:9, 14). Since he had never died, John was the senior apostle in Joseph Smith's day, making it appropriate that he should oversee the work of the restoration.

A fourth-century Christian document from Egypt, the *Discourse on Abbaton*, confirms that John had been translated. The preface speaks of "the Holy Apostle Saint John, theologian and virgin, who is not to taste death until the thrones are set in the Valley of Jehoasaphat."[b] The text itself has the resurrected Jesus saying, "And as for thee, O My beloved John, thou shalt not die until the thrones have been prepared on the Day of the Resurrection . . . I will command Abbaton, the Angel of Death, to come unto thee on that day . . . Thou shalt be dead for three and a half hours, lying upon thy throne, and all creation shall see thee. I will make thy soul to return to thy body, and thou shalt rise up and array thyself in apparel of glory."[c]

A Syriac Christian text includes a vision given to the apostle John in which "our Lord sent to him a man in white raiment" who told him, "John, behold thou hast been set by our Lord to preach the Gospel of Salvation, along with the three that perform the truth; but ye also shall not be deprived of this gift."[d] The text does not explain who these

a John Whitmer's unpublished *History of the Church*, chapter 5. Whitmer was the first person appointed as Church historian following the restoration (D&C 69:2-3, 7).

b E. A. Wallis Budge, *Coptic Martyrdoms* (London: British Museum, 1914), 475.

c Ibid., 492-3.

d J. Rendel Harris, *The Gospel of the Twelve Apostles Together with The Apocalypses of*

three others were, but because the word "ye" denotes plural, it suggests that the four were to be allowed to continue preaching. Latter-day Saints would readily understand the passage to refer to the three Nephites (3 Nephi 28:6-9).

It may have been John's advanced age that made some early Christians suggest that he was not the same John who wrote the book of Revelation. Some have indicated that these were written by one John the Presbyter (Elder), who also lived at Ephesus.[a]

*John and the Synoptic Gospels*

While the gospels of Matthew, Mark, and Luke tell many of the same stories about Jesus (for which reason they are called Synoptics, from the Greek meaning "seeing together"), John had very different reasons and therefore a different approach to the life of Christ. Eusebius wrote,

And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year . . . They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period . . . And this is indicated by him, they say, in the following words: 'This beginning of miracles did Jesus . . . John accordingly in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after

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*Each One of Them* (Cambridge University, 1900), 34.

a Eusebius, *Ecclesiastical History* 3.24.17-18, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers*, 1:154; *Ecclesiastical History* 3.39.5-6, in ibid., 171. For arguments of the early Egyptian bishop Nepos in favor of the apostle John as author of the book of Revelation, see *Ecclesiastical History* 7.25.1-27, in ibid., 1:309-311.

that time."[a]

Reading the Synoptics, one does, indeed, get the impression that Christ's ministry lasted but one year, whereas John makes it at least three years, noting occasions when Jesus went to Jerusalem to celebrate the annual feast of Passover (John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14). But it is not just in adding material from the early ministry of Christ that John differs from the others. Most of his stories take place in and around Jerusalem, while Matthew, Mark, and Luke concentrated on events in Galilee. This again suggests that John was more acquainted with Jerusalem than the others.

A number of important stories about Jesus appear only in John's account. These include the story of the Samaritan woman at the well (John 4), the healing of the man at the pool of Bethesda (John 5), the raising of Lazarus (John 11), and the stories about Nicodemus (John 3, 7, 19). In other instances, John provides details missing from the Synoptic versions of stories, such as Jesus' teachings about the bread of life following the feeding of the multitude (John 6) and his conversation with Mary Magdalene following his resurrection (John 20).

A major variant involves Jesus' cleansing of the temple. The synoptic gospels (Matthew 21:12-16; Mark 11:15-18; Luke 19:45-48) place the event during the last week of Jesus' mortal life, while John places it at the very beginning of his ministry (John 2:13-25). A frequent reaction of Bible readers is to assume that Jesus cleansed the temple on two separate occasions, once at the beginning of his ministry and once at the end. If this were true, however, would John not have recorded both events? The fact that John's account and those of the Synoptics are mutually exclusive would indicate that the event occurred but once. Moreover, logic would tell us that, had Jesus dared to perform such an act at the beginning of his ministry, before he had rallied public support, he would have been immediately arrested by the temple guards. It is much more believable that he accomplished this deed just after being welcomed into Jerusalem by the great crowds who recognized him as their king, as in the Synoptics. Under such conditions, it is understandable that the priests and Levites laid no hands on him (as he himself stated to the temple

a *Ecclesiastical History* 3.24.7, 11-12, in ibid., 1:153.

guard when arrested in Gethsemane; see Luke 22 :52-53). I would therefore conclude that the account in John is incorrect and that the error is most likely due to the fact that many more years had passed between the event and John's recording thereof.

It is likely that John is the latest of the four canonical gospels, written some time around AD 100. Its earliest attestation is Papyrus Rylands 457 ($P^{52}$), a small fragment (3.5 x 2.5 inches) originating in the Fayyum region of Egypt and dated on paleographic grounds to c. AD 100-150. One side of the papyrus contains a fragmentary version of John 18:31-33, while the other has verses 37-38 of the same chapter. The papyrus was found in a shop in Cairo in 1920 by Bernard Pyne Grenfell. It is held in the John Rylands Library in Manchester, England.

The following is a detailed description of the earliest nine manuscripts:

$P^{52}$, or P. Rylands Gr. 457, now housed in Manchester, contains John 18:31-33, 37-38, as described above. This manuscript has been dated paleographically to the second century. Some individuals have dated this manuscript to AD 110 or similar dates. This is impossibly precise, as paleographic dates are not more accurate than within a half-century or century of the date of the writing of the document.

$P^{66}$, or P. Bodmer II, now housed in Dublin, contains John 1:1-6:11; 6:35-14:26; 14:29-30; 15:2-26; 16:2-4; 16:6-7; 16:10-20:20; 20:22-23; 20:25-21:9, and thus is virtually complete. This manuscript has been paleographically dated to the late second or early third century AD.

$P^{5}$, or P. Oxy. 208+1781, now housed in London, contains John 1:23-31, 33-40; 16:14-30; 20:11-17, 19-20, 22-25. This manuscript has been paleographically dated to the third century.

$P^{22}$, or P. Oxy. 1228, now housed in Glasgow, contains John 15:25-16:2; 16:21-32. This manuscript has been paleographically dated to the third century.

$P^{28}$, or P. Oxy. 1596, now housed in Berkeley, contains John 6:8-122, 17-22. This manuscript has been dated paleographically to the third century.

$P^{39}$, or P. Oxy. 1780, now housed in Rochester, contains John 8:14-22. This manuscript has been dated paleographically to the third century.

$P^{45}$, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of John that it contains are John 10:7-25; 10:30-11:10; 11:18-36; 11:42-57. This manuscript has been paleographically dated to the third century AD.

$P^{75}$, or P. Bodmer XIV and XV, now housed in Cologny, contains portions of Luke and John. The portions of John it contains are John 1:1-11:45; 11:48-57; 12:3-13:1; 13:8-9; 14:8-30; 15:7-8. This manuscript has been dated paleographically to the third century AD.

$P^{80}$, or Fundación S. Lucas Evang. Inv. 83, now housed in Barcelona, contains John 3:34. This manuscript has been dated paleographically to the third century AD.

Many other manuscripts have survived, but all date later than these nine.

*John's Purpose*

The Muratorian Fragment, a Latin text written c. AD 170, says, "The Fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, "Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to us.' On that same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind."[a] Eusebius cited Clement's *Hypotyposes* as saying, "But last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel."[b]

From its content, one would have to conclude that these early declarations are correct in describing the gospel of John as "spiritual" in nature. John did not simply write a history of Christ's ministry. His was a personal testimony of the divinity and power of Christ. He began by demonstrating that Christ was the divine Word of God in his premortal state and that "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

This glory was manifest in a number of ways, one of which was

a Ibid., 1:153, note 7.

b *Ecclesiastical History* 6.14.7, in ibid., 1:261.

the miracles that Christ performed. Thus, in writing of Christ's first miracle, changing water into wine, John wrote, "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his glory*; and his disciples believed on him" (John 2:11). The beginning was small indeed, but as John's account proceeds, the miracles become more and more impressive, rising to great heights with the raising of Lazarus from the dead (John 11) and then the resurrection of Christ (John 20).

As an apostle and a witness of the Savior, John made it a point to show that Jesus had described how one might gain a spiritual witness or testimony. Christ admonished his hearers to examine the testimony of John the Baptist and the scriptures–especially the writings of Moses–and to rely on the Father for a spiritual witness (John 5:31-47; see also John 8:14-18). He also instructed, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32).

Above all, John was a witness of Jesus Christ, an eyewitness of his glory. A later editorial note at the end of the gospel of John reads, "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (John 21:24).

*Doctrine and Covenants 93*

So powerful was his witness that it became the basis of a revelation to Joseph Smith, recorded in D&C 93. Some have believed that this section was based on a revelation to John the Baptist because a portion of it refers to the baptism of Christ. But knowing that the apostle John was a disciple of the Baptist and that he had likely been present at the baptism of Christ makes it likely that he is the one who declared,

> And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father . . . And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father: And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him. (D&C 93:11, 15-17)

Additional evidence that D&C 93 is based on the testimony of

the apostle John is that it contains much verbiage from the gospel of John, including elements found in John chapters 14-16. This portion of the book deals with events that took place at the time of the last supper, long after the death of John the Baptist. John recorded that, at the last supper, Jesus told his apostles, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26-27). John was obedient to this commandment, leaving us his testimony in the gospel account that bears his name. And that name, rendered in the Greek New Testament as Ιωαννης *Iōannes*, is Hebrew /יוֹחָנָן *Yochanan*, meaning "God is gracious"–a fitting epithet for the apostle whom Jesus loved.

The following chart compares passages in the gospel of John with those found in section 93 of the *Doctrine and Covenants*.

| D&C 93 | John |
|---|---|
| 1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; | 1:12 . . . to them that believe on his name<br>14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. |
| 2 And that I am the true light that lighteth every man that cometh into the world. | 1:9 That was the true Light, which lighteth every man that cometh into the world. [See also verse 4.]<br>9:5 As long as I am in the world, I am the light of the world.<br>12:46 I am come a light into the world . . . |

| | |
|---|---|
| 3 And that I am in the Father, and the Father in me, and the Father and I are one | 10:30 I and my Father are one.<br>10:38 . . . the Father is in me, and I in him.<br>14:10 . . . I am in the Father, and the Father in me<br>14:11 . . . I am in the Father, and the Father in me<br>14:20 . . . I am in my Father<br>14:21 That they all may be one; as thou, Father, art in me, and I in thee<br>17:11 that they may be one, as we are.<br>17:21 That they all may be one; as thou, Father, art in me, and I in thee |
| 4 . . . I was in the world and made flesh my tabernacle, and dwelt among the sons of men.<br>5 I was in the world and received of my Father, and the works of him were plainly manifest. | 1:14 And the Word was made flesh, and dwelt among us . . .<br>1:10 He was in the world . . .<br>9:5 . . . I am in the world<br>5:36 . . . the works which the Father hath given me<br>10:32 . . . Many good works have I shewed you from my Father<br>10:37 If I do not the works of my Father, believe me not.<br>[See also 14:10-12.] |

6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

1:2 The same was in the beginning with God.

1:14 . . . and we beheld his glory . . .

7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

1:16 And of his fulness have all we received, and grace for grace.

1:17 . . . grace and truth came by Jesus Christ.

17:5 . . . O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

17:24 . . . that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation. [See also verses 21, 23, 29.]

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. [See also verse 2.]

9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

1:3 All things were made by him; and without him was not any thing made that was made.

1:2 The same was in the beginning with God.

1:4 In him was life; and the life was the light of men.

10. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

[See also D&C 93:23, below.]

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the fulness at the first, but received grace for grace.

13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness

1:14 . . . (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth

1:16 And of his fulness have all we received, and grace for grace.

1:17 . . . grace and truth came by Jesus Christ

[See also D&C 93:23, below.]

14 And thus he was called the Son of God, because he received not of the fulness at the first.

Of the 48 times the title "Son of God" occurs in the New Testament, 19 of these occurrences are in the writings of John—as many times as in all three synoptics together. See John 1:34, 49; 3:18; 5:25; 6:69; 9:35; 10:36; 11:4, 27; 19:7; 20:31 ; 1 John 3:8; 4:15; 5:5, 10, 12-13, 20 ; Revelation 2:18.

15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

16 And I, John, bear record that he received a fulness of the glory of the Father;

1:32 And John [the Baptist] bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1:34 And I saw, and bare record that this is the Son of God.

17 And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

14:10 . . . the Father that dwelleth in me, he doeth the works.

[Cf. Matthew 28:18.]

18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

1:16 And of his fulness have all we received . . .

19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

4:23 . . . the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

4:24 . . . they that worship him must worship him in spirit and in truth.

| | |
|---|---|
| 20 For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace. | [See D&C 93:11-14, above.] |
| 21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn | [See D&C 93:7-8, above.] |
| 22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn | 1:12 But as many as received him, to them gave he power to become the sons of God<br>[Cf. 1 John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself" and 1 John 3:1-2, ". . . that we should be called the sons of God. . . now are we the sons of God."] |

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

4:23 . . . the true worshippers shall worship the Father in spirit and in truth
4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
14:16-17 And I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth . . .
15:26 . . . the Spirit of truth, which proceedeth from the Father . . .
16:13 . . . the Spirit of truth . . . will guide you into all truth
[Cf. 1 John 4:6, Hereby know we the spirit of truth," and 1 John 5:6, "the Spirit is truth"]

24 And truth is knowledge of things as they are, and as they were, and as they are to come;

18:38 Pilate saith unto him, What is truth?

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

8:44 . . . the devil. . . was a murderer from the beginning, and abode not in the truth, because there is no truth in him . . . he is a liar, and the father of it. [Cf. 1 John 2:22.]

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
27 And no man receiveth a fulness unless he keepeth his commandments.

1:16 And of his fulness have all we received . . .
14:15 If ye love me, keep my commandments . . . [Cf. 1 John 2:3; 5:2-3.]
15:10 If ye keep my commandments, ye shall abide in my love [Cf. 1 John 3:22.]

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

3:21 But he that doeth truth cometh to the light . . .

29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning [i.e., Christ] is plainly manifest unto them, and they receive not the light.

1:5 And the light shineth in darkness; and the darkness comprehended it not.

32 And every man whose spirit receiveth not the light is under condemnation.

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

4:24 God is a Spirit . . .

34 And when separated, man cannot receive a fulness of joy.

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

2:19 . . . Destroy this temple, and in three days I will raise it up.

2:21 . . . he spake of the temple of his body.

36 The glory of God is intelligence, or, in other words, light and truth.
37 Light and truth forsake that evil one.
38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.
39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.
40 But I have commanded you to bring up your children in light and truth.

[See D&C 93:23, above.]

*John Cited in Modern Revelations*

Other sections of the Doctrine and Covenants quote from the gospel of John, and I suspect that John may be the most frequently cited Bible book mentioned in Joseph Smith's revelations. Sometimes, an entire passage in a revelation draws upon John. For example, D&C 7 is a revelation given to Joseph Smith when he inquired about the latter portion of John 21, and the two passages have many parallels. D&C 76 was received when the prophet inquired about the meaning of John 5:29, and some of the verbiage in that revelation draws on various parts of John's gospel. Another revelation that contains several extracts from John is D&C 10:57-60. Aside from these, most of the citations of the gospel of John found in the Doctrine and Covenants are smaller extracts, a mere sampling of which is included in the following list.

| John | **Doctrine & Covenants** |
| --- | --- |
| 1: 4 In him was life; and the life was the light of men.<br>8:12 I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. | 11:28 Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world. |
| 1:5 And the light shineth in darkness; and the darkness comprehended it not. | 6:21 . . . I am the light which shineth in darkness, and the darkness comprehendeth it not.<br>[Virtually identical to D&C 10:58; 34:2; 39:2; 45:7; 88:49; cf. D&C 11:11; 14:9.] |
| 1:11-12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name | 11:29-30 I am the same who came unto mine own and mine own received me not ; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name.<br>[D&C 45:8 also cites John 1:11-12, while John 1:11 is cited in D&C 6:21; 10:57; 11:29; 39:3.] |
| 3:5 Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. | 5:16 . . . they shall be born of me, even of water and of the Spirit |

4:35-36 . . . behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal . . .

4:4 For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;
[The wording is similar in D&C 6:3; 11:3; 12:3; 14:3; 33:3, 7.]

8:12 . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

10:70 . . . him who is the life and light of the world . . .
[Virtually identical verbiage in D&C 11:28; 12:9; 34:2; 39:2; 45:7.]

10:16 And other sheep I have, which are not of this fold . . .

10:59 . . . Other sheep have I which are not of this fold . . .

10:30 I and my Father are one.

10:38 . . . the Father is in me, and I in him.

14:10 . . . I am in the Father, and the Father in me

14:11 . . . I am in the Father, and the Father in me

14:20 . . . I am in my Father

14:21 That they all may be one; as thou, Father, art in me, and I in thee

17:11 that they may be one, as we are.

17:21 That they all may be one; as thou, Father, art in me, and I in thee

35:2 I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.

D&C 50:43 And the Father and I are one. I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you.

| | |
|---|---|
| 14:26 . . . the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. | 18:18 . . . you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.<br>[Cf. D&C 35:19; 39:6.] |
| 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. | 132:24 This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. |
| 17:11 . . . Holy Father, keep through thine own name those whom thou hast given me . . .<br>[See also John 17:24] | 27:14 . . . all those whom my Father hath given me out of the world. |

Joseph Smith's revelations also include quotes from other scriptural passages, both in the Old and New Testaments and the Book of Mormon, but it is significant that many of them cite not only the gospel of John, but his epistles and his Revelation (D&C 77 comprises a series of questions and answers about Revelation). In view of the fact that John, as the last surviving apostle from the meridian of time, was designated as the Elias who is to restore all things (D&C 77:9, 14), this is not surprising.

These facts suggest that Latter-day Saints can better understand the restoration of the Church and modern revelation if they will read the gospel of John.

*Further Readings*

*Non-lds Sources*

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book is geared to a general audience.]

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Griggs, C. Wilfred. "The Testimony of John." *Studies in Scripture Vol. 5: The Gospels*. Ed. Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 1986, 109-26.

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# The Gospel According to St. John

## Chapter 1[a]

*The Word Became Flesh*

1 In the beginning[b] was the Word,[c]
and the Word was God,[d]
and the Word was God.[e]

---

a The first 18 verses of this chapter are a prologue to John's account of the life of Jesus. The JST of this chapter has many variants that are not discussed here. The GR original names the author as Ιωάννης *Iōannēs*, which comes from the HEB name יוֹחָנָן *Yôchanan*. The HEB name is written Johanan throughout the Old Testament of the King James Version of the Bible

b Cf. Genesis 1:1. Revelation 3:14 calls Christ "the beginning of the creation of God," which seems to refer to the fact that he was the creator, as reflected in v. 3. Cf. 1 John 1:1; 2:13-14, and note that the message of 1 John 1:1-2 is the same as that found in John 1:1, 14, with reference to both "the beginning" and "the Word of life . . . which was with the Father." Note also the words of Christ to John as recorded in Revelation 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (see also Revelation 1:11; 3:14; 21:6; 22:13; 3 Nephi 9:18; D&C 19:1; 35:1; 38:1; 45:7; 54:1; 61:1; 63:60; 68:35; 75:1; 81:7; 84:120; 112:34; 132:66). The title derives from Isaiah 41:4, "I the Lord, the first, and with the last" (see also Isaiah 44:6; 48:12).

c GR ὁ λόγος *ho logos.* Some of the second-century Jewish ARAM translations of the books of Moses have God acting through the intermediary of his *memar*, "word." The ARAM/HEB root is *'mr*, "to speak." But there is probably a word-play here, since the word *'immer*, "lamb," derives from the same root. In John's writings, Jesus is frequently termed a lamb (John 1:29, 36; Revelation 5:6, 8, 12-13; 6:1, 16; 7:9-10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:4; 19:7, 9; 21:14, 22-23; 22:1, 3). Note, however, that the GR term used in John 1:29, 36, is not the same as the one used in the book of Revelation. Cf. John 17:5 and see D&C 76:39, "the Lamb . . . who was in the bosom of the Father before the worlds were made."

d Lit. "the God." When the Father, the Son, and the Holy Ghost are involved, the GR text frequently uses the definite article before "God" to denote the Father (see 2 Corinthians 13:14).

e IE *divine*. Contrary to the KJV wording, the passage does not suggest that God and the Word are the same Being. The first occurrence of God, in the GR text, is preceded

2 The same was in the beginning with God.[a]

3 All things[b] were made by him; and without him was not any thing made that was made.[c] 4 In him was life;[d] and the life was the light of men.[e] 5 And the light shineth in darkness; and the darkness comprehended[f] it not.[g]

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by the definite article, which is missing in the second occurrence. This second occurrence is an anarthous predicate, actually written before "the Word" in the GR, meaning that it assigns a quality to "the Word" (like an adjective), making him divine. But the English term "divine" is not strong enough to explain what John means here. In reality, he is saying that the Son is exactly like the Father but is separate from the Father. (The divinity of Christ is affirmed in John 20:28 and hinted in 5:18 and 10:33.) That the GR construction does not mean identity of the Word and God is further clarified by this v. and by v. 2, where the Word is "with God," and by v. 18, where the Son "is in the bosom of the Father." The fourth-century Christian writer Chrysostom was the first to note that the first occurrence of "was" in this v. refers to the existence of the Word, the second to the relationship of the Word to God, and the third denoting *what* the Word was.

a Cf. 3 Nephi 9:15; D&C 76:39; Moses 2:26.

b The words "all things" should not be read to imply creation out of nothing. John clarifies his meaning by noting that of all things that were made, none were created without Christ.

c For Christ's creative efforts, see v. 10 and cf. Colossians 1:16; Hebrews 1:2; D&C 76:24; 93:10; Moses 1:32-33. The concept expressed here is also found in one of the Dead Sea Scrolls, the Rule of the Community, one manuscript of which (1QS xi.11) reads "By his knowledge everything shall come into being, and all that does exist he establishes with his calculations and nothing is done outside of him." Florentino García Martínez, *The Dead Sea Scrolls Translated* (revised ed., Leiden: Brill, 1996), 18.

d Cf. 1 John 5:11.

e For Christ as the life and light, see John 8:12; Mosiah 16:9; Alma 19:6; 26:36; 28:14; 38:9; 3 Nephi 9:18; 11:11; 15:9; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 50:27; 88:13; 93:9. The terms "life" and "light" are in a parallel construction in some Old Testament passages (Job 3:20; Psalms 27:1; 36:9; Proverbs 6:23; see also Proverbs 16:15). For Jesus as the way, the truth, and the life, see John 14:6. For Christ as the life, see 1 John 1:1-2. For Christ as the light, see John 9:5; 1 John 1:5; Revelation 21:23 (cf. Revelation 22:5); D&C 6:21; 14:9.

f κατέλαβεν *katelaben* overcame. ENG "comprehended" is used in an archaic sense here, not for mental understanding, but for physical overcoming. Cf. the dual uses of the related ENG verb "apprehend."

g Cf. D&C 6:21; 10:58; 34:2; 39:2, 45:7, 29; 88:49 and see John 3:19-21; 1 John 2:8; 2 Corinthians 4:6; D&C 45:29; 88:49, 67; Abraham 4:4.

6 There was a man sent from God,[a] whose name *was* John.[b] 7 The same came for a witness, to bear witness of the Light,[c] that all *men* through him might believe.[d] 8 He was not that Light,[e] but *was sent* to bear witness of that Light. 9 *That* was the true Light, which lighteth every man that cometh into the world.[f] 10 He was in the world, and the world was made by him,[g] and the world knew him not.[h] 11 He came unto his own,[i] and his own received him not.[j] 12 But as many as received him, to them gave he power to become the sons[k] of God, *even* to them that

a Cf. v. 33 and see 3:28. That John was, indeed, sent from God, was affirmed by Jesus, who said that he was the greatest of the prophets, being a forerunner of Christ himself (Matthew 11:9-11; Luke 7:26-28; cf. D&C 84:27). This role of forerunner is noted in the following verses. For Christ as one sent "from God," see John 3:2; 8:42; 13:3; 16:27, 30.

b Cf. Matthew 3:1-12; Mark 1:1-8; Luke 1:1-25, 57-80; 3:1-18; D&C 35:4.

c Cf. John 1:15; 3:26; 5:33, 36; 1 John 1:1-2.

d Cf. Matthew 21:25, 32; 12:36; 20:31; Acts 19:4.

e Cf. John 5:33, 35, where Jesus calls John a λύχνος *luchnos*, which refers to a lamp rather than to the light itself.

f Cf. John 3:19; 8:12; 9:5; 11:9; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 84:46; 93:2, 9. In the Sermon on the Mount, Christ told his disciples, "ye are the light of the world" and instructed them to let their light shine (Matthew 5:14-16; Philippians 2:15; cf. D&C 103:9). He repeated the same instructions to the Nephites (3 Nephi 12:14-16), "Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up--that which ye have seen me do" (3 Nephi 18:24). Those who practice priestcraft set themselves up as a light unto the world, rather than glorifying Christ (2 Nephi 26:29).

g See also v. 3 and cf. Colossians 1:16; Hebrews 1:2; D&C 76:24; 93:10.

h This v. parallels v. 5, where it is the light that is not comprehended. See also vv. 31 and 33.

i Cf. Exodus 19:5; 2 Nephi 29:5.

j Cf. 3 Nephi 9:16; D&C 6:21; 10:57; 11:29; 39:3; 45:8; 133:66. The first occurrence of "own" in this v. (ἴδια *idia*) is neuter (IE his own things, his own creation), while the second (ἴδιοι *idioi*) is masculine (IE his own people). So he came to that which he created, but it was his own people who rejected him.

k The GR term τέκνα *tekna*, used here, is better rendered "children," since it applies to men and women alike, as it does in John 11:52 and 1 John 3:2. The normal GR word for "son," υἱός *huios*, is used only of Jesus in John's gospel.

believe on his name:[a] *13* Which were born, not of blood,[b] nor of the will of the flesh, nor of the will of man, but of God.[c]

*14* And the Word was made flesh,[d] and dwelt among us,[e] (and we beheld his glory,[f] the glory as of the only begotten[g] of the Father,[h]) full

a Cf. John 2:23; 3:18; 1 John 5:13; D&C 11:30; 39:4; 42:52; 45:8.

b Cf. Moses 6:59; JST Genesis 6:61-62; Job 25:4; 1 John 5:6.

c While Christ was literally born of God, being his only begotten son in the flesh (see Luke 1:35), men can be born of God through Christ (see John 3:3-8; 1 Peter 1:23; Mosiah 27:25, 28; Alma 5:14; 7:14; 22:15; 36:5, 23-24, 26; 38:6 and cf. John 3:3-7; Moses 6:65). This is a common theme in John's first epistle (1 John 2:29; 3:9; 4:7; 5:1, 4, 18).

d IE Christ partook of mortality.

e Cf. John 1:14; 1 Timothy 3:16. The word rendered "dwelt" is GR ἐσκήνωσεν *eskēnōsen*, lit. "tented," which is used in the NT only here and in the book of Revelation, both of which are attributed to the apostle John. The expression obviously derives from the fact that the Lord's house, in the time of Moses, was a tent (the tabernacle), which was pitched in the middle of the Israelite camp. The passage suggests a new revelation from God, given by the appearance of Christ, who had revealed the law to Moses (3 Nephi 15:4-5). For God dwelling with mankind, cf. Revelation 21:3.

f Cf. Alma 9:26; D&C 93:11; Moses 1:13. John, along with Peter and James, witnessed the glory of Christ when he was transfigured before them on the mountain (Matthew 17:1-5; Mark 9:2-7; Luke 9:28-35). Peter also wrote of the event (2 Peter 1:16-18). See also 1 John 1:1-3; 5:9-11. D&C 93:6-7 explains, "And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed. And he bore record, saying: I saw his glory, that he was in the beginning, before the world was." For Christ's glory, see also Heb. 1:3. Jesus commanded his apostles to bear witness of him (John 15:27).

g Of the gospel writers, only John employs the term "only begotten" as a title of Christ (also John 1:18; 3:16, 18; 1 John 4:9), but it is also found in Hebrews 11:17 and in the Book of Mormon (2 Nephi 25:12; Jacob 4:5, 11; Alma 5:48; 9:26; 12:33-34; 13:5, 9) and in the Doctrine and Covenants (D&C 20:21; 29:42, 46; 45:9; 76:13, 23, 25, 35, 57; 93:11; 124:123; 138:14, 57; Moses 1:6, 13, 16-17, 19, 21, 32-33; 2:1, 26-27; 3:18; 4:1, 3, 28; 5:7, 9, 57; 6:52, 57, 59, 62; 7:50, 59, 62). Most Bible scholars are agreed that the GR μονογενής *monogenēs*, generally rendered "only begotten," really means "of a single kind," meaning that Christ is the only Son of God in the literal sense. Latter-day Saints generally understand Christ to be the only begotten of God in the flesh, while all of us are spirit-children of God.

It is also interesting to note that the GR term probably reflects HEB יָחִיד *yāchîd*, "only" used of Isaac in Genesis 22:2, 12, 16, and rendered μονογενής *monogenēs* in reference to Isaac in Heb. 11:17 (cf. Jacob 4:5).

h Cf. John 17:22.

of grace[a] and truth.[b] *15* John bare witness of him,[c] and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.[d] *16* And of his fulness[e] have all we received, and grace for grace.[f] *17* For the law[g] was given by Moses, *but* grace and truth[h] came by Jesus Christ.[i] *18* No man hath seen God at any time;[j] the only begotten Son,[k] which is in the bosom of the Father,[l] he hath declared *him*.[m]

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a The text employs χάρις *charis*, a GR word denoting enduring love.

b Other passages describe Christ as being "full of grace and truth" (2 Nephi 2:6; Alma 5:48; 9:26; 13:9; D&C 84:102; 93:11; Moses 1:6, 32; 5:7; 6:52; 7:11). D&C 66:12 describes the Father in these terms.

c Cf. John 1:7-8; 3:26; 5:33, 36; 1 John 1:1-2.

d This verse refers to John the Baptist, whose testimony of Christ is also found in Matthew 3:11-15; Mark 1:7-11; Luke 3:15-17; John 1:26-36. The last part of this verse ("for he was before me") reinforces the idea in John 1:1 that Christ was in the beginning with the Father. Here, in the Prologue to his account, the apostle John cites the words that he attributes to John the Baptist in John 1:27, 30.

e Cf. Colossians 1:19.

f Cf. Helaman 12:24. Christ progressed from grace to grace, as we learn from D&C 93:12-14: "And I, John, saw that he received not of the fulness at the first, but received grace for grace. And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; And thus he was called the Son of God, because he received not of the fulness at the first." D&C 93:20 indicates that we, too, can progress from grace to grace.

g John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:45; 7:19, 23, 49, 51; 8:5, 17). Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

h The pairing of grace and truth is a continuation of what John wrote in v. 14, for which see the note. Cf. Colossians 1:6; 2 John 1:3; D&C 50:40.

i For the contrast between the law of Moses and the grace of Christ, see Romans 6:14; Galatians 2:21 and see Heb. 1:1.

j Cf. John 6:46; 1 John 4:12; 3 John 11.

k For the title "only begotten," see the note to John 1:14. Many scholars agree that this verse has been corrupted in various GR manuscripts.

l Cf. v. 1 and D&C 76:39.

m See also John 5:37; 6:46. Since a number of Old Testament prophets testified that they had seen God, this passage cannot mean what it seems to suggest. Joseph worded

*The Testimony of John the Baptist (Mt. 3:1-12; Mk. 1:2-8; Lk. 3:15-17)*

19 And this is the record of John,[a] when the Jews[b] sent priests and Levites[c] from Jerusalem to ask him, Who art thou?[d] 20 And he confessed, and denied not; but confessed, I am not the Christ.[e] 21 And they asked him, What then? Art thou Elias?[f] And he saith, I am not. Art thou that prophet?[g] And he answered, No.[h] 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said,

I *am* **the voice of one crying in the wilderness,**

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it, "And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved" (JST John 1:19). This seems more in line with the wording of Luke 10:22, "no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him." See also D&C 67:11; 84:21-22.

a These words mark the end of the prologue to the gospel of John and introduce the story of John the Baptist. They do not suggest that the Baptist wrote the account himself.

b The gospel of John often uses the term "Jews" to refer to Judaeans, and especially to their leaders, the high priest and the Sanhedrin who, with a few exceptions, rejected both John the Baptist and Jesus.

c John was performing a priesthood ordinance, purificatory baptism, so it was natural that the ones sent to judge his actions were priests and Levites. John, of course, was of the priestly line of Aaron (Luke 1:5; D&C 13; 84:26-28; Joseph Smith History 1:72).

d Cf. John 5:33.

e IE Messiah. Cf. John 3:28; Luke 3:15-16.

f Elias is the GR form for the name of the Old Testament prophet Elijah (pronounced *'eliyah* in HEB, with the masculine singular suffix *s* added in GR). The question is understandable, since the Jews anticipated the return of Elijah, as prophesied in Malachi 4:5-6. Though John denied being the prophet Elijah, Jesus compared his role as forerunner with that of Elijah or Elias after the ancient prophet appeared with Moses on the mount of transfiguration (Matthew 17:10-13).

g The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19). That prophet was not John the Baptist, but Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:25; 7:40.

h Compare Matthew 16:13-14, where we learn that after the death of John the Baptist, some of the people were wondering if Jesus were John resurrected or Elias (Elijah), Jeremiah, or another of the ancient prophets.

**Make straight the way of the Lord**,

as said the prophet Esaias.[a] *24* And they which were sent were of the Pharisees.[b] *25* And they asked him, and said unto him, Why baptizest thou then,[c] if thou be not that Christ,[d] nor Elias, neither that prophet?[e] *26* John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;[f] *27* He it is, who coming[g] after me is

a Esaias is the GR form of the name of the Old Testament prophet Isaiah. The English Isaiah is actually based on the GR, for the HEB is pronounced *yesha'yah*. The passage being cited here by the Baptist is from Isaiah 40:3. Rather than tell his questioners who he was, John replied by citing a passage that suggested his role as forerunner to the Lord (see also Matthew 3:1-3; Mark 1:2-4; Luke 3:3-4; D&C 84:28 and cf. D&C 65:1). In the HEB of Isaiah 40:3, the words "in the desert" are part of what the voice cries out. The LXX, which is followed here, misread it as the voice being in the wilderness when it cries out.

b The Pharisees were one of the three main Jewish sects that existed in the time of Christ, the others being the Sadducees and Essenes. The term Pharisee comes from the HEB *perashim*, which means "separatists." They were the majority party and were the ones responsible for instituting the office of rabbi (literally meaning "my great one," but generally rendered "master" or "teacher"). The Pharisees, by virtue of their numbers, controlled the Sanhedrin, though the president of that body was the high priest, head of the Sadducee party. The Sadducees (HEB *zedoqim*) took their name from Zadok, the high priest at the time Solomon constructed the first temple. The Essenes were a much smaller group and are not mentioned in the New Testament. The apostle John probably added these words as an explanation that the priests and Levites he mentioned in verse 19 were Pharisees, rather than Sadducees. However, in Matthew 3:7, both Sadducees and Pharisees come to John the Baptist.

c Note that the Pharisees do not question the ordinance of baptism, but John's right to perform it. Baptism was and is, in fact, required for conversion to Judaism, and orthodox Judaism (which is based on the teachings of the Pharisaic rabbis) continues to require ritual purification by immersion in water for any who have become impure according to the law of Moses.

d The title Christ is from GR χριστός *christos* anointed one. It has the same meaning as HEB messiah (*mashiach*), which is the word the Pharisees would have used when questioning John the Baptist. According to Matthew 3:11, John distinguished his water baptism from the baptism of fire and the Holy Ghost that Christ would bring.

e See the note to v. 21.

f The apostle John omitted the reference to Christ baptizing with fire, found in two of the synoptics (Matthew 3:11; Luke 3:16).

g Pre-Christian Book of Mormon prophets referred to Christ as "that which is to come." See the discussion in John A. Tvedtnes, *The Most Correct Book: Insights From a*

preferred before me,[a] whose shoe's latchet[b] I am not worthy to unloose.[c]
28 These things were done in Bethabara[d] beyond Jordan,[e] where John was baptizing.

### *The Lamb of God*

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,[f] which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before

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*Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999), 235-41.

a Cf. Vv. 15, 30.

b The term rendered "shoe" means "sandal" (GR ὑποδήματος *hupodēmatos* lit. means "under the foot") while the "latchet" is the strap that binds it to the foot.

c For Lehi's prophecy of the role of John the Baptist, see 1 Nephi 10:7-10.

d While most GR manuscripts read "Bethany," a number have Bethabara. In his prophecy of John the Baptist, Lehi also mentioned Bethabara as the site of John's baptismal work (1 Nephi 10:9). The HEB name Bethabara means "house of the crossing/ford." It evidently refers to the place where the Israelites crossed over the Jordan River to enter the Holy Land under Joshua, whose name is the source of the GR form Jesus. There is much symbolism here. The Israelites symbolically entered into the "rest of God" by crossing over the river, just as we do when being baptized. The idea is reflected in a number of hymns that speak of crossing the Jordan in reference to either baptism or going to heaven. Similarly, the apostle Paul compared baptism to the Israelite crossing of the Red Sea (1 Corinthians 10:1-2). Bethabara is evidently the same as Bethbarah, at the ford of the Jordan River, mentioned in Judges 7:24. It appears in the methasized form Bethabarah in Joshua 15:6, 61; 18:22.

e "Beyond Jordan" is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words "farther side of Jordan" reflect the same GR expression); John 3:26; 10:40.

f For a discussion of the apostle John's use of the term "lamb" to refer to Christ, see the notes to v. 1. John the apostle had evidently been a disciple of John the Baptist, from whom he borrowed the term. Its use would have made no sense unless the title had already been associated with the Messiah, making John's meaning clear. Thus, we find it already applied to Christ six centuries before his birth by both Lehi and his son Nephi (1 Nephi 10:10; 11:21, 27, 31-32, 34-36; 12:6, 8-11, 18; 13:24, 26, 28-29; 13:32-40; 14:1-3, 6-7, 10, 12-14, 20, 24-27; 2 Nephi 31:4-6; 33:14). The lamb, of course, refers to the sacrificial animal eaten by the Israelites, especially at Passover (Exodus 12:3-5), and to Abraham's prophecy of Christ to come (Genesis 22:8; cf. Isaiah 53:7).

me: for he was before me.[a] 31 And I knew him not:[b] but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove,[c] and it abode[d] upon him.[e] 33 And I knew him not:[f] but he that sent me to baptize with water,[g] the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,[h] the same is he

a Reporting the words uttered by the Baptist in v. 27, though these are closer to the ones reported in v. 15, for which see the notes. This testimony affirms the premortal existence and preeminence of Christ as a member of the Godhead.

b See v. 33 and compare v. 10. Some Bible readers may wonder how it is that John did not know Jesus, since their mothers were cousins according to Luke 1:36. The answer probably lies in the fact that John was raised in the more desolate portions of the hill country of Judea (Luke 1:39, 65, 80), while Jesus was raised in the northern city of Nazareth (Matthew 2:23; 21:11; 26:71; Luke 2:51; 4:16; John 1:45-46).

c Cf. 1 Nephi 11:27; D&C 93:15.

d The GR term (ἔμεινεν *emeinen*) means "remained, stayed," meaning that the Spirit stayed with Christ, not to depart.

e Unlike the synoptics, the gospel of John does not explicitly say that John baptized Jesus, though the previous verse mentions John's baptismal activity. While John has John the Baptist seeing the Spirit descend on Jesus, the synoptics suggest that only Jesus saw this divine manifestation (Matthew 3:16; Mark 1:10; Luke 3:22 is more ambiguous). Mark 1:11 and Luke 3:22 have the Father declaring "*Thou* art my beloved Son," while Matthew 3:17 has the words "This is my beloved Son," suggesting that the Father was speaking to someone else, possibly John the Baptist.

f See v. 31 and note and compare v. 10.

g We do not know to whom John has reference here. It may be God himself (see 1:6) , or it could be the angel who had ordained John to the priesthood (D&C 84:28). That angel may have been Gabriel, who announced the birth of both Jesus and John the Baptist (Luke 1:19, 26), whom Joseph Smith identified as the Old Testament prophet/patriarch Noah (*History of the Church* 3:385). Significantly, Noah was present at the flood, which the apostle Peter considered to be the baptism of the earth (1 Peter 3:20-21), while John was present at the baptism of the Creator and Savior of the world. And just as the Holy Ghost appeared under the sign of the dove at Christ's baptism, the sign given to Noah that the flood had ended came through a dove (Genesis 8:8-12). Similarly, the Spirit hovered (KJV "moved") over the primordial waters in the creation epic (Genesis 1:2). Each of these events signaled a new beginning for mankind.

h While the Holy Ghost generally descends on an individual, it does not tarry (D&C 130:23). In Christ's case, it did tarry, which became a sign for John the Baptist that he was the Savior.

which baptizeth with the Holy Ghost.[a] *34* And I saw, and bare record that this is the Son of God.[b]

### *The First Disciples*

*35* Again the next day after John stood, and two of his disciples;[c] *36* And looking upon Jesus as he walked, he saith, Behold the Lamb of God![d] *37* And the two disciples heard him speak, and they followed Jesus.[e] *38* Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,)[f] where dwellest thou? *39* He saith unto them, Come and

a That John knew beforehand that Christ would come and baptize with the Holy Ghost is evident in his preaching (Matthew 3:11; Mark 1:7-8; Luke 3:16).

b Cf. D&C 93:15-18. While the gospel of John declares that John the Baptist had a strong testimony of Christ's divinity from the beginning, the synoptics note that even after he had baptized Christ, the Baptist sent messengers to ask Jesus if he was the one they were expecting (Matthew 11:2-3; Luke 7:19-20). Evidently, not all of the disciples of John the Baptist followed Jesus, though, as we shall see, some clearly did. See the story in Acts 19 and note that the Mandaeans of Iraq and Iran claim to be descendants of the disciples of John the Baptist.

c For the identify of these two disciples, see the note to v. 40. In Judaism of that time, charismatic rabbis gathered around them *talmidim* or students, who learned from the rabbi. The term "disciple" denotes such students.

d For this title, see the notes to vv. 1 and 29.

e The powerful witness of John the Baptist and his role as forerunner of Christ are dramatically illustrated by the fact that some of his disciples immediately left and followed Jesus.

f In his account, John often inserts explanations of Jewish terms and practices for his GR-speaking audience. Literally, rabbi means "my great one." The title came into use in the first-century AD among the Pharisees. Unlike today's Jewish rabbis, there was no ordination required to become a rabbi in those early days. The title διδάσκαλος *didaskalos*, rendered here as "master," but meaning "teacher," has been attested on a Jewish ossuary (or bone box) of the first century BC or the first century AD discovered on the mount of Olives in Jerusalem. Of all the gospels, only John has people calling Jesus "rabbi" (John 1:49; 3:2; 4:31n; 6:25; 9:2n; 11:8n), while the synoptics use the term "master." However, John employs the GR term for "master" for Jesus in John 8:4; 11:28; 13:13-14; 20:16. John also has John the Baptist being called "rabbi" by his disciples (John 3:26).

see. They came and saw where he dwelt,[a] and abode with him that day: for it was about the tenth hour.[b] *40* One of the two which heard John *speak*, and followed him, was Andrew,[c] Simon Peter's brother.[d] *41* He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.[e] *42* And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona:[f] thou shalt be called Cephas, which is by interpretation, A stone.[g]

a Contrast Matthew 8:19-20; Luke 9:57-58.

b The hours of the day were counted from sunrise, approximately 6 a.m., making this about four o'clock in the afternoon.

c While most of Jesus' apostles bore HEB names, Andrew is GR in origin. Many Jews of the time—and particularly those who lived far from Jerusalem—bore GR names.

d The other disciple was evidently John, author of the account. Peter and his brother Andrew were partners in the fishing business with James and John, sons of Zebedee (Luke 5:10). In the lists of Jesus' apostles found in Matthew and Luke, these four are named first and Peter and Andrew are identified as brothers (Matthew 10:2; Luke 6:14), while Mark noted that these four came to Jesus privily to ask a question (Mark 13:3).

e Following his usual practice, John translated the HEB term Messiah, meaning "anointed one," into the GR Christ, which has the same meaning.

f The name Simon is known in GR, but here it should probably be understood as HEB Shim'on, generally rendered Simeon in the KJV OT. Jona is evidently identical to the name of the OT prophet Jonah, though it is usually rendered Jonas in NT GR (Matthew 12:39-41; 16:4; Luke 11:29-30, 32). In John 21:15-17, Peter is called "Simon *son* of Jonas." One Jewish scholar, Hayyim Maccoby, has suggested that the title used in the John passages was not HEB *bar Yonah*, "son of Jonah," but ARAM *baryona*, "outlaw," a term denoting the Zealots who opposed Roman rule over the Jews.

g Cephas is from ARAM *kaipha*, "stone," with the addition of the GR suffix s. It is the same as the name of the high priest Joseph Caiaphas. John again gives a translation for his GR-speaking readers. JST John 1:42 reads, "Cephas, which is, by interpretation, a seer, or a stone," suggesting that the title referred to a seer. Cf. Matthew 16:17-18; Mosiah 8:13; 28:13-16; Alma 37:23.

### *The Calling of Philip and Nathaniel*

43 The day following Jesus would go forth into Galilee,[a] and findeth Philip,[b] and saith unto him, Follow me. 44 Now Philip was of Bethsaida,[c] the city of Andrew and Peter.[d] 45 Philip findeth Nathanael,[e] and saith unto him, We have found him, of whom Moses in the law,[f] and the prophets, did write, Jesus of Nazareth, the son of Joseph.[g] 46 And Nathanael said unto him, Can there any good thing come out of Nazareth?[h] Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile![i]

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a The gospel of John omits the forty days in the wilderness following Jesus' baptism, which must have taken place before the events described here.

b Philip is a GR name, meaning "lover of horses."

c Cf. John 12:21. Bethsaida is one of the Galilean cities that Jesus condemned, along with Chorazin and Capernaum, for not accepting his message even after seeing so many miracles (Matthew 11:21; Luke 10:13-15). One such miracle is mentioned in Mark 8:22. When the apostles returned from their first mission, Jesus took them to a spot near Bethsaida to hear their report (Luke 9:10).

d Throughout the gospels, we find Peter, Andrew, James, and John operating a fishing business out of the town of Capernaum on the north shore of the Sea of Galilee. Here, however, we find a suggestion that Andrew and Peter were from the nearby town of Bethsaida, whose name means "house of fishing" (see Mark 6:45).

e Though later Christian tradition identified Nathanael with the apostle Bartholomew (who is listed after Philip in all the NT lists of apostles except the one in Acts 1:13), there is no evidence that Nathanael (whose name appears only in the account of John) became one of the twelve. The name Nathanael is HEB and means "God has given."

f See the note to v. 17.

g Cf. Luke 24:27, 44; JST Luke 16:17; John 5:39; JST John 3:18; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10; 15:10; 23:5; D&C 20:26; 138:36.

h John 21:2 indicates that Nathanael was of the city of Cana, which was near Nazareth. There may have been some rivalry between the two cities, giving rise to a proverb that Nathanael cites. Some Bible scholars hold that Nathanael was reflecting the doubt expressed in John 7:52 that the Messiah could come from the Galilee region. At least one Galilean, Judas, founder of the Zealot party, had already laid claim to being the promised Messiah but failed to deliver (Acts 5:37; Josephus, *Antiquities of the Jews* 20.5.2).

i This verse is cited in D&C 41:11. See also Psalms 32:2; 1 Peter 2:22; Revelation 14:5; D&C 121:42; 124:20, 97.

*48* Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.[a] *49* Nathanael answered and saith unto him, Rabbi,[b] thou art the Son of God; thou art the King of Israel.[c] *50* Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.[d] *51* And he saith unto him, Verily, verily,[e] I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.[f]

a From what follows, it seems likely that Jesus saw Nathanael sitting beneath the fig tree in vision, not being present.

b The GR text uses the HEB/ARAM term. See the note to John 1:38 and cf. John 3:2; 4:31n; 6:25; 9:2n; 11:8n.

c It is unlikely that Nathanael knew, at this early stage, that Jesus was literally the Son of God. The title "son of God" was applied anciently to the kings of Israel, and here Nathanael also calls Jesus "the King of Israel." He was likely recognizing him as the Messiah, as the Jews perceived that office, not as one who would redeem mankind from sin. It was not until after this event that Jesus openly proclaimed his divine paternity.

d Cf. Helaman 14:28. It was when Jesus changed water into wine in Nathanael's home town of Cana that the disciples came to see his glory and believed on him. Cf. John 11:40, where Jesus tells Martha that if she believed, she would see the glory of God.

e The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

f For angels and the Son of Man, see Matthew 13:41; 16:27; 25:31; Mark 8:38; Luke 9:26; 12:8; JST Matthew 1:37; Moses 7:24-25.

# Chapter 2

*The Wedding at Cana*

1 AND the third day[a] there was a marriage in Cana of Galilee;[b] and the mother of Jesus was there:[c] 2 And both Jesus was called,[d] and his disciples,[e] to the marriage.[f] 3 And when they wanted[g] wine, the moth-

a JST "third day of the week." This would make it Tuesday. The Mishnah (*Ketuboth*) requires that the wedding of a virgin take place on the fourth day, Wednesday, though a widow or divorcee might marry on other days.

b Cana was near Nazareth, where Jesus and Mary lived, but it was evidently not the modern Arab village of that name. It is more likely Khirbet Qana, nine miles north of Nazareth. While it is not impossible that the invitation for Jesus to attend came from one of his disciples, Nathanael, who was from the town of Cana (John 21:2), this does not explain Mary's presence. See the note to v. 2.

c Her presence at the wedding suggests that it was perhaps a member of her family who was being married. See also the note to v. 3.

d Though some Latter-day Saints have suggested that the event described here was Jesus' wedding (based on the fact that the bridegroom was thanked for providing more wine in vv. 9-10), the fact that he was "called" (invited) mitigates against this. During their 1972 visit to Israel, President Harold B. Lee and Elder Gordon B. Hinckley discussed this topic among themselves and concluded that this was not Jesus' marriage. An early third-century LAT preface to the text identifies the bridegroom as one of Jesus' disciples, John, son of Zebedee, and indicates that his mother, Salome, was Mary's sister—making John and his brother James cousins to Jesus. This would certainly explain why Jesus' family was invited to the wedding. Salome was with Mary at the cross and at the tomb (Mark 15:40; 16:1), which again might suggest a family relationship. If John was Jesus' cousin, this would also explain why, while hanging on the cross, he asked John to care for his mother (John 19:26-27).

e Unlike the synoptics, John never uses the term "apostle(s)," and instead calls them "disciples" (meaning "students"; see the note to John 1:35). The GR ἀπόστολος *apostolos* means "one sent, envoy, messenger," and denotes the missionary activities of the twelve, which did not begin until after Christ's death, resurrection, and ascension.

f KJV uses "marriage" in the same way we use "wedding."

g IE lacked. (We still speak of someone "in want," meaning someone who lacks the necessities of life.) One GR manuscript (Sinaiticus) and the Old LAT read, "And when they lacked wine because the wine provided for the feast had been used," but the majority of manuscripts have the shorter reading.

er[a] of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman,[b] what have I to do with thee?[c] mine hour is not yet come.[d] 5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.[e] 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews,[f] containing two or three firkins[g] apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast.[h] And they bare *it*. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk,[i] then that which is worse:[j] *but* thou hast kept the good wine until now. 11

a John alludes to Mary as Jesus' mother, but never names her (John 2:1, 5, 12; 6:42; 19:25-26).

b This is Jesus' normal means of address for women (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 20:15), and is, in fact, the way he addressed his mother from the cross (John 19:26). It is clearly neither a rebuke nor impolite, but seems to be an honorific title. Cf. Matthew 11:11; Luke 7:28.

c JST reads "Woman, what wilt thou have me to do for thee?" The GR reads, literally, "what to me and to you?" This reflects a Hebraism.

d Cf. John 7:6, 8, 30; 8:20 and contrast Cf. Matthew 26:18; Mark 14:41; Luke 9:51; John 13:1; 17:1. In Jewish tradition, the Messiah is to provide wine at his coming. From various prophecies, we understand this to be at his second coming, which seems to be the reason why Jesus told his mother that his hour had not yet come. We later read that his hour was come at the time of the last supper (John 13:1), when he provided wine to his apostles and said that he would not again drink of it until his Father's kingdom had come (Matthew 26:28-29; Mark 14:24-25; cf. 1 Corinthians 11:25-26).

e Cf. Genesis 41:55.

f The Pharisees required the washing of hands prior to eating. See Matthew 15:2; Mark 7:3.

g The GR liquid measure μετρητὰς *metrētas* is just under nine gallons.

h The GR term ἀρχιτρίκλινος *architriklinos* denotes the individual responsible for the physical arrangements for a meal.

i IE have become inebriated.

j The GR term can denote either wine that is less aged or that is inferior in quality.

This beginning of miracles[a] did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.[b] 12 After this he went down to Capernaum,[c] he, and his mother,[d] and his brethren,[e] and his disciples:[f] and they continued there not many days.

### *The Cleansing of the Temple*

13 And the Jews' passover[g] was at hand,[h] and Jesus went up to Jerusalem,[i] 14 And found in the temple[j] those that sold oxen and sheep

a For Jesus' second Galilean miracle, see John 4:54.

b Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11. In John 11:40, Jesus tells Martha that if she believed, she would see the glory of God. For Jesus' glory, see also John 12:23; 17:24.

c The name of this fishing village on the northern shore of the sea of Galilee is from HEB *Kephar-Nachum*, "village of Nahum," perhaps from the OT prophet of that name. Cana is in the hill country while the sea of Galilee is more than 600 feet below sea level, hence "he went down to Capernaum."

d See the note to v. 3.

e Cf. John 7:3, 5. According to Matthew 13:55 and Mark 6:3, Jesus had four brothers, James, Joses, Simon, and Judas. See also Matthew 27:56; Mark 15:40.

f *and his disciples* is omitted in Codex Sinaiticus and other early manuscripts.

g John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 6:4; 7:2; 11:55).

h Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of March or April, depending on the year.

i A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is higher in elevation. This is especially true of pilgrimage to attend the festivals required in the law of Moses; cf. John 5:1; 7:10, 14; 11:55.

j GR ἱερόν *hieron* denotes the temple's outer court, what the Jews called the court of the Gentiles.

and doves, and the changers of money sitting:[a] *15* And when he had made a scourge[b] of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money,[c] and overthrew the tables; *16* And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.[d] *17* And his disciples remembered that it was written, **The zeal of thine house hath eaten me up**.[e] *18* Then answered the Jews[f] and said unto him,

a The synoptic gospels place the cleansing of the temple during the last week of Christ's mortal ministry, at the time of Christ's triumphal entry into Jerusalem, while John places it at the time of his first recorded visit to Jerusalem (see Matthew 21:1-13; Mark 11:1-18; Luke 19:28-48). This has led some commentators to suggest that there were actually two cleansings of the temple. But since John does not mention a later cleansing and the synoptic authors do not mention an earlier cleansing, there is no textual support for this idea. It is likely that, had Jesus taken such harsh measures in the temple at the beginning of his mission, he would have been arrested by the temple guards (who were Levites) as an upstart. But on the day of his triumphal entry, he was accompanied by a crowd of supporters, and both Mark and Luke note that the temple authorities were unable to act against him because of his supporters (Mark 11:18; Luke 19:47-48)—a point that Jesus made when the temple guards came to arrest him in the garden of Gethsemane (Matthew 26:55; Mark 14:48-49; Luke 22:52-53). There are other differences in the John account as well. For example, while John 2:14 mentions oxen, sheep, and doves being sold, two of the synoptics mention only the doves (Matthew 21:12; Mark 11:15), while Luke 19:45 speaks of selling but does not specify what was sold. It seems unlikely that larger animals such as sheep and oxen would have been sold inside the temple when the sheep market at Bethesda was adjacent to the temple compound (John 5:2; cf. v. 14).

b φραγέλλιον *phragellion* whip. The synoptics do not mention the scourge or whip used by Jesus, but Matthew and Mark both mention the overturning of the tables (Matthew 21:12; Mark 11:15).

c Jewish law forbade the use of coins bearing pagan images in the purchase of the temple tax of a half-shekel (Exodus 30:12-16; 38:26). Moneychangers sold acceptable coins, making a profit in the bargain.

d Only John places these words in Jesus' mouth. The synoptics have him citing Isaiah 56:7, "mine house shall be called an house of prayer for all people" (see Matthew 21:13; Mark 11:17; Luke 19:46) and Jeremiah 7:11, "Is this house, which is called by my name, become a den of robbers in your eyes?" This difference has lent support to those who posit two cleansings of the temple.

e Citing Psalm 69:9.

f John generally uses the term "the Jews" to denote the leaders in Jerusalem. In the synoptic story of the cleansing of the temple, it is the chief priests, scribes, and elders

What sign shewest thou unto us,[a] seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple,[b] and in three days I will raise it up.[c] 20 Then said the Jews, Forty and six years was this temple in building,[d] and wilt thou rear it up in three days? 21 But he spake of the temple of his body.[e] 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture,[f] and the word which Jesus had said.[g]

### *Jesus Knows All Men*

23 Now when he was in Jerusalem at the passover,[h] in the feast *day*, many believed in his name, when they saw the miracles which he did.[i] 24 But Jesus did not commit[j] himself unto them, because he knew

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who reproach Jesus for his actions (Matthew 21:15, 23; Mark 11:11, 27-28; Luke 19:47-20:2).

a Cf. 2 Kings 20:8; Isaiah 38:22; Matthew 12:38; 16:1; 24:3; Mark 8:11-12; 13:4; Luke 11:16, 29; 21:7; John 6:30; Jacob 7:13; Alma 30:43, 48; 32:17.

b In vv. 19-21, the text uses the GR term ναός *naos*, denoting the sanctuary itself, as opposed to the outer court of v. 14.

c These words were cited by witnesses at Jesus' trial as evidence of his "guilt" (Matthew 26:61; 27:40; Mark 14:58). See the note to John 6:39.

d According to the first-century AD Jewish historian Josephus, Herod the Great began the reconstruction of the Jerusalem temple in either his fifteenth year (23 BC, *Antiquities of the Jews* 15.11.1) or in his eighteenth year (20 BC, *Jewish War* 1.21.1). This suggests that the events described in John 5 took place sometime between AD 24 and 28. (Luke 3:1 indicates that the mission of John the Baptist began in the fifteenth year of Tiberius Caesar, which would be AD 27/28.) The temple was still under construction in Jesus' day and was not completed until AD 63, in the time of the procurator Albinus (*Antiquities of the Jews* 20.9.7), just seven years before the Romans destroyed it during the first Jewish war.

e Cf. 1 Corinthians 6:19; Matthew 27:63.

f Cf. 1 Corinthians 15:4. The apostle Peter saw Psalms 16:10 as a prophecy of Jesus' resurrection (Acts 2:24-32, esp. v. 27), though there are no strong prophecies of that event in the extant text of the OT.

g Jesus' intended his resurrection to be the sign the Jewish leaders asked for in v. 18.

h Cf. v. 13.

i Cf. v. 11.

j KJV for "entrust." The GR word used here is the same as the one rendered "believed"

all *men*,[a] 25 And needed not that any should testify of man: for he knew what was in man.[b]

# Chapter 3

*Jesus and Nicodemus*

1 THERE was a man of the Pharisees, named Nicodemus,[c] a ruler[d] of the Jews: 2 The same came to Jesus by night,[e] and said unto him, Rabbi,[f] we know that thou art a teacher[g] come from God:[h] for no man can do these miracles that thou doest, except God be with him.[i] 3 Jesus answered and said unto him, Verily, verily,[j] I say unto thee, Except a

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in v. 23.

a The word "men," which KJV places in italics, is not in the GR text; JST reads "all things." Cf. John 18:4.

b Cf. Matthew 12:25; Luke 6:8; 11:17; John 6:61, 64; 13:18; 21:17.

c Only the gospel of John mentions Nicodemus. His later actions suggest that he was, if not a disciple, at least a friend to Jesus (John 7:50-52; 19:38-40). One Nicodemus (*Naqdimon*), a rich man who lived in Jerusalem before the destruction of the temple in AD 70, is known from the Talmud (*Taanith* 20a), but scholars are generally hesitant to identify him with the Nicodemus mentioned by John.

d Cf. John 7:26, 48; 12:42, where the same GR word (ἄρχων *archōn*) is used. This suggests that Nicodemus was a member of the Sanhedrin, the ruling council of the Jews.

e The fact that Nicodemus came by night suggests that he was afraid to be seen coming by day. Cf. John 20:19, where Nicodemus's acquaintance, Joseph of Arimathea (John 19:38-40), also came to Pilate in the evening for fear of the Jewish leaders.

f The GR text uses the HEB/ARAM term. See the note to John 1:38 and see John 1:49; 4:31n; 6:25; 9:2n; 11:8n.

g The GR text uses the same word by which John translates HEB *rabbi* in John 1:38. See John 3:38.

h Cf. John 1:6; 8:42; 13:3; 16:27, 30 and see John 9:29.

i Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 6:14; 7:31; 9:16.

j The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *ʿamēn* employed here and in other passages in John (John 1:51; 3:5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

man be born again,[a] he cannot see[b] the kingdom of God.[c] *4* Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?[d] *5* Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit,[e] he cannot enter into the kingdom of God.[f] *6* That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.[g] *7* Marvel not[h] that I said unto thee, Ye must be born again.[i] *8* The wind bloweth where it listeth,[j] and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.[k] *9* Nicodemus answered and said unto him, How can these things be? *10* Jesus answered and said unto him, Art thou a master[l] of

a Cf. 1 Peter 1:23; Mosiah 27:25-26; Alma 5:49; 7:14; 36:23; Moses 6:59. See also note to John 3:13. The GR term (ἄνωθεν *anōthen*) can mean both "again" and "from above" and hence is a word-play (cf. verse 7). In verse 31, the KJV renders the same word "from above." This word-play does not work in ARAM, Jesus' native tongue.

b John uses this verb in the sense of "experience, encounter, participate in" (e.g., John 3:36; 8:51).

c Cf. D&C 56:18. Though the synoptics frequently use the expression "kingdom of God," in John's gospel it appears only in this verse and verse 5.

d Cf. Job 1:21; Ecclesiastes 5:15.

e Cf. 1 John 5:6, 8; D&C 5:16; Isaiah 44:3; Moses 6:59-60; and see the note to John 1:13. For the role of water and the Spirit in baptism, see Matthew 3:16; Mark 1:10; John 1:33; Mosiah 18:12-14; D&C 5:16; 55:1; Moses 6:64-66. At the earth's birth, both the Spirit and water were present (Genesis 1:2; Moses 2:2).

f Cf. Matthew 18:3; 1 Corinthians 6:9; 15:50. Some GR manuscripts read "kingdom of heaven," as a means of avoiding the divine name. Similar variants are known in the synoptics.

g Cf. Romans 8:1-17.

h IE do not be surprised. The expression appears in early rabbinic writings.

i See the note to verse 3.

j OR wants.

k In this passage as in many other New Testament passages, the GR word rendered "wind" (here πνεύματος *pneumatos*) is the same one rendered "Spirit." The same is true in HEB, where the word רוּחַ *rûach* can mean either "wind" or "spirit." With this in mind, cf. Ecclesiastes 11:4-5.

l The GR text uses the same word (διδάσκαλος *didaskalos*) by which John translates HEB *rabbi* in John 1:38.

Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak[a] that we do know, and testify that we have seen;[b] and ye receive not our witness.[c] 12 If I have told you earthly things,[d] and ye believe not, how shall ye believe, if I tell you *of* heavenly things?[e] 13 And no man hath ascended up to heaven,[f] but he that came down from heaven,[g] *even* the Son of man which is in heaven.[h] 14 And as Moses lifted up the serpent in the wilderness,[i] even so must the Son of man be lifted up:[j] 15 That who-

a The GR verb (λαλοῦμεν *laloumen*) is used in the sense of transmitting the word of God by the prophets in LXX and is sometimes employed in Acts to denote transmission of the good news about Christ.

b Cf. 2 Peter 1:16; John 18:37

c Cf. v. 32; see John 1:5 and note.

d It is interesting that Jesus here says that spiritual ordinances such as baptism and the gift of the Holy Ghost are "earthly things." This concept is the basis for performing sacred ordinances for the dead by proxy rather than having those ordinances performed in the spirit world or after the resurrection.

e Joseph Smith said, "Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject" (*History of the Church* 6:50). Shakespeare's Hamlet declares, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." The Talmud has Rabbi Gamaliel telling the emperor, "You don't know what is on earth; how can you know what is in heaven?" (TB *Sanhedrin* 39b). Cf. John 8:45; 10:25, 37-38.

f Cf. John 6:62.

g Cf. v. 31.

h Cf. John 3:31; 6:33, 38, 41-42, 58, 62. The words "which is in heaven" are found in some GR and Syriac manuscripts, as also in the LAT. While some scholars suggest that the rare occurrence of these words demonstrates that it is secondary, others have expressed the belief that it was eliminated in other manuscripts because of its difficult reading. Perhaps we should read it not that the Son is in heaven, but that as a reference to "the [the article is in the GR text] man who is in heaven," IE the Father, "for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man" (Moses 6:57).

i Numbers 21:8-9; cf. 2 Kings 18:4; 1 Nephi 17:41. For Moses' serpent as a symbol of Christ, see 2 Nephi 25:19-20.

j Cf. John 8:28; 12:32-34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1; Wisdom 16:6-7; and Barnabas 12:5-6.

soever believeth[a] in him should not perish, but have eternal life.[b]

*16* For God so loved the world,[c] that he gave[d] his only begotten Son,[e] that whosoever believeth in him should not perish, but have everlasting life.[f] *17* For God sent[g] not his Son into the world to condemn[h] the world; but that the world through him might be saved.[i] *18* He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten[j] Son of God.[k] *19* And this is the condemnation,[l] that light is

a The GR verb "to believe" (here πιστεύων *pisteuōn*) can also mean "to trust."

b Cf. John 3:16, 36; 5:24; 6:40, 47; 8:51; 10:28; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

c Cf. 1 John 4:9-10.

d The GR verb used here (ἔδωκεν *edōken*) is from the same root as the one used in LXX of Isaiah 53:12, "he was given up for their sins." The same root is used in Romans 8:32; Galatians 1:4; 2:20.

e Cf. 1 John 4:10. On the word for the title "only begotten," which is also found in verse 18, see the note to John 1:14.

f See the note to v. 15. The second half of this verse may be a dittograph of verse 15.

g John frequently has Jesus noting that the Father had sent him (John 3:34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

h Cf. Luke 9:56; John 8:11. The GR word used here (κρίνῃ *krinē*) means both "to judge" and "to condemn."

i Cf. John 12:47. Some manuscripts of Luke 9:56 read, "The Son of man did not come to destroy the souls of men but to save them."

j For the title "only begotten," which is also found in verse 16, see the note to John 1:14.

k JST adds *which before was preached by the mouth of the holy prophets; for they testified of me*. Cf. Luke 24:27, 44; JST Luke 16:17; John 1:45; 5:39; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10; 15:10; 23:5; D&C 20:26; 138:36.

l κρίσις *krisis* also means "judgment." Cf. John 5:24; Romans 5:18; 8:1; 2 Corinthians 3:9; 2 Nephi 9:25; Helaman 14:19, 29-30; 3 Nephi 18:33; Moroni 8:22, 24; D&C 5:18; 20:14-15; 93:31-32; 136:33.

come into the world,[a] and men loved darkness rather than light,[b] because their deeds were evil. 20 For every one that doeth evil[c] hateth the light,[d] neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth[e] cometh to the light,[f] that his deeds may be made manifest, that they are wrought in God.

### *Jesus and John the Baptist*

22 After these things came Jesus and his disciples into the land of Judaea;[g] and there he tarried[h] with them, and baptized.[i] 23 And John also was baptizing in Ænon[j] near to Salim,[k] because there was much water

a John frequently writes of Christ coming into the world (John 6:14; 9:39; 11:27; 12:46; 16:28; cf. 2 John 1:7).

b Cf. John 1:5, 9; 8:12; 9:5; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9.

c A Hebraism. Cf. John 5:29; Revelation 12:15.

d Cf. 1 Samuel 2:9; Proverbs 4:19; Job 30:26; Isaiah 5:20 (2 Nephi 15:20); Matthew 6:23; Luke 11:34; Ephesians 6:12; 2 Nephi 12:5; Alma 37:21, 23; 40:14; Helaman 6:3; 10:3; 13:29; 3 Nephi 13:23; D&C 10:21; 29:45; 84:53; 93:37, 39.

e A Hebraism.

f For the pairing of truth and light, see Psalms 43:3; Alma 38:9; Ether 4:12; D&C 84:45; 85:7; 88:6-7, 40; 93:3, 28-30, 36-37, 39-40, 42; 124:9. Both are titles of Christ. For a discussion of Christ as truth, see John A. Tvedtnes, "Faith and Truth," *Journal of Book of Mormon Studies* 3/2 (Fall 1994).

g The will of Herod the Great alloted different portions of his kingdom to his sons. Archelaeus was given the territories of Judaea and Idumaea in the south of the Holy Land, with Jerusalem as his capital. In AD 6, the Romans banished Archelaeus and made Judaea a Roman province. The province of Galilee, where Jesus lived, remained under the control of the tetrarch Herod Antipas, Archelaeus's brother.

h OR remained, stayed.

i John 4:1-2 suggests that while his disciples performed baptisms, Jesus himself did not. He may have refrained from performing the baptisms himself lest some people think themselves superior to others because the Savior had baptized them. For a similar situation that developed later in the city of Corinth, see 1 Corinthians 1:11-16.

j The name seems to derive from the HEB/ARAM *'ayin*, "spring," to which the GR suffix *–on* has been added.

k Salim correspondents to OT Salem (HEB שָׁלֵם *Shalem*), a place-name known from Genesis 14:18; Psalms 76:2; see Heb. 7:1-2; Alma 13:17-18. This is one of the elements

there: and they came, and were baptized.[a] *24* For John was not yet cast into prison.[b] *25* Then there arose a question between *some* of John's disciples and the Jews about purifying.[c] *26* And they came unto John, and said unto him, Rabbi,[d] he that was with thee beyond Jordan,[e] to whom thou barest witness,[f] behold, the same baptizeth, and all *men* come to him.[g] *27* John answered and said, A man can receive nothing, except it be given him from heaven.[h] *28* Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.[i] *29* He that hath the bride is

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in the name Jerus*alem* and also corresponds to an Arabic village near the ancient site of Shechem. But there seem to have been other places bearing the same name. The sixth-century AD mosaic Madeba map shows the site of Aenon just northeast of the Dead Sea, opposite Bethabara, where John also baptized (John 1:28 and note). In his *Onomasticon*, the fourth-century Christian historian Eusebius placed the site in the northern Jordan valley not far south of Scythopolis, also known as Beth-Shean. This is the site described by the early Christian pilgrim Aetheria in the account of her visit to the Holy Land.

a The fact that "there was much water" at the site clearly demonstrates that candidates for baptism had to be immersed in the water, and hence precludes the concepts of sprinkling or pouring of water on the forehead. The GR verb βαπτίζω *baptizō* means "immerse, sink."

b The gospel of John does not describe the arrest of John the Baptist, though it is discussed in the synoptics (Matthew 4:12; 11:12; 14:3, 10; Mark 1:14; 6:17; Luke 3:20).

c John performed a single baptism for the remission of sins, while the Jews believed in multiple ritual immersions for ritual purification.

d Here, the text employs the HEB term *rabbi*.

e "Beyond Jordan" is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words "farther side of Jordan" reflect the same GR expression); John 1:28; 10:40.

f John 1:7-8, 15, 26-36.

g The statement is hyperbolic, since not everyone believed in Jesus. Hyperbole is common in NT speech (see the classic examples in Matthew 19:24; 23:24; Mark 10:25). John's disciples may have reported the incident because so many of their own ranks had left to follow Jesus. JST reads here (v. 27 in JST), "and he receiveth of all people who come unto him."

h See James 1:17 and cf. Mark 9:38-40; John 19:11; Acts 5:38-40.

i Cf. John 1:6, 20-23, 33.

the bridegroom: but the friend of the bridegroom,[a] which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.[b] *30* He must increase, but I *must* decrease.[c]

### *He Who Comes from Heaven*

*31* He that cometh from above[d] is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven[e] is above all.[f] *32* And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.[g] *33* He that hath received his testimony hath set to his seal[h] that God is true.[i] *34* For he whom God hath sent[j] speaketh

a IE the best man. In Jewish tradition, he was responsible for making wedding arrangements. Cf. 2 Corinthians 11:2.

b For Christ as the bridegroom (the bride being the Church), see Matthew 9:15; 22:2-14; 25:1-13; Mark 2:19-20; Luke 5:34-35; Revelation 19:7-9; 21:2, 9; D&C 58:11; D&C 109:73-74. Some scholars have noted some word-plays that this verse would have had in ARAM, John's native tongue.

c There may be some symbolism behind this statement. Jesus was born at Passover in the spring, while his cousin John was born six months earlier (Luke 1:24-36), which would place his birth about the time of the feast of Tabernacles. Passover is at the spring equinox, while the feast of Tabernacles is at the autumn equinox. Following Passover, the days increase in length, while following the feast of Tabernacles they decrease. Later Christian tradition placed Jesus' birth at 25 December and John's at 24 June, close to the winter and summer solstices. After the winter solstice, the days become gradually longer until the summer solstice, when they begin growing shorter.

d Cf. John 8:23. For a discussion of Christ as the one who comes, see chapter 35 ("That Which is to Come") in John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999).

e Cf. John 3:13; 6:33, 38, 41-42, 58.

f Cf. Psalms 57:5, 11; 108:5; Romans 9:5; Ephesians 4:6; 1 Nephi 11:6; Mosiah 5:15; D&C 88:41.

g Cf. v. 11; see John 1:5 and note.

h ἐσφράγισεν *esphragisen* certified, confirmed. The ancient practice of using a seal to certify a declaration continues to our day in the notarization of documents and in the issuing of certificates and diplomas.

i Cf. John 7:28; 8:26; 17:3; 1 John 5:20.

j See the note to v. 17.

the words of God: for God[a] giveth not the Spirit by measure *unto him*.[b] 35 The Father loveth the Son,[c] and hath given all things into his hand.[d] 36 He that believeth on the Son hath everlasting life:[e] and he that believeth not the Son shall not see life;[f] but the wrath of God abideth on him.[g]

# Chapter 4

*Jesus and the Woman of Samaria*

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,[h] 2 (Though Jesus

a Cf. John 5:19-20; 7:16-17; 8:26-28, 38; 12:49-50; 14:10.

b ie Christ did not receive just a portion of the Spirit (Alma 17:9; 18:35; 24:8; 40:13; d&c 71:1), but a fulness (cf. Colossians 2:9). John the Baptist declared that he saw the Spirit descend on Jesus and remain (see the note to John 1:32), while d&c 130:23 suggests that the Holy Ghost, when it descends on a human being will not tarry with him, unlike with Christ. Perhaps this is why Jesus said that the Comforter or Holy Ghost could not come to the apostles until he had gone to his Father (John 16:7). jst clarifies the passage by reading, "for God giveth him not the Spirit by measure, for he dwelleth in him, even the fulness." Cf. Isaiah 61:1, which Jesus said had reference to him (Luke 4:18-21).

c Cf. Cf. John 5:20; 10:17; 15:9; 17:23-24, 26.

d See John 5:20 and cf. John 13:3; 16:15; 17:6-7.

e See the note to v. 15. jst reads, "And he who believeth on the Son hath everlasting life; and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness; for the wrath of God is upon him." Cf. d&c 93:16, 18, "And I, John, bear record that he received a fulness of the glory of the Father . . . And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John."

f Cf. Daniel 12:2; Matthew 25:46; John 5:24; Acts 13:46; Galatians 6:8; 1 Nephi 14:7; 2 Nephi 10:23; Alma 5:28; Helaman 12:26; 3 Nephi 26:5.

g The expression "wrath of God" is used by John in Revelation 14:10, 19; 15:1, 7; 16:1; 19:15. See also Romans 1:18; Ephesians 5:6; Colossians 3:6; 1 Nephi 13:11, 14, 18; 14:15-17; 17:35; 22:16; Mosiah 3:26; 5:5; 7:28; Alma 10:18; 40:14; Ether 2:11; d&c 1:9; 76:33, 104, 106-7; 88:85, 106; Moses 7:1.

h jst omits "the Lord knew how" and adds "They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus."

himself baptized not, but his disciples,)[a] 3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria.[b] 5 Then cometh he to a city of Samaria, which is called Sychar,[c] near to the parcel of ground that Jacob gave to his son Joseph.[d] 6 Now Jacob's well was there.[e] Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.[f]

7 There cometh a woman of Samaria to draw water:[g] Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city[h] to buy meat.)[i] 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of

a Cf. John 3:22. Jesus may have refrained from performing the baptisms himself lest some people think themselves superior to others because the Savior had baptized them. For a similar situation that developed later in the city of Corinth, see 1 Corinthians 1:11-16. JST of John 3:22 reads "Now the Lord knew this, though he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another."

b The region of Samaria separated Galilee in the north from Judaea in the south. It was named after the last capital of the kingdom of Israel (1 Kings 16:24). The province of Samaria was the home of the Samaritans, who were the descendants of Israelites who intermarried with other peoples brought into the region when the Assyrians took most of the northern tribes captive in 722 BC.

c OT Shechem, first capital of the kingdom of Israel.

d Cf. Genesis 33:19; 48:20-21; Joshua 24:32.

e The OT story of Jacob's sojourn at Shechem (Genesis 33-35) is silent about this well. One can still visit the traditional well on the outskirts of the Palestinian town of Nablus. Unlike wells that simply reach the water table or cisterns designed to store rainwater, it is fed by a spring, as the GR term implies. Christian pilgrimages to the site are attested as early as the fourth century AD.

f IE noon.

g In ancient times, as in some primitive villages of today, Palestinian women have been the ones to go draw water from the springs and cisterns. The woman's waterpot is mentioned in v. 28. For similar scenes in the Old Testament, see Genesis 24:11; 29:2; Exodus 2:15.

h IE had his disciples been with him, Jesus would have asked one of them to bring him water. From the verses that follow, it is clear that Jesus was more intent on making a teaching point than on quenching his thirst.

i IE food. Cf. Matthew 3:4; Luke 24:30.

Samaria? for the Jews have no dealings with the Samaritans.[a] *10* Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.[b] *11* The woman saith unto him, Sir, thou hast nothing to draw with,[c] and the well is deep: from whence then hast thou that living water? *12* Art thou greater than our father Jacob, which gave us the well,[d] and drank thereof himself, and his children, and his cattle?[e] *13* Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: *14* But whosoever drinketh of the water that I shall give him shall never thirst;[f] but the water that I shall give him shall be in him a well of water springing up[g] into everlasting

a The final clause of this verse is a parenthetical insert by the apostle John (or a later editor) to explain to his Gentile audience why the woman would ask such a question. It would have made no sense for the Samaritan woman to tell a Jewish man something that both of them already knew. The enmity between the Jews and the Samaritans began when some of the Jews taken captive to Babylon returned to rebuild Jerusalem and its temple. The Samaritans offered to assist in the work, but were rejected by the Jews as apostates, who had mingled pagan ideas with the religion of ancient Israel (2 Kings 17:24-34; Nehemiah 4:1-8; Ezra 4:10-24). In retaliation, the Samaritans complained to the Persian authorities and hindered the rebuilding of the temple. The story is recounted in the book of Ezra. See also the notes to v. 20 and 27.

b The HEB from which Jesus took the idea refers to running water, though it literally means "living water." From v. 11, it is clear that the woman thought he was referring to the water of Jacob's well. The KJV OT sometimes renders the expression as "living water" (Song of Solomon 4:15; Zechariah 14:8), sometimes as "running water" Leviticus 14:5-6, 50-52. In the law of Moses, living or running water was used for ritual purification, since stagnant water was impure (Leviticus 15:13; Numbers 19:17). The Lord is compared to "living water" in Jeremiah 2:13; 17:13. The apostle John also used the term in John 7:38; Revelation 7:17. See also 1 Nephi 11:25; D&C 63:23; 133:29.

c As we see from v. 28, she had brought a waterpot with her.

d The only well with which the Old Testament associates Jacob is the one in the city of Haran (Genesis 29:1-10).

e While modern English uses the term "cattle" to denote bovines, in KJV terminology, it usually refers to flocks of sheep and goats.

f Cf. Psalms 42:2; 63:1; 143:6 Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 6:35; 7:37; Revelation 7:16; Alma 32:42; 3 Nephi 20:8.

g The GR word employed here (ἁλλομένου *hallomenou*) is used in the LXX to describe the spirit of God when it falls on Samson, Saul, and David.

life.[a] 15 The woman saith unto him, Sir, give me this water,[b] that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet.[c] 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.[d] 21 Jesus saith unto her, Woman,[e] believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.[f] 22 Ye worship ye

a See D&C 63:23 and cf. John 7:38; Alma 5:34; 33:23. In John's record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1) and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

b Cf. John 6:34.

c That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 6:14; 7:40; 9:17.

d Jacob's well is located beside the ancient site of Shechem in the valley between mount Gerizim and mount Ebal, where the Israelites assembled under Joshua to enter into a covenant to obey the law that God had revealed to Moses (Deuteronomy 11:29; 27:11-26; Joshua 8:30-35; Judges 9:7). The Samaritans constructed a temple atop mount Gerizim, which was destroyed by the Jews in the late second century BC, exacerbating the bad blood between them. But they continue to offer sacrifices atop the mount. The Jewish temple was constructed by Solomon atop the mount at Jerusalem that they identified as Moriah, where Abraham had brought Isaac to be sacrificed (Genesis 22:2; 2 Chronicles 3:1). The Samaritan version of Genesis 22:2 has Abraham bringing Isaac to be sacrificed atop mount Gerizim, and while the HEB version of Deuteronomy 27:4 contains instructions to Joshua to construct an altar on mount Ebal, the Samaritan version reads Gerizim.

e This is Jesus' normal means of address for women (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 20:15), and is, in fact, the way he addressed his mother from the cross (John 19:26). It is clearly neither a rebuke nor impolite, but seems to be an honorific title. Cf. Matthew 11:11; Luke 7:28.

f Just as the Samaritan temple had been destroyed, the Jewish temple would be demolished within a few decades after Christ's mortal ministry, leaving neither people with a temple.

know not what:[a] we know what we worship: for salvation is of the Jews.[b]
*23* But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:[c] for the Father seeketh such to worship him.[d] *24* God *is* a Spirit:[e] and they that worship him must worship *him* in spirit and in truth.[f] *25* The woman saith unto him, I know that Messias cometh, which is called Christ:[g] when he is come, he will tell us all things.[h] *26* Jesus saith unto her, I that speak unto thee am *he*.[i]

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a Cf. D&C 93:19.

b Salvation comes from the Jews in two senses: 1) it was they who preserved the covenant of God, and 2) Jesus, who brought salvation through his atoning sacrifice, was a Jew.

c See Alma 43:10. For the pairing of spirit and truth (also in v. 24), see also John 14:17; 15:26; 16:13; 1 Peter 1:22; 1 John 4:6; 5:6; Alma 30:46; 34:38; D&C 6:15; 50:14, 17, 19, 21; 84:45; 88:66; 91:4; 93:9, 11, 23, 26; 107:71; 124:97.

d Cf. Psalm 145:18.

e D&C 130:22 informs us that "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." That there is no contradiction in saying that the Father is a spirit and yet has a tangible body is reflected in D&C 93:33 ("For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.") and by D&C 131:7 ("There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter."). The passage is not to be understood as saying that God is "only" a Spirit, any more than John's later comments that "God is light" (1 John 1:5) and "God is love" (1 John 4:8) limit him to these aspects.

f JST reads, "For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth." Cf. Alma 34:38; 43:10.

g The form "Messias" is the HEB term Messiah with the GR suffix *s*, while "Christ" is the GR translation thereof; both terms mean "anointed one." It is not impossible that Jesus and the Samaritan woman conversed in GR, which was the *lingua franca* of the day, but if they conversed in ARAM, then the words "which is called Christ" are a parenthetical addition by the apostle John. The Samaritans do not usually speak of the Messiah, but of the Taheb, a "restorer" of the tribe of Joseph.

h Cf. John 14:26

i The argument that Jesus is here identifying himself as the "I AM" of Exodus 3:14 (because the GR version of both passages use the words ἐγώ ειμι *egō eimi*) is groundless. The GR here reads, "I am he who is speaking to you." The sentence requires "I am." This is not to say that it was not he who spoke to Moses. Cf. John 8:58.

27 And upon this came his disciples, and marvelled that he talked with the woman:[a] yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot,[b] and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master,[c] eat. 32 But he said unto them, I have meat[d] to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat? 34 Jesus saith unto them, My meat is to do the will[e] of him that sent me,[f] and to finish his work.[g] 35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes,[h] and look on the fields; for they are white already to harvest.[i] 36

a IE because she was a Samaritan and the Jews and the Samaritans were enemies. See the notes to v. 9 and 20.

b Bible scholars have debated the significance of this act, some believing that she left the water for Jesus to drink, others that the woman abandoned the waterpot because it would have been incapable of holding the "living water" that Christ offered. On the other hand, it may denote that she was in a hurry to return to town to bring people to hear Christ and did not want to be burdened with a full pot of water.

c The GR uses the HEB/ARAM *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 6:25; 9:2n; 11:8n.

d IE food. Cf. Matthew 3:4; Luke 24:30.

e Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 11:2; 22:42; John 5:30; 6:38; 2 Nephi 31:7; 3 Nephi 27:13.

f John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

g Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

h This is a HEB idiom that is used mostly by John (see also John 6:5; 11:41; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

i The allusion is obviously to the grain harvest, though from the verses that follow, it is clear that Jesus is speaking of missionary work (cf. Alma 26:5; D&C 4:4; 6:3; 11:3; 12:3; 31:4; 33:3, 7). In the Holy Land, barley is harvested during the month of April, wheat during the month of May. This suggests that the events described in John 4 took place in December, which is rather cold, though generally rainless. On the other hand, Jesus'

And he that reapeth receiveth wages, and gathereth fruit unto life eternal:[a] that both he that soweth and he that reapeth may rejoice together.[b]
*37* And herein is that saying true, One soweth, and another reapeth.[c] *38* I sent you[d] to reap that whereon ye bestowed no labour: other men[e] laboured, and ye are entered into their labours.

*39* And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. *40* So when the Samaritans were come unto him, they besought him that he would tarry[f] with them: and he abode there two days. *41* And many more believed because of his own word; *42* And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.[g]

### *The Healing of the Official's Son (Mt. 8:5-13; Lk. 7:1-10)*

*43* Now after two days he departed thence,[h] and went into Galilee.
*44* For Jesus himself testified, that a prophet hath no honour in his own

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opening words may mean "Don't you have a saying," in which case the saying (written in iambic trimeter) may refer to the four months during which farmers worked in the field, plowing in December (between the former and latter rains) and weeding in January through March.

a Cf. Proverbs 11:30; Romans 6:22; Alma 32:41.

b Cf. D&C 18:16; 50:22.

c This saying is not from the Old Testament, which was the only Bible known in Jesus' day. Cf. Matthew 25:24, 26; Luke 19:21-22. For sowing and reaping spiritual things, see 1 Corinthians 9:11; Galatians 6:8; D&C 6:33. Paul evidently had Jesus' saying in mind when he wrote "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6).

d The verb used here is the root of the noun ἀπόστολος *apostolos*, apostle, meaning "one sent." Cf. John 17:18; 20:21; Luke 9:2.

e JST reads "the prophets."

f IE remain, stay. In this v., the words "tarry" and "abode" translate the same GR verb, μένω *menō*.

g The title "Savior of the world" is also found in John 1 John 4:14; 1 Nephi 10:4; 13:40; D&C 1:20; 42:1; 43:34; 66:1.

h IE from there.

country.[a] *45* Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.[b]

*46* So Jesus came again into Cana of Galilee, where he made the water wine.[c] And there was a certain nobleman, whose son was sick[d] at Capernaum.[e] *47* When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down,[f] and heal his son: for he was at the point of death. *48* Then said Jesus unto him, Except ye see signs[g] and wonders, ye will not believe.[h] *49* The nobleman saith unto him, Sir, come down ere my child die. *50* Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. *51* And as he was now going down,[i] his servants met him, and told *him*, saying, Thy son liveth. *52* Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour[j] the fever left him.[k] *53* So the father knew that *it was* at the same hour, in the which

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a John provides no context for this declaration, unlike the synoptics (Matthew 13:57; Mark 6:4; Luke 4:24).

b Jewish males were required to go to the Jerusalem temple three times a year, at the feasts of Passover, Weeks (Pentecost) and Tabernacles (Exodus 23:17; Deuteronomy 16:16).

c Cf. John 2. Some Bible scholars believe that this first part of the verse was added by a later hand and that the account originally began by having Jesus arrive at Capernaum. But see the note to verse 47.

d This story seems to be the same as that of the centurion of Capernaum whose servant Jesus healed from a distance (Matthew 8:5-13; Luke 7:1-10).

e Capernaum was on the northern shore of the Sea of Galilee, while Cana was in the mountains to the west, near Nazareth.

f The term indicates the difference in elevation between Cana and Caperhaum; see the note to v. 46.

g The GR word used here (σημεῖα *sēmeia*) is the same as the one rendered "miracle" in v. 54.

h Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 2:11; 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11.

i See the note to v. 47.

j IE 1 p.m.

k Cf. Mark 1:31; Matthew 8:15.

Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This *is* again the second miracle *that* Jesus did,[a] when he was come out of Judaea into Galilee.

# Chapter 5[b]

*The Healing at the Pool*

1 AFTER this there was a feast[c] of the Jews; and Jesus went up to Jerusalem.[d] 2 Now there is at Jerusalem by the sheep *market*[e] a pool, which is called in the Hebrew tongue Bethesda,[f] having five porches.[g] 3

a The first Galilean miracle was the changing of water into wine; cf. John 2:11.

b In John 5, Jesus speaks of witnesses or testimony of him. He begins by noting that his testimony of himself can be dismissed, which is true under Jewish law (John 5:31). He then names his witnesses: John the Baptist (vv. 32-35), Jesus' own miracles (v. 36), the Father (v. 37; cf. John 8:17-18), the scriptures (v. 39), and Moses (vv. 45-46).

c Some manuscripts read "the feast," which is generally understood to mean Passover. Cf. Matthew 26:5.

d A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is higher in elevation. This is especially true of pilgrimage to attend the pilgrim festivals required in the law of Moses; cf. John 2:13; 7:8, 10, 14; 11:55.

e The GR term (προβατικῇ *probatikē*) is better rendered "sheep place." The KJV translators supplied the word "market." It is possible that sheep were taken to the area to be washed in the pool to determine if they were without blemish and therefore suitable as sacrificial animals under the law of Moses (Exodus 12:5; 29:1; Leviticus 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6:6; 9:2-3; 14:10; 22:19-21; 23:12, 18; Numbers 6:14; 19:2; 28:19; 29:2, 8, 13, 20, 23, 29, 32, 36; Deuteronomy 15:21; 17:1). That the place was near the temple is suggested by the fact that the man Jesus healed on this spot was soon thereafter found in the temple (John 5:14).

f Depending on how one reconstructs the HEB behind the name given in the GR text, it can mean "house of mercy" or "house of flowing water." It is likely the area of Jerusalem known to the first-century Jewish historian Josephus as Bezetha, which he described as being near the temple compound and the Antonia Fortress (*Wars of the Jews* 2.15.5), which would place it in the northeastern part of the city, where excavations have uncovered early churches built to commemorate the miracle Christ performed here. Modern Palestinian Arabs continue to conduct the sheep market every Friday at a nearby site, outside the northeast corner of the city wall.

g στοάς *stoas* covered colonnades or porticoes.

In these lay a great multitude of impotent folk,[a] of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season[b] into the pool, and troubled[c] the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.[d] 5 And a certain man was there, which had an infirmity[e] thirty and eight years.[f] 6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk.[g] 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.[h]

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful[i] for thee to carry *thy* bed.[j] 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and

a IE powerless, weak.

b IE period of time. In modern parlance, the word has been restricted to the four "seasons" of the year.

c IE agitated.

d This verse was as troublesome to early Christians as it is to moderns. Many GR manuscripts (including $P^{66}$, $P^{75}$, Vaticanus, Sinaiticus and Bezae) omit it. Codex Garrett Ms. I, prepared in the eighth century, includes the verse, but a later scribe marked it with asterisks to indicate that it was dubious. It is attested by Tertullian c. AD 200 and by Chrysostom c. AD 400.

e ἀσθενείᾳ *astheneia* weakness.

f Jesus appears to have selected this man for healing, rather than others waiting to get into the pool, because a cure seemed hopeless after so many years, not being a temporary illness. Cf. Luke 13:11-13 and John 9:1-7.

g Cf. Matthew 9:6; Mark 2:9, 11.

h Jesus performed many of his healing miracles on the sabbath (see v. 16), evidently in an attempt to demonstrate that it was permissible to perform good works on the sabbath and that "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

i Cf. Luke 6:2.

j Rabbinic law prohibited carrying burdens on the Sabbath because it was considered work (Mishnah *Sabbath* 7:2). Carrying one's empty bed (mat) was specifically prohibited (Mishnah *Sabbath* 10:5).

walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist[a] not who it was: for Jesus had conveyed himself away,[b] a multitude being in *that* place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,[c] lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews[d] persecute Jesus, and sought to slay him,[e] because he had done these things on the sabbath day.[f] 17 But Jesus answered them, My Father worketh hitherto,[g] and I work.[h] 18 Therefore the Jews[i] sought the more to kill him,[j] because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.[k]

### *The Authority of the Son*

19 Then answered Jesus and said unto them, Verily, verily,[l] I say unto you, The Son can do nothing of himself, but what he seeth the

a IE knew. English retains some forms of the verb in words such as *wits*, *witless*, and *witness*.

b Cf. Mark 7:33; 8:23.

c Cf. D&C 42:25; John 8:11; D&C 6:35; 24:2; 29:3; 82:7; 97:27 and contrast Luke 13:1-5; John 9:3.

d John uses the term "Jews" in reference to the rulers in Jerusalem rather than to Jews in general; Jesus received better treatment among the Galilean Jews. See the note to v. 18.

e Cf. John 5:18; 7:1, 19-20, 25; 8:37, 40; 10:31-33; 11:53.

f See the note to v. 9.

g ἕως ἄρτι *heōs arti* up to now.

h See the note to v. 19.

i Papyrus Egerton 3 reads "the rulers of the people," confirming the idea that John uses the term "Jews" to denote the Jewish leaders.

j See the note to v. 16.

k Cf. John 10:33; 19:7; Philippians 2:6; 1 Timothy 3:16. Jesus declared "my Father is greater than I" (John 14:24).

l The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן/ *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:24-25;

Father do:[a] for what things soever he doeth, these also doeth the Son likewise.[b] 20 For the Father loveth the Son,[c] and sheweth him all things that himself doeth: and he will shew[d] him greater works than these,[e] that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth[f] *them*; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son:[g] 23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father[h] which hath sent him.[i] 24 Verily, verily,[j] I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,[k] and shall not come into condemnation;[l] but is passed from death unto life.[m] 25 Verily, verily,[n] I say unto you, The hour is coming, and now is, when the dead shall hear the

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6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

a Cf. Luke 2:49; Numbers 16:28; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

b Cf. John 5:30, 36; 8:28-29; 10:32, 37-38; 14:10-11, 31.

c Cf. John 3:35; 10:17; 15:9; 17:23-24, 27.

d KJV *shew* is an older spelling of *show* and is pronounced the same, in the same manner that *sew* and *sow* are pronounced alike.

e Cf. John 14:12; Acts 9:41; 4 Nephi 1:5.

f IE "enliven" or "make live." Cf. 1 Corinthians 15:45.

g Cf. John 5:27, 30; 8:15-16, 26; 9:39; 12:47-48.

h Cf. Luke 10:16; John 8:49, 54; 15:23; 1 John 2:23.

i John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65). See also Matthew 10:40.

j See the note to v. 19.

k Cf. John 3:15-16, 36; 6:40, 47; 8:51; 11:25-26; 20:31; 1 John 5:13; 3 Nephi 15:9; Helaman 14:8; D&C 45:5; 63:49.

l Cf. John 3:18-19; Romans 5:18; 8:1; 2 Corinthians 3:9; 2 Nephi 9:25; Helaman 14:19, 29-30; 3 Nephi 18:33; Moroni 8:22, 24; D&C 5:18; 20:14-15; 93:31-32; 136:33.

m Cf. 1 John 3:14.

n See the note to v. 19.

voice of the Son of God:[a] and they that hear shall live.[b] 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;[c] 27 And hath given him authority to execute judgment also,[d] because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,[e] 29 And shall come forth; they that have done good,[f] unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.[g]

30 I can of mine own self do nothing:[h] as I hear, I judge: and my judgment is just;[i] because I seek not mine own will,[j] but the will of the Father[k] which hath sent me.[l]

*Witnesses to Jesus*

31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John,[m] and he bare witness unto

a Cf. Isaiah 24:22; 61:1; John 5:28; 1 Peter 4:6.

b Cf. Isaiah 26:19.

c Cf. John 6:57; 10:17-18; Revelation 1:18.

d Cf. John 5:22, 30; 8:15-16, 26; 9:39; 12:47-48 and see Matthew 13:41; 25:3; Mark 13:26; Luke 21:36.

e See the note to v. 25.

f A Hebraism. Cf. John 3:20; Revelation 22:15.

g Cf. Daniel 12:2; Acts 24:15; 1 Corinthians 15:21; Mosiah 16:11; Alma 12:8; 3 Nephi 26:5; D&C 29:26. It was while contemplating this verse that Joseph Smith and Sidney Rigdon received the vision of the three degrees of glory (D&C 76:15-17).

h See the note to v. 19.

i Cf. John 5:22, 27; 8:15-16, 26; 9:39; 12:47-48.

j Cf. Luke 22:42.

k Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 11:2; 22:42; John 4:34; 6:38; 2 Nephi 31:7; 3 Nephi 27:13.

l See the note to John 5:23.

m Cf. John 1:19-27.

the truth.[a] *34* But I receive not testimony from man:[b] but these things I say, that ye might be saved. *35* He[c] was a burning and a shining light:[d] and ye were willing for a season to rejoice in his light. *36* But I have greater witness than *that*[e] of John: for the works which the Father hath given me to finish, the same works that I do,[f] bear witness of me,[g] that the Father hath sent me.[h] *37* And the Father himself, which hath sent me,[i] hath borne witness of me.[j] Ye have neither heard his voice at any time, nor seen his shape.[k] *38* And ye have not his word abiding in you:[l] for whom he hath sent, him ye believe not. *39* Search the scriptures;[m] for in them ye think ye have eternal life: and they are they which testify of me.[n] *40* And

a Cf. John 1:7-8, 15; 3:26; 5:36; 1 John 1:1-2. This is the same expression used in John 18:37. As we see elsewhere in John's writings, "truth" is one of Christ's titles.

b JST reads "And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony." Cf. 1 John 5:9.

c IE John the Baptist.

d Because the Baptist came in the spirit of Elias (Matthew 17:12-13), this may reflect the description of Elias (Old Testament Elijah) as a torch flame in the apocryphal *Ben-Sirach* (*Ecclesiasticus*) 48:1. It has also been suggested that this passage was intended to reflect Psalm 132:17, "I have ordained a lamp for mine anointed," where "anointed" renders the same HEB word as Messiah ("Christ" in GR).

e JST reads "the testimony."

f See the note to v. 19.

g Cf. John 10:25; 14:10-11 and see John 8:18.

h See the note to v. 23.

i See the note to v. 23.

j Cf. Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35.

k See the note to John 1:18; cf. John 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

l Cf. 1 John 2:14.

m Cf. Alma 14:1; 33:2; 3 Nephi 10:14. Though early Church Fathers such as Origen, Tertullian, Irenaeus, and Jerome took this to be an imperative, as in the KJV, many modern scholars prefer the indicative (the same form in GR), "You search the scriptures because you think to have eternal life." Cf. the Jewish *Pirqe Abot* 2:8 and 6:7, which indicate that the Torah (law of Moses) provides life in this world and the world to come. The apostle Paul argues against that concept (Romans 7:10; Galatians 3:21).

n Cf. Luke 24:27, 44; JST Luke 16:17; John 1:45; 5:39; JST John 3:18; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10;

ye will not come to me,[a] that ye might have life.[b]

41 I receive not honour from men. 42 But I know you, that ye have
not the love of God in you. 43 I am come in my Father's name, and ye
receive me not: if another shall come in his own name, him ye will re-
ceive.[c] 44 How can ye believe, which receive honour one of another,[d] and
seek not the honour that *cometh* from God only?[e] 45 Do not think that I
will accuse you to the Father: there is *one* that accuseth you, *even* Moses,
in whom ye trust. 46 For had ye believed Moses, ye would have believed
me: for he wrote of me.[f] 47 But if ye believe not his writings, how shall ye
believe my words?

# Chapter 6

*The Feeding of the Five Thousand (Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)*

1 After these things Jesus went over the sea of Galilee, which is
*the sea* of Tiberias.[g] 2 And a great multitude followed him, because they
saw his miracles which he did on them that were diseased. 3 And Jesus

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15:10; 23:5; D&C 20:26; 138:36.

a IE are not willing. Cf. Matthew 23:37.

b Cf. Mark 10:28-30; Luke 18:28-30; John 5:24; 10:10; 3 Nephi 9:14; D&C 45:5; 66:2.

c This may refer to false messiahs, the most prominent of which was Simon bar-Koseba (better known as Bar Kochba [ARAM for Son of the Star]), who led a revolt against the Romans AD 132-135.

d See John 12:42-43 and cf. Matthew 6:1, 5; 23:5-9; 3 Nephi 13:1, 5; D&C 76:61.

e Cf. 1 Thessalonians 2:6.

f Cf. Luke 24:27; Acts 28:23; 1 Nephi 19:23; 22:20-21 (citing Deuteronomy 18:15); 2 Nephi 11:4; Mosiah 13:33; 16:14-15; Alma 25:15-16; 33:18-19; 34:7; Helaman 8:13-16; 3 Nephi 20:23 (also citing Deuteronomy 18:15).

g The sea of Galilee is a lake five miles wide and seven miles long. The name is found here and in Matthew 4:18; 15:29; Mark 1:16; 7:31. In the Old Testament, it is termed Chinnereth or Chinneroth (Numbers 34:11; Deuteronomy 3:17; Joshua 11:2; 12:13; 13:27), meaning "harp," because of the shape of the lake. There is also a city of that name on the north shore of the lake (Joshua 19:35). The city and the lake are called Gennesaret in the NT (Matthew 14:34; Mark 6:53; Luke 5:1). Tiberias was one of the cities situated on the western shore of the sea of Galilee (John 6:23). The name sea of Tiberias is also found in John 21:1.

went up into a mountain, and there he sat with his disciples.[a] *4* And the passover, a feast of the Jews,[b] was nigh.[c] *5* When Jesus then lifted up *his* eyes,[d] and saw a great company come unto him, he saith unto Philip,[e] Whence[f] shall we buy bread, that these may eat?[g] *6* And this he said to prove[h] him: for he himself knew what he would do. *7* Philip answered him, Two hundred pennyworth[i] of bread is not sufficient for them, that every one of them may take a little. *8* One of his disciples, Andrew, Simon Peter's brother,[j] saith unto him, *9* There is a lad here, which hath five

a Jesus frequently resorted to mountaintops, sometimes accompanied by his disciples, to escape the multitude (Matthew 4:25-5:1; 14:23; 17:1; 28:16; Mark 3:13; 6:45-46; 9:2; Luke 6:12; 9:28; John 6:15; cf. Matthew 8:1; 15:29).

b John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 2:13; 7:2; 11:55).

c Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. Consequently, Passover fell sometime during in the month of March or April, depending on the year.

d This is a HEB idiom that is used mostly by John (see also John 4:35; 11:41; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

e Philip was a native of Bethsaida, a fishing village located on the northern shore of the sea of Galilee (John 1:44). See the note to v. 17.

f Though KJV *whence* generally means "from where?," the GR term used here (πόθεν *pothen*) can also mean "how?" or "with what?"

g This is similar to Moses' question to the Lord in Numbers 11:13. For other parallels with the account in Numbers 11, see the notes to verses 9, 12, 31, 41, 43 and note the allusions in vv. 51ff.

h IE test.

i δηναρίων *dēnariōn* denotes the *denarius*, a Roman silver coin. The amount mentioned by Philip may represent the total holdings of Jesus and his apostles, which would not have sufficed to purchase enough bread for the multitude. In Matthew 20:2, the *denarius* is a day's wage.

j Matthew 4:13, 18 suggests that Peter and Andrew were natives of the fishing village of Capernaum, situated on the north shore of the sea of Galilee. However, John 1:44 says that they, like Philip, were from the village of Bethsaida.

barley loaves, and two small fishes:[a] but what are they among so many?[b]
*10* And Jesus said, Make the men sit down. Now there was much grass in the place.[c] So the men sat down, in number about five thousand.[d] *11* And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down;[e] and likewise of the fishes as much as they would. *12* When they were filled,[f] he said unto his disciples, Gather up[g] the fragments that remain, that nothing be lost.[h] *13* Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.[i] *14* Then those men,[j] when they had seen the miracle that Jesus did,[k] said, This is of a truth that prophet[l] that

a The story of the multiplication of fishes and loaves for the five thousand is also noted in the synoptics (Matthew 14:17-21; Mark 6:37-44; Luke 9:12-17), though only John notes that these were barley loaves (see also v. 13). The multiplication of fishes and loaves for an additional four thousand is noted in two of the synoptics (Matthew 15:33-38; 6:9-10; Mark 8:4-9).

b Cf. Numbers 11:22.

c Cf. Matthew 14:19; Mark 6:39.

d Cf. Matthew 14:21; Mark 6:44; Luke 9:14.

e The scene described here is very similar to the distribution of the sacrament of the Lord's supper among the Nephites, including the note in v. 12 that the people "were filled" (3 Nephi 18:2-9).

f Cf. v. 26.

g The GR verb used here (συναγάγετε *sunagagete*) is the same one used in the Septuagint version of Exodus 16:16-18 in reference to Israel gathering up the manna.

h ἀπόληται *apolētai* destroyed. John does not inform us what was done with the remaining fragments, but the passage suggests that Jesus disapproved of wasting food.

i Jesus' multiplication of bread is paralleled by a miracle the Lord performed for the prophet Elisha (2 Kings 4:42-44). See also 1 Kings 17:10-16 and 2 Kings 4:1-7.

j While the GR word (ἄνδρες *andres*) rendered "men" in v. 10 denotes males, the word used here (ἄνθρωποι *anthrōpoi*) can denote people of both sexes.

k Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 3:2; 7:31; 9:16.

l The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19), who is Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:21, 25; 7:40. That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 9:17.

should come into the world.[a] 15 When Jesus therefore perceived that they would come and take him by force, to make him a king,[b] he departed again into a mountain himself alone.[c]

*Walking on the Water (Mt. 14:22-27; Mk. 6:45-52)*

16 And when even was *now* come, his disciples went down unto the sea,[d] 17 And entered into a ship, and went over the sea toward Capernaum.[e] And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs,[f] they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

*Jesus the Bread of Life*

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his

a John frequently writes of Christ coming into the world (John 3:19; 9:39; 11:27; 12:46; 16:28; cf. 2 John 1:7). For a discussion of Jesus as he who is to come, see chapter 35 ("that which is to come" in John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999).

b Most Jews looked to a Messiah who would be king and lead their armies to victory against their enemies, especially the Romans who dominated the Mediterranean basin. But see John 18:33-37 and the note to John 19:19.

c See the note to v. 3.

d The story of the storm on the sea and of Jesus walking on the water is also found in two of the synoptics (Matthew 14:24-33; Mark 6:45-51).

e V. 21 suggests that they arrived at their predetermined destination, while v. 24 indicates that the people found him at Capernaum. The synoptics have other information. According to Matthew 14:34, they arrived at Gennesaret, which is about a mile to the west of Capernaum. Mark 6:45 notes that they were going to Bethsaida, but Mark 6:53 also notes that they arrived at Gennesaret.

f A furlong is an eighth of an English mile, while the GR word it translates (στάδιον *stadion*) is an eighth of a Roman mile. The distance indicated in this verse would be roughly 3-4 miles.

disciples into the boat, but *that* his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi,[a] when camest thou hither? 26 Jesus answered them and said, Verily, verily,[b] I say unto you, Ye seek me, not because ye saw the miracles,[c] but because ye did eat of the loaves, and were filled.[d] 27 Labour not for the meat which perisheth, but for that meat[e] which endureth unto everlasting life,[f] which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works[g] of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.[h] 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee?[i] what dost thou work? 31 Our

a The GR text uses the HEB/ARAM term. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 9:2n; 11:8n.

b The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן/*ʿamēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

c JST reads "Ye seek me, not because ye desire to keep my sayings, neither because ye saw the miracles."

d Cf. v. 11.

e IE food.

f Cf. John 4:34.

g *Work the works* is a Hebraism, a construction called the cognate accusative, in which the verb and its object (accusative) derive from the same root.

h This is one of the themes in the gospel of John (John 11:42; 17:21). John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

i Cf. 2 Kings 20:8; Isaiah 38:22; Matthew 12:38; 16:1; 24:3; Mark 8:11-12; 13:4; Luke 11:16, 29; 21:7; John 2:18; 4:48; 11:45; Jacob 7:13; Alma 30:43, 48; 32:17; D&C 46:8-9.

fathers did eat manna in the desert;[a] as it is written, **He gave them bread from heaven to eat**.[b] *32* Then Jesus said unto them,[c] Verily, verily,[d] I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.[e] *33* For the bread of God is he which cometh down from heaven,[f] and giveth life unto the world.[g]

*34* Then said they unto him, Lord, evermore give us this bread.[h] *35* And Jesus said unto them, I am the bread of life:[i] he that cometh to me shall never hunger; and he that believeth on me shall never thirst.[j] *36* But I said unto you, That ye also have seen me, and believe not.[k] *37* All that the Father giveth me shall come to me;[l] and him that cometh to

a Cf. Exodus 16:13-15, 31-35; Numbers 11:6-9; Deuteronomy 8:3, 16; Joshua 5:12; Nehemiah 9:20; Psalms 78:24; John 6:49, 58; Revelation 2:17; 1 Nephi 17:28; Mosiah 7:19.

b Citing Nehemiah 9:15 or Psalm 105:40. Cf. also Exodus 16:4, 15; Psalm 78:24; and, in the Apocrypha, see *Wisdom of Solomon* 16:20.

c Vv. 31-32 are similar to rabbinic exegesis, in the pattern of "X said A; but Y said, Do not read A, but B." IE in v. 32 Jesus, in rabbinic fashion, is giving a variant interpretation of the passage cited by the others in v. 31.

d See the note to v. 26.

e While the synoptics record the feeding of the five thousand, they do not include Jesus' discourse on the true bread. Perhaps the synoptic authors excluded it because it was "an hard saying" (John 6:60).

f Cf. John 3:13, 31; 6:38, 41-42, 58.

g Cf. v. 51.

h Cf. John 4:15.

i In John's record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1), and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

j The passage is similar to *Ben-Sirach* (*Ecclesiasticus*) 24:21, in which Wisdom personified says that those who eat and drink her will still hunger and thirst. Cf. Psalms 42:2; 63:1; 143:6 Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 7:37; Revelation 7:16; Alma 32:42; 3 Nephi 20:8.

k Contrast John 20:29.

l Jesus is referring not to what he will inherit, but to the believers who come to him; see John 6:44-45, 65; 10:27-29; 17:2, 9, 11-12, 24; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

me I will in no wise cast out. 38 For I came down from heaven,[a] not to do mine own will, but the will[b] of him that sent me.[c] 39 And this is the Father's will which hath sent me,[d] that of all which he hath given me I should lose nothing,[e] but should raise it up again at the last day.[f] 40 And this is the will of him that sent me,[g] that every one which seeth the Son, and believeth on him,[h] may have everlasting life:[i] and I will raise him up at the last day.[j]

41 The Jews[k] then murmured[l] at him, because he said, I am the bread which came down from heaven.[m] 42 And they said, Is not this Jesus, the son of Joseph,[n] whose father and mother[o] we know?[p] how is it

a Cf. John 3:13, 31; 6:33, 41-42, 58.

b Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 2:49; 11:2; 22:42; John 4:34; 5:30; 2 Nephi 31:7; 3 Nephi 27:13.

c See the note to v. 29.

d See the note to v. 29.

e Cf. John 10:29; 17:12; 17:6, 9, 12; 18:9; D&C 50:42.

f This expression refers to the resurrection, and only John places it in the mouth of Jesus (John 6:40, 44, 54). It probably derives from the allusion to resurrection in Hosea 6:2. A different GR verb is used in the same context in John 2:19, and is also used by Paul to denote resurrection (1 Corinthians 6:14; 2 Corinthians 4:14; Heb. 11:19). Cf. 3 Nephi 15:1; 27:4; D&C 5:35.

g See the note to v. 29.

h Cf. Ether 4:12.

i Cf. John 3:15-16, 36; 5:24; 6:47; 8:51; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

j JST reads "I will raise him up in the resurrection of the just at the last day." See the note to v. 39.

k See the note to John 1:19.

l Cf. Numbers 11:1 and see v. 43 below. John uses this verb only in this chapter (vv. 41, 43, 61) and in the following chapter (7:12, 32). See also JST Matthew 6:36.

m Cf. John 3:13, 31; 6:33, 38, 42, 58.

n Cf. Matthew 23:55; Mark 6:3; Luke 4:22.

o John alludes to Mary as Jesus' mother, but never names her (John 2:1, 3, 5, 12; 19:25-26).

p Cf. Matthew 13:55-56; Mark 6:3; Luke 4:22.

then that he saith, I came down from heaven?[a] *43* Jesus therefore answered and said unto them, Murmur[b] not among yourselves. *44* No man can come to me, except the Father[c] which hath sent[d] me draw him:[e] and I will raise him up at the last day.[f] *45* It is written in the prophets, **And they shall be all taught of God**.[g] Every man therefore that hath heard, and hath learned of the Father, cometh unto me.[h] *46* Not that any man hath seen the Father, save he which is of God, he hath seen the Father.[i] *47* Verily, verily,[j] I say unto you, He that believeth on me hath everlasting life.[k] *48* I am that bread of life.[l] *49* Your fathers did eat manna in the wilderness,[m] and are dead. *50* This is the bread[n] which cometh down from heaven, that a man may eat thereof, and not die.[o] *51* I am the living bread[p] which came down from heaven: if any man eat of this bread, he shall live for ever:[q] and the bread that I will give is my flesh, which I will give for

a Cf. John 3:13, 31; 6:33, 38, 41, 58.

b See the note to v. 41.

c See the note to v. 37. JST reads, "except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up." See the note to v. 44.

d See the note to v. 29.

e Cf. John 12:32; 3 Nephi 27:14.

f See the note to v. 39 and cf. D&C 18:11. JST adds "in the resurrection of the just."

g Isaiah 54:13; cf. Jeremiah 31:34; 1 Thessalonians 4:9; 1 John 2:20, 27.

h See the note to v. 37.

i See the note to John 1:18.

j See the note to v. 26.

k See the note to v. 40.

l See the note to v. 35.

m See the note to v. 31.

n Cf. Exodus 16:15.

o Cf. v. 58.

p Just as Christ provides living water (John 4:10), he provides living bread or the bread of life.

q *Barnabas* 11:10, in reference to Ezekiel 47:1-12 (a vision of the water that flows out from the temple and produces trees along its banks), says that these are the tree of life, the eating of whose fruit provides eternal life. Cf. Revelation 22:1-2, which also reflects

the life of the world.[a]

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? 53 Then Jesus said unto them, Verily, verily,[b] I say unto you, Except ye eat the flesh of the Son of man, and drink his blood,[c] ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life;[d] and I will raise him up at the last day.[e] 55 For my flesh is meat[f] indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.[g] 57 As the living Father hath sent me,[h] and I live by the Father:[i] so he

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Ezekiel's vision of the latter-day temple and tree of life.

a See the note to v. 33 and cf. Matthew 20:28; Mark 10:45; John 6:51; 10:11, 15; 15:13; Heb. 10:10; 1 John 3:16.

b See the note to v. 26.

c Cf. Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-29; 3 Nephi 18:28-30.

d There is real symbolism in the bread and wine used at the last supper to represent Christ's body and blood. The HEB word for bread is לֶחֶם *lechem*, which originally denoted animal flesh, as it still does in HEB's cousin language, Arabic. So when Jesus offered the bread and said it symbolized his flesh, etymologically that was true. Significantly, Christ, the "true bread" (John 6:32), was born in a town named Beth-Lehem, meaning "house of bread." The normal HEB word for wine is really a borrowing from GR. One HEB expression that denotes wine is "blood of the grape" (Deuteronomy 32:14), which helps us understand why Christ used wine as a symbol for his blood. It was in the garden of Gethsemane that he shed blood at every pore (Mosiah 3:7; Luke 22:44). The name Gethsemane comes from HEB גַּת *gath*, "winepress," and שֶׁמֶן/ *shemen* (oil). As the grape in the press releases its liquid contents to produce wine, Christ was pressed under the weight of the sins of the world until his blood extruded from his body.

e See the note to v. 39. KJV reads "and I will raise him up in the resurrection of the just at the last day."

f IE food.

g Cf. John 14:17; 15:3-7; 1 John 3:17, 24; 4:13, 15. Codex Bezae and some Old LAT manuscripts add to the end of this verse the words "as the Father in me and I in the Father," as in John 10:38; 14:10; 17:21, 23, 26.

h See the note to v. 29.

i Cf. John 5:26; 10:17-18.

that eateth me, even he shall live by me.[a] 58 This is that bread which came down from heaven:[b] not as your fathers did eat manna,[c] and are dead: he that eateth of this bread shall live for ever.[d] 59 These things said he in the synagogue,[e] as he taught in Capernaum.[f]

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying;[g] who can hear it? 61 When Jesus knew in himself[h] that his disciples murmured[i] at it, he said unto them, Doth this offend you? 62 *What* and if ye shall see the Son of man ascend up where he was before?[j] 63 It is the spirit that quickeneth;[k] the flesh profiteth nothing:[l] the words that I speak unto you, *they* are spirit, and *they* are life.[m] 64 But there are some of you that believe not. For Jesus knew from the beginning[n] who they were that believed not, and who should betray him.[o] 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.[p]

66 From that *time* many of his disciples went back, and walked

a Cf. 1 John 4:9.

b Cf. John 3:13, 31; 6:33, 38, 41-42.

c See the note to v. 31.

d Cf. vv. 49-50.

e Cf. Matthew 4:23; 9:35; 12:9-13; 13:54; Mark 1:21-26; 3:1-5; 6:2; Luke 4:15-28, 31-33; 4:44; 6:6-10; 13:10-17; John 18:20.

f The words "in Capernaum" are found only in Codex Bezae and some Old LAT manuscripts. Augustine added "on a Sabbath," perhaps as an explanation to non-Jews.

g Cf. 1 Nephi 3:5; 15:3; 16:1-3; 2 Nephi 9:40.

h Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:64; 13:18; 21:17.

i See the note to v. 41.

j Cf. John 3:13.

k IE enlivens or makes live. Cf. 2 Corinthians 3:6.

l Cf. Isaiah 40:6-8, cited in 1 Peter 1:24-25, which, like John, adds a comment on the eternity of God's word.

m The concept of the words of the Law providing life is found in the Jewish *Midrash Mekilta* on Exodus 15:26.

n See the note to v. 61.

o Cf. Matthew 26:21; Mark 14:18; Luke 22:21; John 6:70-71; 13:11, 21.

p See the note to v. 37. JST reads "except he doeth the will of my Father who hath sent me." See the note to v. 44.

no more with him.[a] *67* Then said Jesus unto the twelve, Will ye also go away? *68* Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.[b] *69* And we believe and are sure[c] that thou art that Christ, the Son of the living God.[d] *70* Jesus answered them, Have not I chosen you twelve,[e] and one of you is a devil?[f] *71* He spake of Judas Iscariot[g] *the son* of Simon: for he it was that should betray him,[h] being one of the twelve.

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a A Hebraism. Cf. Genesis 5:22, 24; 6:9. See 1 John 2:19 for a similar description of those who apostatized from Christ's teachings.

b Cf. John 5:24; 6:63; 17:8; Acts 5:20. See Acts 13:46, where a different GR word is rendered "word" or "words" in similar passages (Acts 3:46, 48; Philippians 2:16; 1 John 1:1; Revelation 22:19. See also 1 Nephi 11:25; 2 Nephi 2:28; 31:20; 33:4; Mosiah 28:7; Alma 32:40-41; 33:23; 3 Nephi 5:13; D&C 20:26; 46:14; 84:43, 85; 98:20; 131:5; Moses 6:59.

c IE know.

d Cf. Matthew 16:16; 16:63; Mark 1:1; Luke 4:41; John 11:27; 20:31; Acts 8:37. Some manuscripts, in place of "Christ, the Son of the living God," read "God's Holy One." Cf. the HEB title "Holy One of Israel," especially prominent in Isaiah and parts of the Book of Mormon.

e Cf. John 13:18; 15:16. The gospel of John does not record the actual selection of the twelve, though it is found in the Synoptics and is noted in 1 Nephi 12:7.

f Cf. John 17:12. The GR term διάβολος *diabolos* literally means "false accuser."

g The general view of scholars has been to read Iscariot as the GR transliteration of HEB אִישׁ קְרִיּוֹת *'ish qiryot*, "man of Qiryot," a town in southern Judea. One Jewish scholar, Haim Maccoby, has suggested that it transliterates LAT *sicarius*, a term applied by the Romans to the Zealots or "dagger-men" (the word refers to a dagger) who sought to expel the Romans from their land. It was the Zealots who led the Jewish revolt against Rome in AD 66-73, which climaxed in the destruction of the temple in AD 70 and culminated in the death of nearly 1000 Jewish defenders of Masada in AD 70. The suggestion is that Judas Iscariot followed Jesus because he thought him to be the Messiah who would lead a Jewish liberation army against Rome. Maccoby sees other possible Zealots among Jesus' disciples, including James and John, the "sons of thunder" (Mark 3:17) and Simon Peter (meaning "the rock"), who is called Barjona in Matthew 16:17. Most see in Barjona a transliteration of the ARAM *bar Yonah* ("son of Jonah"), but Maccoby sees its origin as the ARAM term *baryona*, "outlaw." The identification of another Simon as a zealot is easier, since Luke gives him the surname Zelotes (Luke 6:15 and Acts 1:13). Elsewhere he is called "the Canaanite" (Matthew 10:4; Mark 3:18). Maccoby believes that this is a GR misreading for the ARAM term *kanai*, which means "Zealot."

h Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64; 12:4; 13:2, 11, 21, 26; 18:2-3, 5.

# Chapter 7

*The Unbelief of Jesus' Brothers*

1 After these things Jesus walked in Galilee: for he would not
walk in Jewry,[a] because the Jews sought to kill him.[b] 2 Now the Jews' feast
of tabernacles[c] was at hand. 3 His brethren[d] therefore said unto him,
Depart hence, and go into Judaea,[e] that thy disciples[f] also may see the
works that thou doest. 4 For *there is* no man *that* doeth any thing in se-
cret, and he himself seeketh to be known openly. If thou do these things,
shew thyself to the world. 5 For neither did his brethren believe in him.[g]
6 Then Jesus said unto them, My time is not yet come:[h] but your time is
alway ready.[i] 7 The world cannot hate you;[j] but me it hateth, because I

a Ἰουδαίᾳ *Ioudaia*, Judaea, the territory belonging anciently to the tribe of Judah, from whom the Jews (HEB *Yehudim*) are named. The King James Bible also uses the term "Jewry" to denote Judaea in Daniel 5:13 and Luke 23:5.

b Cf. John 5:16, 18; 7:19-20, 25; 8:37, 40; 10:31-33; 11:53. As in most cases, John here denotes the leaders in Judaea as "Jews."

c John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 2:13; 6:4; 11:55). The feast of Tabernacles takes place in the fall around the autumn equinox, just as Passover is at the time of the spring equinox.

d Cf. John 2:12. Jesus' brothers are named in Matthew 13:55 and Mark 6:3. See also Matthew 12:46; 27:56; Mark 15:40; 1 Corinthians 9:5.

e The GR uses the same term rendered "Jewry" in v. 1 (Ἰουδαία *Ioudaia*).

f IE the Judaean disciples. Jesus had performed many miracles already in Galilee and just a few in Jerusalem.

g This v. is a parenthetical insert by John to explain why Jesus' brothers taunted him. That Jesus' brothers did not always remain unbelievers is suggested by the fact that one of them, James, later became an apostle (Galatians 1:19). Tradition associates the author of Jude with Jesus' brother Judas. For the names of Jesus' brothers, see Matthew 13:55; 27:56; Mark 6:3; 15:40, 47.

h See the note to John 2:4. On other occasions, Jesus said that his hour was not yet come (John 7:8, 30; 8:20). The coming of his time is noted in Matthew 26:18; Mark 14:41; Luke 9:51; John 12:23; 13:1; 17:1.

i Cf. Luke 22:53.

j Cf. John 15:18-19; 17:14; 1 John 3:13.

testify of it, that the works thereof are evil.[a] [8] Go ye up unto this feast: I go not up[b] yet[c] unto this feast;[d] for my time is not yet full come.[e] [9] When he had said these words unto them, he abode *still* in Galilee.

### *Jesus at the Feast of Tabernacles*

[10] But when his brethren were gone up, then went he also up unto the feast,[f] not openly, but as it were[g] in secret. [11] Then the Jews sought him at the feast, and said, Where is he? [12] And there was much murmuring[h] among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth[i] the people. [13] Howbeit no man spake openly of him for fear of the Jews.[j]

[14] Now about the midst of the feast[k] Jesus went up into the tem-

a Cf. 1 Nephi 16:1-3.

b A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is higher in elevation. This is especially true of pilgrimage to attend the festivals required in the law of Moses; cf. John 2:13; 5:1; 7:10, 14.

c Some manuscripts omit this word. It may have been added to explain why Jesus said he would not be going to the festival but later did so anyway.

d All Israelite males were required by the law of Moses to attend the feasts of Passover, Weeks (Pentecost) and Tabernacles (see v. 2); cf. John 2:13; 5:1; 7:10, 14; 11:55. Consequently, Jesus' decision must have surprised his family.

e See the note to v. 6.

f See the note to v. 8.

g The words "as it were" are missing in some manuscripts. They may have been added by a copyist to avoid the idea that Jesus engaged in deception.

h John uses this verb only in this chapter (vv. 12, 32) and in the preceding chapter (6:41, 43, 61). It can mean either to murmur or to secretly debate. See also JST Matthew 6:36.

i Cf. Matthew 27:63; John 7:47. According to Luke 23:2, this was one of the charges made against Jesus during his trial before Pilate.

j Cf. John 9:22; 19:38; 20:19. Again, the referent is the Jewish leadership in Jerusalem. In general, the masses were anxious to hear what Jesus had to say.

k The feast of taberacles lasts for a full week, from the beginning of the full moon of the month of Tishre, closest to the autumn equinox. The Jewish months begin and end with the new moon, with the feast of tabernacles beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the

ple, and taught.[a] *15* And the Jews marvelled, saying, How knoweth this man letters,[b] having never learned?[c] *16* Jesus answered them, and said, My doctrine is not mine,[d] but his that sent me.[e] *17* If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.[f] *18* He that speaketh of himself seeketh his own glory:[g] but he that seeketh his glory that sent him,[h] the same is true,[i] and no unrighteousness[j] is in him. *19* Did not Moses give you the law, and *yet* none

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earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of September or October, depending on the year. That it may have taken place on a Sabbath is suggested by vv. 22-23.

a See the note to v. 8. Jesus often taught in the temple when in Jerusalem for the festivals (e.g., Mark 11:27; Luke 20:1; 21:37; 22:53).

b IE reading and writing.

c IE having had no formal education. Even as a child, Jesus astounded Jewish sages in the temple (Luke 2:46-47). In the synoptics, Jesus' method of teaching was contrasted with that of the scribes, the learned Bible scholars of the day (Matthew 7:28-29; Mark 1:22; see also Mark 6:2). See v. 46.

d See the note to v. 17.

e John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

f Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

g Cf. John 8:50; Moses 4:2.

h See the note to v. 16 and cf. John 5:41-47.

i Cf. John 3:33; 8:26.

j The GR word employed here (ἀδικία *adikia*) is sometimes used in the Septuagint GR version of the Old Testament to translate the HEB word for "lie," contrasted in this verse with "truth." The Septuagint uses the same term in 2 Samuel 14:32, where David's son Absalom says to his uncle Joab, "if there be any *iniquity* in me, let him kill me," leading some to suggest that Jesus may have had this passage in mind because the Jewish leaders in Jerusalem sought to kill him, as indicated in the next v.

of you keepeth[a] the law?[b] Why go ye about to kill me?[c] 20 The people answered and said, Thou hast a devil:[d] who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work,[e] and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;)[f] and ye on the sabbath day circumcise a man.[g] 23 If a man on the sabbath day receive circumcision, that the law of Moses[h] should not be broken;[i] are ye angry at me, because I have made

a ποιεῖ *poiei* do. This is a Hebraism (e.g., Deuteronomy 27:26; 28:58; 29:29; 31:12; 32:46; Joshua 22:5; 2 Nephi 26:1).

b Cf. Matthew 15:3-6; 23:23; Mark 7:8-13; JST Mark 7:12; Jacob 7:7; Mosiah 12:29; Alma 31:9. John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

c See the note to v. 1.

d Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 8:48-49, 52; 10:20; Mosiah 3:9. Here, Jesus is being accused of insanity, which was believed to be caused by demonic possession.

e IE act, deed. Jesus may have reference to the incident that first prompted his enemies to seek to kill him, the healing of the man at the pool of Bethesda on the Sabbath day (see John 5:15-18). In the verses that follow, we see that Jesus refers to circumcision on the Sabbath and alludes to his healing a man on the Sabbath. While Jesus performed many miracles in Galilee, this single act performed in Jerusalem made the leaders want to kill him, in accordance with the law of Moses, which called for the death penalty for those who worked on the Sabbath (Exodus 31:15).

f IE circumcision began with the patriarch (meaning "father") Abraham (Genesis 17:10). Circumcision is mentioned only in passing in the law of Moses during discussions of other matters (Exodus 12:44, 48; Leviticus 12:3).

g The Lord commanded Abraham that his male descendants be circumcised on the eighth day after birth (Genesis 17:12; 21:4; see also Leviticus 12:3). God never told Abraham or Moses to make an exception if that eighth day fell on the Sabbath. The second-century Jewish text known as the Mishnah notes that circumcision is so important that its observance was more important than that of the Sabbath (*Nedarim* 3:11).

h See the note to v. 19.

i A newborn boy was to be circumcised on the eighth day, with no provision made for a postponement should the eighth day fall on the Sabbath (Genesis 17:12; 21:4; Leviticus 12:3; Luke 1:59; 2:21; Acts 7:8; Philippians 3:5).

a man every whit[a] whole on the sabbath day?[b] 24 Judge not according to the appearance,[c] but judge righteous judgment.[d]

### *Is This the Christ?*

25 Then said some of them of Jerusalem,[e] Is not this he, whom they seek to kill?[f] 26 But, lo, he speaketh boldly,[g] and they say nothing unto him.[h] Do the rulers know indeed that this is the very Christ? 27 Howbeit[i] we know this man whence he is: but when Christ cometh, no man knoweth whence he is.[j] 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am:[k] and I am

a KJV *every whit* renders the GR word (ὑγιῆ *hugiē*) meaning "completely." Jesus here employs the rabbinic legal argument known as *a minori ad malus*, "from the lesser to the greater," indicating that if circumcision, which affects only one part of the body, is permitted on the Sabbath, then healing the entire body should also be permitted. Because the man Jesus healed had been ill for a long time (John 5:6), it is likely that the Jewish leaders felt that he could have waited one more day, as is argued in Luke 13:14.

b John 5:8-9.

c JST reads "your traditions."

d Cf. JST Matthew 7:2 and see Deuteronomy 16:18; Isaiah 11:3; Zechariah 7:9; Psalms 119:7, 62, 106, 160, 164; 2 Thessalonians 1:5; Mosiah 3:10; 29:29, 43; Alma 41:14; Helaman 14:29.

e Since these events took place during a festival attended by Jews from other parts of the ancient world, it is interesting that it is only the inhabitants of Jerusalem who seem to be aware of their leaders' intentions to kill Jesus.

f See the note to v. 1.

g Cf. Acts 4:29; 14:3; 18:26; Ephesians 6:20; 1 Thessalonians 2:2; Mosiah 7:12; Alma 18:20, 24; Moroni 8:16, 21. Elsewhere, we read that the people perceived that Christ taught with authority (Matthew 7:29; Mark 1:22, 27; Luke 4:36).

h IE inaction could imply tacit approval.

i IE nevertheless, notwithstanding.

j This seems to suggest that not all Jews expected the Messiah to be born in Bethlehem, as in Micah 5:2, which Herod's wise men cited when he asked where the king of the Jews should be born (Matthew 2:4-6). But see vv. 41-42 and 52.

k Cf. Matthew 13:55; Mark 6:3.

not come of myself,[a] but he that sent me[b] is true,[c] whom ye know not.[d] 29 But I know him: for I am from him, and he hath sent me.[e] 30 Then they sought to take him: but no man laid hands on him,[f] because his hour was not yet come.[g] 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?[h]

### *Officers Sent to Arrest Jesus*

32 The Pharisees heard that the people murmured[i] such things concerning him; and the Pharisees and the chief priests sent officers[j] to take him. 33 Then said Jesus unto them, Yet a little while am I with you,[k] and *then* I go[l] unto him that sent me.[m] 34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.[n] 35 Then said the Jews

a Cf. John 8:42.

b See the note to v. 16.

c Cf. John 3:33; 8:26; 17:3; 1 John 5:20.

d See the note to John 1:18; cf. John 5:37; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

e See the note to v. 16.

f Cf. John 7:44; 10:39. Though the KJV uses the same words "laid hands" in John 8:20, the GR in that passage is not the same. See also Luke 4:29-30 and contrast Matthew 26:50; Mark 14:46.

g See the note to v. 6.

h Cf. Exodus 8:19; Luke 11:20; Acts 2:22; 10:38; John 3:2; 6:14; 9:16. His contemporaries frequently asked Jesus for a sign to prove who he was (Matthew 12:38; 16:1; 27:42; Mark 8:11; 15:32; Luke 11:16; 23:8; John 2:18; 4:48; 6:30). The leaders were aware of these miracles but still refused to believe that Jesus was the expected Messiah (John 11:47; 12:17-19, 37).

i See the note to v. 12.

j The term denotes underlings, probably the Levites who were the police force for the priests who controlled the temple. Cf. v. 45.

k Cf. Matthew 23:39; Luke 13:35; John 12:35; 13:33; 14:19; 16:10, 16-19.

l Cf. John 13:3; 14:12, 28; 16:5, 10, 16-17, 28; 20:17.

m See the note to v. 16.

n Cf. John 7:36; 8:14, 21-22; 13:33, 36; 14:4; D&C 25:1529:29; 76:112.

among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed[a] among the Gentiles, and teach the Gentiles?[b]
*36* What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither*[c] ye cannot come?[d]

### *Rivers of Living Water*

*37* In the last day, that great *day* of the feast,[e] Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.[f] *38* He that believeth on me, as the scripture hath said,[g] out of his belly shall

a IE Jews living outside Palestine. The GR term used here is διασπορά *diaspora*, which has made its way into modern English as a term denoting Jews not living in Israel. It is found in the GR Septuagint version of Isaiah 49:6 and Psalm 147:2.

b As elsewhere in the KJV NT (though not all passages), the GR term rendered "Gentiles" (Ἕλληνας *Hellēnas*) really means "GRs," but denotes non-Jews.

c IE there, in that direction. The KJV supplies a word not used in the GR text.

d See the note to v. 34.

e The last day of the feast of tabernacles called for a "holy convocation" and a "solemn assembly," during which no work was to be performed (Leviticus 23:34-36). For a discussion of the feast, see John A. Tvedtnes, "King Benjamin and the Feast of Tabernacles," in John M. Lundquist & Stephen D. Ricks (eds.), *By Study and Also by Faith, Essays in Honor of Hugh Nibley*, Vol. 2 (Salt Lake City: Deseret Book & FARMS, 1990).

f Cf. Psalms 42:2; 63:1; 143:6; Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 6:35; Revelation 7:16; Alma 32:42; 3 Nephi 20:8. Jesus' use of this imagery was perhaps prompted by the fact that, during the feast of tabernacles, Jews pray for rain which, in Israel, is generally absent until the fall. Prior to Christ's time, the practice arose of bringing water in a vial from the spring of Gihon (where Solomon had been anointed king of Israel, 1 Kings 1:38-39), and having the high priest pour it on the altar. This practice is not mandated in the law of Moses and the Sadducees, headed by the high priest, performed the rite under pressure from the more numerous Pharisees. One high priest who refused to comply and poured the water on the ground instead of the altar, was pelted by the citrons carried by the men who had come to observe the ceremony.

g No known passage of scripture includes this statement.

flow rivers of living water.[a] 39 (But this spake he of the Spirit,[b] which they that believe on him should receive: for the Holy Ghost was not yet *given*;[c] because that Jesus was not yet glorified.)[d]

### *Division among the People*

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.[e] 41 Others said, This is the Christ.[f] But some said, Shall Christ come out of Galilee?[g] 42 Hath not the scripture said, That Christ cometh of the seed of David,[h] and out of the town

a The HEB from which Jesus took the idea refers to running water, though it literally means "living water." The KJV OT sometimes renders the expression as "living water" (Song of Solomon 4:15; Zechariah 14:8), sometimes as "running water" Leviticus 14:5-6, 50-52. In the law of Moses, living or running water was used for ritual purification, since stagnant water was impure (Leviticus 15:13; Numbers 19:17). The Lord is compared to "living water" in Jeremiah 2:13; 17:13. The apostle John also used the term in John 4:10; Revelation 7:17. See also 1 Nephi 11:25; D&C 63:23; 133:29.

b IE the "living water" of v. 38 symbolizes the Spirit, reminding us of the twofold baptism by water and the Holy Ghost (John 3:5; cf. Isaiah 44:3; Matthew 3:16; Mark 1:10; Mosiah 18:14; D&C 5:16; 55:1; Moses 6:59).

c Cf. John 14:16-17, 26; 15:26; 16:7. JST reads, "for the Holy Ghost was promised unto them who believe, after that Jesus was glorified."

d Cf. John 12:16, 23; 13:31-32. This parenthetical insert may be a later insertion designed to suggest that the words said by Jesus in v. 38 were from the scriptures. IE since later editors would not be acquainted with the scripture in question, he attributed the saying to Jesus prophesying by the Spirit, making it scripture.

e The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19), who is Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:21, 25; 6:14. That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 9:17.

f There were varying opinions among the Jews about the nature of the Messiah (meaning "anointed one," as does the GR term Christ), and not everyone equated the prophet of Deuteronomy 18 with the Messiah (see note to v. 40).

g See the note to v. 27 and cf. v. 52.

h Cf. 1 Chronicles 5:2; Matthew 1:1; Matthew 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42; Mark 10:47-48; 12:35; Luke 1:32; 18:38-39; 20:41; Romans 1:3; 2 Timothy 2:8.

of Bethlehem,[a] where David was?[b] 43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him.[c]

### *The Unbelief of Those in Authority*

45 Then came the officers[d] to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man.[e] 47 Then answered them the Pharisees, Are ye also deceived?[f] 48 Have any of the rulers[g] or of the Pharisees believed on him? 49 But this people who knoweth not the law[h] are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)[i] 51 Doth our law[j] judge *any* man, before it hear him, and know what he doeth?[k] 52 They answered and said unto him, Art thou also of Galilee? Search, and look:[l] for out of Galilee aris-

a Cf. 1 Samuel 16:1; Micah 5:2; Matthew 2:1, 4-8; Luke 2:1-15. See the note to v. 27 and cf. vv. 41 and 52.

b Cf. 1 Samuel 17:15; 20:6; Luke 2:4, 11, 15.

c See the note to v. 30.

d See the note to v. 32.

e Cf. Matthew 7:29; Mark 1:22.

f πεπλάνησθε *peplanēsthe* led astray. See the note to v. 12.

g IE the Sanhedrin or governing body of the Jews. V. 50 notes that Nicodemus, identified in John 3:1 as one of these rulers, may have been a disciple of Christ. According to John 12:42, some of the rulers believed in him but kept that fact secret.

h The learned Pharisaic leaders looked down on the "people of the land," as they designated those Jews who were not versed in the scriptures and the rabbinic traditions. See also the note to v. 19.

i Only the gospel of John mentions Nicodemus. His night visit to Jesus is recorded in John 3. His actions there and in John 19:38-40 suggest that he was, if not a disciple, at least a friend to Jesus.

j See the note to v. 19.

k The law of Moses and rabbinic law required two witnesses in open court for conviction of an accused man and allowed him to respond in his defense. According to *Midrash Rabbah* Exodus 21:3, one cannot judge a matter unless one has heard the evidence.

l IE in the scriptures.

eth no prophet.[a] 53 And every man went unto his own house.[b]

# Chapter 8

*The Woman Caught in Adultery*

1 Jesus went unto the mount of Olives.[c] 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.[d] 3 And the scribes and Pharisees[e]

a This is at variance with Matthew 21:11. We cannot be sure whether the speakers were thinking of prophecies about the Messiah or the historical record in the Old Testament. If the latter, they were clearly wrong, for the prophet Jonah was from the town of Gath-Hepher, not far from Nazareth (2 Kings 14:25). Matthew 2:23 cites an otherwise unknown prophecy about the Messiah being a Nazarene because he would live in Nazareth. See also the note to v. 27 and cf. vv. 41-42. Later Jewish tradition held that Israel had no town or tribe from which no prophet had arisen (TB *Sukkah* 27b).

b In view of the fact that the events described in this chapter took place in the temple at Jerusalem, this may be formulaic. In 1 Kings 8, we read how Solomon assembled the people in Jerusalem during the feast of the seventh month to dedicate the temple (1 Kings 8:2). "On the eighth day he sent the people away" (1 Kings 8:66). This would have been on the same day of the festival as the events described in John 7. Similarly, following the assembly at the temple in Zarahemla (evidently for the feast of tabernacles and the anointing of a new king), King Benjamin "dismissed the multitude, and they returned, every one, according to their families, to their own houses" (Mosiah 6:3).

c Cf. 2 Samuel 15:30; Zechariah 14:4; Matthew 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29, 37; 21:37; 22:39; Acts 1:12; D&C 133:20. The mount of Olives is immediate east of Jerusalem, from which it is separated by the Kidron valley. The garden of Gethsemane was situated on its lower western slope, while the village of Bethany, the home of Jesus' friends Lazarus, Mary, and Martha, was situated on its lower eastern slope. This verse and the one that follows suggest that Jesus may have gone to spend the night at the home of these friends

d Cf. Matthew 26:55; Luke 21:37; John 18:20.

e Though the "scribes and Pharisees" are often mentioned together in the Synoptics, this is the only place in John's gospel that the scribes are named; however, a few manuscripts have "the chief priests," an expression found in other Johannine passages. The scribes were men learned in the law of Moses, and they traditionally patterned their work after that of the Old Testament priest Ezra, who is said in Jewish tradition to have restored the scriptures after they had been destroyed during the Babylonian

brought unto him a woman taken in adultery; and when they had set her in the midst,[a] 4 They say unto him, Master,[b] this woman was taken in adultery, in the very act.[c] 5 Now Moses in the law[d] commanded us, that such should be stoned:[e] but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground,[f] *as though he heard them not*. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin[g] among you, let him first cast a stone at her.[h] 8 And again he stooped down, and wrote on the ground.[i] 9 And they which heard *it*, being convicted[j] by *their own* conscience, went out

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conquest.

a The pericope of the adulteress (John 7:53-8:1-11) is missing in the earliest manuscripts. Long used to demonstrate Jesus' forgiving nature, it seems incongruent in light of some of his other sayings. In this chapter, he forgives a woman caught in an adulterous act, for which the law of Moses required the death penalty (Leviticus 20:10). Yet elsewhere, Jesus chides the Pharisees for not requiring the death of rebellious offspring, as Moses taught (Exodus 21:17; Leviticus 20:9), by allowing him to pay a fine (Mark 7:9-13).

b διδάσκαλε *didaskale* teacher.

c The stress on "the very act" suggests that there were witnesses. The law of Moses required two witnesses in capital crimes such as adultery (Deuteronomy 17:6; cf. Heb. 10:28; D&C 42:80-81).

d John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

e Leviticus 20:10; Deuteronomy 22:24; cf. Ezekiel 16:38-40.

f As early as the fourth century, St. Jerome suggested that Jesus wrote the sins of the woman's accusers in the dirt. The story is found in a single Armenian gospel of John from the tenth century.

g Cf. Romans 3:9-10; Galatians 3:22; D&C 49:8.

h The law of Moses required that the witnesses be the first to cast stones at someone condemned to death (Deuteronomy 17:7).

i One manuscript from AD 989 has an addition saying that Jesus wrote the sins of the woman's accusers. This may have been suggested by the fact that the next verse says they went out one by one, beginning at the eldest, prompting one to ask why such an orderly departure.

j The GR term (ἀρξάμενοι *arxamenoi*) also means "shamed" or "chastised."

one by one, beginning at the eldest,[a] *even* unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee:[b] go, and sin no more.[c]

### *Jesus the Light of the World*

12 Then spake Jesus again unto them, saying, I am the light of the world:[d] he that followeth me shall not walk in darkness,[e] but shall have the light of life.[f] 13 The Pharisees therefore said unto him, Thou bearest record[g] of thyself; thy record is not true.[h] 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came,[i] and whither I go; but ye cannot tell whence I come, and

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a The GR (ἀπὸ τῶν πρεσβυτέρων *apo tōn presbuterōn*) can also mean "including the eldest."

b Cf. Jeremiah 31:34; D&C 82:7.

c Cf. D&C 42:25; John 5:14; D&C 6:35; 24:2; 29:3; 82:7; 97:27.

d The events of chapters 7 and 8 took place during the feast of Tabernacles (John 7:2). Just as Jesus drew upon the symbol of water associated with that feast (John 7:37), here he may be drawing upon the symbolism of light from the lamps that burned at the feast. Huge lampstands were erected around the temple compound and filled with oil, using worn-out priestly clothing as wicks. Cf. Matthew 5:14, where Jesus says the disciples are the light of the world.

e Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 11:9-10; 12:35; 1 John 1:6; D&C 95:12.

f For Jesus as both light and life, cf. John 1:4-5; Mosiah 16:9; Alma 19:6; 26:36; 28:14; 38:9; 3 Nephi 9:18; 11:11; 15:9; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 50:27; 88:13; 93:9. The terms "life" and "light" are in a parallel construction in some Old Testament passages (Job 3:20; Psalms 27:1; 36:9; Proverbs 6:23; see also Proverbs 16:15). For Jesus as the way, the truth, and the life, see John 14:6. For Christ as the life, see 1 John 1:1-2. For walking in the light, see Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 12:35; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

g μαρτυρεῖς *martureis* you bear testimony, witness.

h In Jewish law, the accused cannot also be a witness (Mishnah *Ketuboth* 2:9). Cf. Jesus' statement in John 5:31.

i Cf. John 16:28.

whither I go.[a] *15* Ye judge after the flesh;[b] I judge no man.[c] *16* And yet if I judge, my judgment is true:[d] for I am not alone,[e] but I and the Father[f] that sent me.[g] *17* It is also written in your law,[h] that the testimony of two men is true.[i] *18* I am one that bear witness of myself, and the Father that sent me[j] beareth witness of me.[k] *19* Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father:[l] if ye had known me, ye should have known my Father also.[m] *20* These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him;[n] for his hour was not yet come.[o]

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a Cf. John 7:34, 36; 8:21-22; 9:29; 13:33, 36; 14:4.

b IE in human terms. Jesus had already warned the people about this kind of judgment (John 7:24). Cf. 1 Samuel 16:7; 1 Corinthians 1:26 and 2 Corinthians 5:16.

c Cf. John 5:22, 27, 30; 8:16, 26; 9:39; 12:47-48.

d Cf. John 5:22, 27, 30; 8:15, 26; 12:47-48.

e Cf. John 8:16, 29; 16:32.

f Some manuscripts omit "the Father," leaving the meaning "he who sent me."

g John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

h See the note to v. 5.

i Deuteronomy 17:6; 19:15; cf. Matthew 18:16; 26:60; 2 Corinthians 13:1; 2 Corinthians 13:1; Hebrews 10:28; Revelation 11:3; D&C 6:28; 42:80-81; 77:15; 128:3. Cf. Alma 9:6; 10:12.

j See the note to v. 16.

k Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 2 Peter 1:16-18. Cf. John 5:36; 10:25; 1 John 5:7-8.

l See the note to John 1:18; cf. John 5:37; 7:28; 8:54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

m Cf. Matthew 11:27; Luke 10:22; John 14:7-9; 16:3; 1 John 2:23.

n Though KJV uses the same words "laid hands" in John 7:30, 44, the GR idiom in those passages is not the same. See also Luke 4:29-30 and contrast Matthew 26:50; Mark 14:46.

o See the note to John 2:4. On other occasions, Jesus said that his hour was not yet come (John 7:8, 30; 8:20). The coming of his time is noted in Mark 14:41; Luke 9:51; John 12:23; 13:1; 17:1.

### *Where I am Going You Cannot Come*

21 Then said Jesus again unto them, I go my way, and ye shall seek
me, and shall die in your sins:[a] whither I go, ye cannot come.[b] 22 Then said
the Jews, Will he kill himself? because he saith, Whither I go, ye cannot
come.[c] 23 And he said unto them, Ye are from beneath; I am from above:[d]
ye are of this world; I am not of this world. 24 I said therefore unto you,
that ye shall die in your sins:[e] for if ye believe not that I am *he*, ye shall
die in your sins.[f] 25 Then said they unto him, Who art thou? And Jesus
saith unto them, Even *the same* that I said unto you from the beginning.
26 I have many things to say and to judge of you:[g] but he that sent me[h] is
true;[i] and I speak to the world those things which I have heard of him.[j]
27 They understood not[k] that he spake to them of the Father.[l] 28 Then said
Jesus unto them, When ye have lifted up the Son of man,[m] then shall ye
know that I am *he*, and *that* I do nothing of myself; but as my Father

a See v. 24. To die in one's sins seems to be a HEB idiom, found in both the OT (Numbers 27:3; Ezekiel 3:20; 18:24) and the Book of Mormon (2 Nephi 9:38; Mosiah 2:33; 15:26; Alma 12:16; Moroni 10:26; see also D&C 138:32).

b See the note to v. 14.

c While Jesus was indeed speaking of his death, he was not suggesting suicide. Nevertheless, it is interesting that he had to willingly give his life (John 10:17-18).

d Cf. John 3:31.

e See the note to v. 21.

f IE without the atonement of Christ, death would be permanent (2 Nephi 9:7-13). Cf. John 11:25-26.

g Cf. John 5:22, 27, 30; 8:15-16; 9:39; 12:47-48; 16:12.

h See the note to v. 16.

i Cf. John 3:33; 7:28; 17:3; 1 John 5:20.

j Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:27-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

k Cf. Mark 9:32; Luke 9:45; 18:34; John 10:6; 12:16; JST John 11:16).

l Jesus often veiled his relationship to the Father by speaking of "him that sent me." See the note to v. 16.

m Cf. John 3:14; 12:32, 34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1.

hath taught me,[a] I speak these things.[b] 29 And he that sent me[c] is with me: the Father hath not left me alone;[d] for I do always those things that please him.[e] 30 As he spake these words, many believed on him.[f]

### *The Truth Will Make You Free*

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;[g] 32 And ye shall know the truth, and the truth[h] shall make you free.[i] 33 They answered him, We be Abraham's seed,[j] and were never in bondage[k] to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily,[l] I say unto you, Whosoever committeth sin is the servant of sin.[m] 35 And the

a Cf. John 5:19-20, 30, 36; 10:32, 37-38; 14:10, 31.

b See the note to v. 26.

c See the note to v. 16.

d Cf. John 8:16; 16:32.

e See the note to v. 26.

f Cf. John 12:42; Ether 4:12.

g Cf. John 15:7-8; 2 John 1:9.

h Cf. Moroni 10:5; D&C 50:25.

i The truth that sets men free is Jesus (v. 36). Jesus is termed "the truth" in John 14:6 (see also the discussion in John A. Tvedtnes, "Faith and Truth," *Journal of Book of Mormon Studies* 3/2, Fall 1994).

j See v. 39 and cf. Matthew 3:9; Luke 3:8.

k IE slavery.

l The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן/*'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

m KJV uses the term "servant" for the GR word (δοῦλος *doulos*) meaning "slave." It is from sin that Christ sets us free (see v. 32). In Romans 6, Paul wrote, "Being then made free from sin, ye became the servants of righteousness" (v. 18) and "being made free from sin, and become servants to God" (v. 22). Cf. Romans 6:16; Alma 12:11; D&C 29:40.

servant abideth not in the house for ever:[a] *but* the Son abideth ever.[b] *36* If the Son therefore shall make you free, ye shall be free indeed.[c] *37* I know that ye are Abraham's seed; but ye seek to kill me,[d] because my word hath no place in you. *38* I speak that which I have seen with my Father:[e] and ye do that which ye have seen with your father.[f]

### *Your Father the Devil*

*39* They answered and said unto him, Abraham is our father.[g] Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.[h] *40* But now ye seek to kill me,[i] a man that hath told you the truth, which I have heard of God: this did not Abraham.[j] *41* Ye do the deeds of your father. Then said they to him, We be not born of fornication;[k] we have one Father, *even* God.[l] *42* Jesus said unto them,

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a The law of Moses requires that HEB slaves be freed in the seventh year (Exodus 21:2; Deuteronomy 15:12, 18). It also required that slaves injured by their owners be set free (Exodus 21:26-27).

b Cf. John 12:34; 1 Peter 1:23 (Christ is the Word of God); D&C 1:39 (Christ is the Truth). This verse may be a parenthetical insertion. Note the flow between vv. 34 and 36 if one omits 35.

c See the note to v. 32.

d Cf. John 5:16, 18; 7:1, 19-20, 25; 8:40, 59; 10:31-33; 11:53.

e See the note to v. 26.

f See the note to v. 44.

g In Jewish writings, Abraham is generally referred to as *Abraham abinu*, "Abraham our father." This is reflected in both the New Testament (Matthew 3:9; Luke 1:73; 3:8; 16:24, 30; 8:53, 56; Acts 7:2; Romans 4:1, 12, 16; James 2:21) and in the Book of Mormon 1 Nephi 15:18; Alma 13:15; Ether 13:11). See also D&C 109:64; 132:49, 57.

h See the note to v. 33.

i See the note to v 37.

j The KJV wording may appear strange to the modern reader. A better reading would be, "Abraham never did such."

k These words may reflect the early Jewish belief that Jesus was conceived by an illicit sexual union. Celsus, a second-century pagan philosopher leveled this charge against Jesus (Origen, *Against Celsus* 1.28), and in an early pseudepigraphon, *Acts of Pilate* 2:3, the Jews accuse Jesus of being born of fornication.

l Cf. Exodus 4:22; Jeremiah 31:9; Hosea 11:1.

If God were your Father, ye would love me: for I proceeded forth and came from God;[a] neither came I of myself,[b] but he sent me.[c] *43* Why do ye not understand my speech? *even* because ye cannot hear[d] my word.[e] *44* Ye are of *your* father the devil,[f] and the lusts of your father ye will do. He was a murderer from the beginning,[g] and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.[h] *45* And because I tell *you* the truth, ye believe me not.[i] *46* Which of you convinceth[j] me of sin?[k] And if I say the truth, why do ye not believe me? *47* He that is of God heareth[l]

a The GR verb used here is also employed in John 13:3; 16:27-28; 17:8. While here the Son is said to proceed from God, in John 15:26 it is the Spirit that proceeds from the Father. These verses caused much discussion among later Trinitarian Christians who were trying to formulate creeds to describe the Godhead. John 5:26 uses a different GR words for "proceed," but both of them essentially mean "to depart."

b Cf. John 7:28.

c See the note to v. 16.

d JST has "bear," evidently misreading *h* for *b*. But see John 16:12.

e The word rendered "speech" (λαλιὰν *lalian*) is from a GR word meaning "speech, dialect, pronunciation," while the one rendered "word" is λόγος *logos*, the term used in John 1:1 to denote Christ.

f GR τοῦ πατρός τοῦ διαβόλου *tou patros tou diabolou* can also mean "the father of the devil," which may allude to Cain, who was told that he would rule over the devil (Genesis 4:7; Moses 5:23).

g This seems to allude to Cain's murder of his brother Abel. Though the Bible does not suggest that Satan was the inspiration for this wicked act, Moses 5:29 clearly indicates this to be the case. The idea is also supported in various early pseudepigrapha and will be summarized in the chapter on "Cain and Satan" in the forthcoming book by John A. Tvedtnes, *Joseph Smith and the Ancient World*.

h The devil is sometimes called "the father of lies" (2 Nephi 2:18; 9:9; Ether 8:25; Moses 4:4), but this title is applied to Cain in Moses 5:24.

i Cf. John 3:12; 10:25, 37-38.

j ἐλέγχει *elenchei* convict, refute.

k Cf. Hebrews 4:15.

l JST "receiveth."

God's words:[a] ye therefore hear[b] *them* not, because ye are not of God.[c]

### *Before Abraham was, I am*

*48* Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan,[d] and hast a devil?[e] *49* Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.[f] *50* And I seek not mine own glory:[g] there is one that seeketh and judgeth. *51* Verily, verily,[h] I say unto you, If a man keep my saying, he shall never see death.[i] *52* Then said the Jews[j] unto him, Now we know that thou hast a devil.[k] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.[l] *53* Art thou greater than our father Abraham,[m] which is dead? and the prophets are dead: whom makest thou thyself? *54* Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me;[n] of whom ye say, that he is your

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a Cf. 1 John 3:9; 4:6; 5:18; Mosiah 5:2; Alma 19:33.

b JST "receive."

c Cf. Daniel 12:10; 1 John 4:6.

d There was enmity between the Jews and the Samaritans (see the note to John 4:9), and later stories about the Samaritans suggests a belief that they were possessed by evil spirits (e.g., Acts 8:14-24).

e Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 7:20; 8:49, 52; 10:20; Mosiah 3:9.

f Cf. Luke 10:16; John 5:23; 8:49, 54.

g Cf. John 7:18; Moses 4:2.

h See the note to v. 34.

i Cf. John 3:15-16, 36; 5:24; 6:40, 47; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49. The expression "see death" is a HEB idiom (see Psalm 89:48; Luke 2:26; Heb. 11:5; D&C 88:116; and cf. Alma 11:45).

j The gospel of John often uses the term "Jews" to refer to Judaeans, and especially to their leaders, the high priest and the Sanhedrin.

k See the note to v. 48.

l Cf. Matthew 16:28; Mark 9:1; Luke 9:27; Heb. 2:9; 3 Nephi 28:7, 25, 37-38; Ether 12:17; D&C 42:46.

m See the note to v. 39.

n See the note to v. 49.

God: 55 Yet ye have not known him;[a] but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham[b] rejoiced to see my day:[c] and he saw *it*, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily,[d] I say unto you, Before Abraham was, I am.[e] 59 Then took they up

a See the note to v. 19.

b See the note to v. 39

c Cf. Helaman 8:17. Paul makes a similar statement in Galatians 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed." The Lord addressed these words to Abraham on several occasions, one of which was immediately following the rescue of Isaac from sacrifice (Genesis 22:18). The Book of Mormon prophet Jacob wrote that "it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son" (Jacob 4:5). If we examine the story of the intended sacrifice of Isaac, we find some interesting parallels to the passage in John 8:56. When Isaac asked his father, "where *is* the lamb for a burnt offering?" Abraham responded, "God will provide himself a lamb for a burnt offering" (Genesis 22:7-8). The HEB verb rendered "provide" really means "to see," and suggests the English "God will see to it." After Isaac was rescued from the sacrificial pyre, "Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen" (Genesis 22:14). The name rendered Jehovah-jireh" means "Jehovah sees," and the place is said to be "seen" in later times on the temple mount. With this in mind, we may not be amiss in suggesting that Christ's words that "Abraham rejoiced to see my day" refer to a vision that Abraham experienced when he was about to sacrifice Isaac. Indeed, The twelfth-century Christian writer Michael the Syrian wrote that "God the Word [Christ] appeared to Abraham." Another of the Syriac Fathers, Isho Bar Nun, who lived in the ninth century, wrote that Abraham recognized the place where he was to offer Isaac in sacrifice when "he saw a pillar of light stretching up to Heaven, on the top of the place. There are [expositors] who have recorded the tradition, concerning the pillar of light, that it appeared in the likeness of a cross. While others have said that he [Abraham] saw the pillar in the form of a cross [only] after he had sacrificed, in place of Isaac, the ram which was hanging in the branch by its horns."

d See the note to v. 34.

e Cf. Psalm 90:2. The words "I am" (ἐγὼ εἰμί *egō eimi*) used here in the GR text are identical to what is found in the GR Septuagint of Exodus 3:14. In the HEB text of the latter, the verb rendered "I am" is from the same root as the name rendered "Jehovah" or "LORD" in the Old Testament (one being the first person singular form when he refers to himself, the other being the third person singular when others refer to him).

stones to cast at him:[a] but Jesus hid himself,[b] and went out of the temple, going through the midst of them, and so passed by.

# Chapter 9

*The Healing of a Man Born Blind*

1 AND as *Jesus* passed by, he saw a man which was blind from *his* birth. 2 And his disciples asked him, saying, Master,[c] who did sin, this man, or his parents, that he was born blind?[d] 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest[e] in him.[f] 4 I must work the works of him that sent

However, the sentence here calls for a verb, so this passage is not really evidence for identifying Jesus with Jehovah. Cf. John 4:26.

a Cf. John 5:16, 18; 7:1, 19-20, 25; 8:37, 40, 59; 10:31-33; 11:53. Earlier generations had stoned prophets (Exodus 17:4; Matthew 23:37; Luke 13:34; 1 Nephi 1:20). According to John 2:20, the temple had been under construction for forty-six years when Jesus began his ministry. Consequently, there would have been rock fragments available in the temple compound.

b Cf. Luke 4:30; John 12:36. With the vast throngs that filled the temple compound during the festivals, it would have been a simple matter for Jesus to simply mingle with the crowd.

c The GR uses the HEB/ARAM *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 6:25; 11:8n.

d Since the man was blind from his birth (v. 1), this question implies a belief in a premortal existence, since the disciples wondered if the man's own sins had caused his blindness. Generally speaking, Judaism teaches that the sins of the parents are not to be answered on the children (Deuteronomy 24:16; 2 Kings 14:6; 2 Chronicles 25:4). However, see Exodus 34:7 and 2 Samuel 12:13-20 and cf. v. 34 below.

e Cf. John 2:11, where the same GR verb (here φανερωθῇ *phanerōthē*) is used in reference to one of Jesus' miracles.

f Cf. John 11:4.

me,[a] while it is day:[b] the night cometh, when no man can work.[c] 5 As long as I am in the world,[d] I am the light of the world.[e] 6 When he had thus spoken, he spat on the ground, and made clay of the spittle,[f] and he anointed the eyes of the blind man with the clay,[g] 7 And said unto him, Go, wash[h] in the pool of Siloam, (which is by interpretation, Sent.)[i] He went his way therefore, and washed, and came seeing.[j] 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?[k] 9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.[l] 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called

a John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:17, 23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

b JST while I am with you; the time cometh when I shall have finished my work, then I go unto the Father.

c Cf. 3 Nephi 27:33; Alma 34:33; Romans 13:12.

d Cf. John 17:11, 14, 16.

e Cf. John 1:5, 9; 3:19; 8:12; 11:9; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. Elsewhere, Jesus says that his disciples are the light of the world (Matthew 5:14).

f Cf. Mark 7:33; 8:23.

g Cf. Mark 8:22-23.

h Cf. 2 Kings 5:10-13.

i Siloam is the GR form of HEB Shiloah (Isaiah 8:6; Nehemiah 3:15), denoting the pool to which water came from the spring Gihon via a tunnel cut through the bedrock in the days of Hezekiah, king of Judah. The pool, whose HEB name means "sent," was situated at the southern end of the city of Jerusalem. In Akkadian, the language of ancient Mesopotamia that is in the same Semitic language family as HEB, the word cognate to HEB Shiloah denotes where a canal empties its water.

j Cf. Acts 9:17. Other examples of Jesus healing at a distance are found in Luke 27:12-15 and John 4:46-54.

k Cf. Mark 10:46.

l The GR here (ἐγὼ εἰμί *egō eimi*) reads the same as the various statements by Jesus that some see as evidence that he is the "I am" of Exodus 3:14. Using such unsound reasoning, one should conclude here that the man healed of his blindness is the Lord. This is not to deny who Jesus was, only to demonstrate that one must be careful not to read too much into his words.

Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:[a] and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.

*The Pharisees Investigate the Healing*

13 They brought to the Pharisees[b] him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day.[c] Others said, How can a man that is a sinner do such miracles?[d] And there was a division among them.[e] 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.[f]

18 But the Jews[g] did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son,

a Cf. 2 Kings 5:10.

b Those who interrogate the man are called "Pharisees" here and in vv. 13, 15, 16 (cf. 40), while in vv. 18 and 22, they are called "Jews," the term employed by John to denote the leaders at Jerusalem. The Pharisees were the dominant religious party in the ruling body known as the Sanhedrin.

c Cf. v. 24. The Pharisees were strict prescriptionists. Any deviation from the law of Moses as they interpreted it was seen as sinful.

d Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 3:2; 6:14; 7:31; and note that even Jesus said that false prophets and messiahs would perform miracles (Matthew 24:24). In this case, Jesus had anointed the man's eyes on the Sabbath (see v. 6), which, at least in centuries to come, was prohibited in Jewish law (TB *Abodah Zarah* 28b; TY *Shabbat* 14d and 17f prohibits putting fasting spittle on the eyes on the Sabbath).

e The pharisaic leaders or rabbis often disagreed on the interpretation of scripture and law, so it is not surprising to find varying opinions on the subject of Jesus. Cf. John 7:43; 10:19; Acts 5:33-41.

f That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 6:14; 7:40; 9:17.

g Since all of Jesus' followers were Jewish, the term as used here obviously refers only to the Jewish leaders in Jerusalem.

who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.[a] 22 These *words* spake his parents, because they feared the Jews:[b] for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.[c] 23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.[d] 25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?[e] 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses:[f] *as for* this *fellow*, we know not from whence he is.[g] 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. 31 Now we know that God heareth not sinners:[h] but if any man be a worshipper of God, and doeth his will, him he heareth.[i] 32 Since the world began was it not heard that any man opened the eyes of one that

a Under Jewish law, one can only testify of things that one has witnessed. The parents had not witnessed the miracle and had no first-hand knowledge of how their son had regained their sight. In this judicial procedure, it was improper to ask them to testify of the event, and they make this point when called before the council. But they had another reason, as explained in vv. 22-23.

b Cf. John 7:13; 19:38; 20:19.

c IE excommunicated. Cf. John 12:42; 16:2; Luke 6:22.

d Cf. v. 16.

e I.e., "do you want to be…" This is a sarcastic remark.

f Cf. Exodus 33:11; Numbers 12:2-8.

g Cf. John 8:14.

h Cf. Isaiah 1:15; 1 John 3:21-22.

i Cf. 1 Kings 8:33-36; 2 Chronicles 6:24-27, 38-39; 7:14; Isaiah 59:2.

was born blind.[a] 33 If this man were not of God, he could do nothing.[b] 34 They answered and said unto him, Thou wast altogether born in sins,[c] and dost thou teach us? And they cast him out.[d]

### *Spiritual Blindness*

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him?[e] 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him.[f] 39 And Jesus said, For judgment[g] I am come into this world,[h] that they which see not might see;[i] and that they which see might be made blind.[j]

40 And *some* of the Pharisees which were with him heard these

a JST adds "except he be of God." Though some OT passages speak of the blind recovering sight (Psalms 146:8; Isaiah 35:5; 42:7, 18), they do not describe an actual miracle, but seem to be prophetic in nature. Jesus read Isaiah 61:1-2 in the synagogue in Nazareth and declared that it was fulfilled in him (Luke 4:16-21). For Jesus' healing of the blind, see Matthew 9:27-30; 11:5; 12:22; 15:30-31; 20:30-34; 21:14; Mark 8:22-25; 10:46-52; Luke 7:21-22; 18:35-43; John 9:1-7. In the Apocrypha, *Tobit* 11:12-13 describes the healing of a blind man, but he was not born blind.

b This is a point made by both Nicodemus (John 3:2) and Jesus himself (John 8:28). Cf. Acts 2:22.

c See the note to v. 2.

d IE excommunicated. John uses the same verb in John 6:37; 12:31. At the last supper, Jesus told his apostles that they would be excluded from the synagogues (John 16:2; cf. Luke 6:22).

e While the Jews looked forward to a Messiah, not all of them believed he would be the Son of God, hence the man's question.

f Many early manuscripts omit this verse and the introductory words to v. 39, suggesting that v. 39 is part of what Jesus said to the former blind man, with no interruption.

g Cf. John 5:22, 27, 30; 8:15-16, 26; 12:47-48.

h John frequently writes of Christ coming into the world (John 3:19; 6:14; 11:27; 12:46; 16:28; cf. 2 John 1:7).

i Cf. John 3:19-21.

j Cf. Isaiah 6:9-10, cited in reference to Jesus in Matthew 13:14-15; Mark 4:12; John 12:39-40.

words, and said unto him, Are we blind also?[a] 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.[b]

# Chapter 10

*The Parable of the Sheepfold*

1 Verily, verily,[c] I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.[d] 2 But he that entereth in by the door[e] is the shepherd of the sheep. 3 To him the porter[f] openeth; and the sheep hear his voice:[g] and he calleth his own sheep by name, and leadeth them out.[h] 4 And

a In Matthew 23:16, Jesus calls the Pharisees blind guides.

b Cf. John 15:22; 2 Nephi 9:25; Alma 32:19; D&C 82:3. Earlier in the chapter, we read that Jesus healed the blind man, but the word "blind" in vv. 39-41 refers to spiritual or mental blindness. Jesus' point is that if the Pharisaic leaders, the most learned of the Jews, claim to be able to see, then they should be held accountable for accepting the truth, which they did not.

c The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics

d Jesus sometimes compared his followers to a flock of sheep and/or goats over which he is the shepherd (JST Luke 3:5; Matthew 9:36; Mark 6:34). Palestinian sheepfolds typically are centered around a rocky cliff, often with a small natural or artificial cave. A low rocky wall is placed in a semicircle against the cliff. At night, the flock is herded into the enclosure via a single entrance or gateway that can then be blocked by means of a wooden plank or a bundle of brush. The shepherds can take shelter in the cave and be prepared to fight off predators and rustlers. Here, Jesus refers to rustlers who sneak in by going over the low wall to steal from the flock, as opposed to the legitimate shepherd, who enters via the "door" (cf. vv. 2 and 8).

e The door is also mentioned in vv. 1, 9.

f IE doorkeeper.

g Cf. Psalms 95:7; John 10:27; Mosiah 26:21; Alma 5:37-41, 57, 60; Helaman 7:18; D&C 35:21. See also the note to v. 16.

h The GR term used here (ἐξάγει *exagei*) is employed in the Septuagint (GR translation)

when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.[a] 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.[b]

### *Jesus the Good Shepherd*

7 Then said Jesus unto them again, Verily, verily,[c] I say unto you, I am the door of the sheep.[d] 8 All that ever came before me[e] are thieves and robbers:[f] but the sheep did not hear them.[g] 9 I am the door:[h] by me if any man enter in, he shall be saved,[i] and shall go in and out, and find

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of some of the Old Testament shepherd passages (e.g., Ezekiel 34:13; Numbers 27:17). Cf. Psalm 23.

a Even today, Palestinian shepherds call to their sheep and the sheep follow them, but will not follow a stranger's voice. The sound made by the shepherd is best represented by Brrrr.

b Cf. Mark 9:32; Luke 9:45; 18:34; John 8:27; 12:16; JST John 11:16).

c See the note to v. 1.

d JST reads "sheepfold." See the note to v.1.

e JST adds "who testified not of me" and thus solves a dilemma that Christian theologians have debated, since otherwise the passage would suggest that all of the Old Testament prophets were illegitimate. One GR manuscript (Codex Bezae) and non-GR versions, along with some of the early Church Fathers, omitted the word "all" in an attempt to solve the dilemma. Other versions omit the words "before me."

f The two terms appear together in Obadiah 1:5 and Mormon 2:10. A thief is one who steals by stealth, while a robber is a brigand who takes by force. See the discussion in John W. Welch, "Theft and Robbery in the Book of Mormon and in Ancient Near Eastern Law" (Provo: FARMS paper, 1985)

g Jesus probably has reference to the unauthorized leaders of the Jews, the rabbis, who led by charisma rather than by authorization under the law of Moses.

h Cf. vv. 1-2.

i This concept may be behind the words of Jacob in the Book of Mormon, in which he explains, "the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name" (2 Nephi 9:41).

pasture.[a] *10* The thief cometh not, but for to steal, and to kill, and to destroy:[b] I am come that they might have life,[c] and that they might have *it* more abundantly.[d] *11* I am the good shepherd:[e] the good shepherd giveth his life[f] for the sheep. *12* But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:[g] and the wolf catcheth them, and scattereth the sheep.[h] *13* The hireling fleeth, because he is an hireling, and careth not for the sheep. *14* I am the good shepherd, and know my *sheep*,[i] and am known

a Cf. Psalms 23:1-4, where the Lord, as the shepherd of Israel, leads his sheep to green pastures and protects them from predators with his rod and staff.

b In Jesus' parable, he compares the rabbis or Pharisees to thieves, who illegally take the sheep. In the Old Testament, the leaders of the people are often compared to shepherds (Isaiah 44:28; Jeremiah 49:19; 50:44; 51:23; Ezekiel 37:24). When there are no competent leaders, the sheep are scattered and eaten by predatory animals (Ezekiel 34:5, 8; Zechariah 10:2-3; 11:15-17; 13:7; Alma 25:12).

c Cf. D&C 66:2.

d Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; Helaman 14:8; D&C 45:5. Some manuscripts omit this ending by haplography, due to the fact that the GR word rendered "have" (ἔχωσιν *echōsin*) is at the end of each of the final two clauses.

e The imagery of Jesus as the good shepherd is based on the Old Testament. The Lord took Jesus' ancestor, David, from being a shepherd over sheep and made him ruler over his people (2 Samuel 7:8; 1 Chronicles 17:7; Psalm 151 in the GR and Syriac versions and in one of the Dead Sea Scrolls). Several OT passages indicate that the Lord is the shepherd of his people, gathering them as a flock (Psalms 23:1; 80:1; Isaiah 40:11; 63:11; Jeremiah 31:10; Ezekiel 34:11-28). Genesis 49:24 seems to be a prophecy of the Messiah as shepherd of Israel. See also Heb. 13:20; 1 Peter 2:25; 5:4; 1 Nephi 13:41; Alma 5:37-39; Helaman 15:13; Mormon 5:17; D&C 50:44.

f Cf. Matthew 20:28; Mark 10:45; John 6:51; 10:15; 15:13; 1 John 3:16.

g Jesus' ancestor David slew both a lion and a bear that had come to attack his flock (1 Samuel 17:34-37).

h On the other hand, the owner of the sheep protects his own (Alma 5:59). At the last supper, Christ cited Zechariah 13:7, in which the shepherd is smitten and the sheep are scattered (Mark 14:27; Matthew 26:31). He had reference to his arrest in the garden of Gethsemane later that night, at which time the apostles scattered (Matthew 26:56; Mark 14:50).

i Cf. 3 Nephi 18:31.

of mine.[a] 15 As the Father knoweth me, even so know I the Father:[b] and I lay down my life[c] for the sheep.[d] 16 And other sheep I have,[e] which are not of this fold: them also I must bring, and they shall hear my voice;[f] and there shall be one fold, *and* one shepherd.[g] 17 Therefore doth my Father love me,[h] because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.[i] This commandment have I received of my Father.

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

a Cf. Mosiah 5:13-14; 1 Corinthians 8:3.

b Cf. Matthew 11:27; Luke 10:22.

c Cf. 1 John 3:16.

d See the note to v. 11.

e The Lord's people are compared to sheep in the Old Testament as well (Numbers 27:17; 1 Kings 22:17; 2 Chronicles 18:16).

f See the notes to vv. 3-4 and cf. John 8:47; 18:37.

g Cf. 1 Nephi 22:25; D&C 10:59-60; Ezekiel 37:22. Jesus told the Nephites that they were among the other sheep (3 Nephi 15:12-24; 16:1-3). See also John 11:52.

h Cf. John 3:35; 5:20; 15:9; 17:23-24, 27.

i See Ether 12:33 and cf. John 5:26; Luke 23:46. Because of his divine paternity and his sinless life, Jesus had the ability to defeat death. From his mother, he inherited mortality and was thus able to die. The decision to die was his.

j Cf. John 7:43; 10:19; Acts 5:33-41.

k Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 7:20; 8:48-49, 52; Mosiah 3:9.

l This refers to the healing of the blind man in the preceding chapter (John 9:6-7). According to Psalm 146:8, it is God who opens the eyes of the blind.

*Jesus Rejected by the Jews*

22 And it was at Jerusalem the feast of the dedication, and it was
winter.[a] 23 And Jesus walked in the temple in Solomon's porch.[b] 24 Then
came the Jews round about him, and said unto him, How long dost thou
make us to doubt? If thou be the Christ,[c] tell us plainly. 25 Jesus answered
them, I told you, and ye believed not:[d] the works that I do in my Father's
name, they bear witness of me.[e] 26 But ye believe not, because ye are not
of my sheep, as I said unto you. 27 My sheep hear my voice,[f] and I know
them, and they follow me:[g] 28 And I give unto them eternal life; and they
shall never perish,[h] neither shall any *man* pluck them out of my hand. 29
My Father, which gave *them*[i] me, is greater than all;[j] and no *man* is able

a The feast known in HEB as *chanukkah* "dedication," commemorates the rededication of the Jerusalem temple by Judas Maccabaeus in 164 BC following its desecration by the Seleucid king Antiochus Epiphanes. Because Jewish worship had been prohibited by the king, only one cruse of oil could be found with which to light the seven-branched lamp stand in the temple; though it would normally have sufficed for only one day, it miraculously lasted for eight days, until a new compound of the holy oil could be prepared. The eight-day rededication of the temple by Judas is recounted in the Apocrypha (*1 Maccabees* 4:36-59). The joyous celebration of this miracle, which continues to this day in Judaism, usually takes place in mid-December.

b Cf. Acts 3:11. While there is not unanimity among scholars about the location of the portion of the temple known as "Solomon's Porch," it may have been along the southern portion of the temple compound, where Solomon had built his own palace adjacent to the temple. Josephus, a Jewish historian of the first century, called this area the "royal portico" (*Wars of the Jews* 5.5.1; *Antiquities of the Jews* 15.11.3, 20.9.7).

c Cf. Matthew 4:3, 6; 27:40; Luke 4:3, 9; 22:67; 23:39; John 1:25.

d Cf. Luke 22:67; John 3:12; 8:45; 10:37-38.

e Cf. John 5:36; 10:25; 14:10-11.

f Cf. D&C 38:22.

g See the notes to vv. 3-4 and cf. John 18:37.

h Cf. John 3:16.

i For vv. 27-29, cf. John 6:37, 39, 44, 65; 10:29; 17:2, 6, 9, 11-12, 24; 18:9; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

j Cf. John 14:28.

to pluck *them* out of my Father's hand.[a] *30* I and *my* Father are one.[b]

*31* Then the Jews took up stones again to stone him.[c] *32* Jesus answered them, Many good works have I shewed you from my Father;[d] for which of those works do ye stone me? *33* The Jews answered him, saying, For a good work we stone thee not; but for blasphemy;[e] and because that thou, being a man, makest thyself God.[f] *34* Jesus answered them, Is it not written in your law,[g] **I said, Ye are gods**?[h] *35* If he called them gods, unto whom the word of God came,[i] and the scripture cannot be broken; *36* Say ye of him, whom the Father hath sanctified, and sent[j] into the world, Thou blasphemest; because I said, I am the Son of God? *37* If I do not the works of my Father,[k] believe me not.[l] *38* But if I do, though ye

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a Cf. John 6:39; 17:12; 18:9; D&C 27:14; 50:42; 84:63.

b Book of Mormon Title Page; 2 Nephi 31:21; Mosiah 15:4-5; Alma 11:44; Mormon 7:7; Cf. D&C 20:28; 35:2; 93:3; 1 Corinthians 8:6. That this oneness cannot refer to the Trinitarian idea developed in the centuries following Christ's mortal life is evidenced by the fact that he later prayed that the Father would make his apostles one as he and his Father were one and that they would all be one with the Father and the Son (John 17:11, 21-23).

c Cf. John 5:16, 18; 7:1, 19-20, 25; 8:37, 40, 59; 10:32-33; 11:53. Earlier generations had stoned prophets (Exodus 17:4; Matthew 23:37; Luke 13:34; 1 Nephi 1:20).

d Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:37-38; 12:49-50; 14:10, 31).

e See v. 36 and cf. Matthew 9:3; 26:65; Mark 2:7; 14:64; Luke 5:21.

f Cf. John 5:18; 19:7; Philippians 2:6; 1 Timothy 3:16

g John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 12:34; 15:25; 1 Corinthians 14:21) or rabbinic law in general (John 18:31; 19:7).

h Psalm 81:6.

i In the Old Testament, this idiom denotes a prophetic calling (e.g., Jeremiah 1:2; Hosea 1:1; cf. Luke 3:2).

j John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

k See the note to v. 32.

l Cf. Luke 22:67; John 3:12; 8:45; 10:25.

believe not me, believe the works:[a] that ye may know, and believe, that the Father *is* in me, and I in him.[b] *39* Therefore they sought again to take him: but he escaped out of their hand,[c]

*40* And went away again beyond Jordan[d] into the place where John at first baptized;[e] and there he abode.[f] *41* And many resorted[g] unto him, and said, John did no miracle: but all things that John spake of this man[h] were true. *42* And many believed on him there.

a Cf. John 14:11.

b Cf. John 14:10-11, 20; D&C 50:43; 93:3. Elsewhere, Jesus indicated that the works of the Father testify of him (John 5:36; 10:25). In his intercessory prayer, he prayed that the apostles and other members of the Church might be one as he and the Father were one, in order that the world might believe (John 17:20-23).

c Cf. John 7:30, 44; 10:39 and see also Luke 4:29-30.

d "Beyond Jordan" is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words "farther side of Jordan" reflect the same GR expression); John 1:28; 3:26.

e Cf. Matthew 3:5, 13; Mark 1:4-5, 9; Luke 3:3; 4:1; John 1:28; 3:26.

f IE stayed.

g IE came.

h Cf. John 1:15. It was "beyond Jordan" that John testified of Christ (John 1:28-29; 3:26).

# Chapter 11

*The Death of Lazarus*

1 Now a certain *man* was sick, *named* Lazarus,[a] of Bethany,[b] the
town of Mary and her sister Martha.[c] 2 (It was *that* Mary[d] which anoint-
ed the Lord with ointment, and wiped his feet with her hair,[e] whose
brother Lazarus was sick.)[f] 3 Therefore his sisters sent unto him, saying,
Lord, behold, he whom thou lovest[g] is sick. 4 When Jesus heard *that*, he

a Lazarus is a GR form of the OT HEB name Eleazar, meaning "God helps." The modern name for Lazarus' village of Bethany is *'al-'Ayzariah*, from the name Eleazar with the suffix *–iah*, meaning "belonging to, pertaining to." The Arabs, who conquered the region in the early seventh century AD, misunderstood the HEB element אֵל *'Ēl* ("God") and took it to be the Arabic definite article *'al.*

b The village of Bethany is situated on the eastern slope of the mount of Olives, about fifteen furlongs (nearly two miles) from Jerusalem (see v. 18), while Jerusalem is west of the mount, from which it is separated by the Kidron valley. Jesus seems to have spent his nights with his friends in Bethany whenever he came to Jerusalem for the festivals (Matthew 21:17; 26:6; Mark 11:1, 11-12; 14:3; Luke 19:29; John 12:1). Luke 21:37 indicates that he spent his nights on the mount of Olives. Similarly, while what Luke wrote in Luke 19:29 indicates that Jesus ascended to heaven from Bethany, in Acts 1:9-12, he noted that the ascension took place on the mount of Olives.

c Lazarus is named only in the gospel of John (see John 12:2, 9-10, 17), but his sisters are mentioned in Luke 10:38-42 in a story not recorded by John. Mary derives from the HEB name Miriam, which may mean "their rebellion," while Martha is a GR name evidently meaning "she was rebellious." We can only guess why their parents so named them, but we should note that GR names began to be introduced among the Jews beginning in the third century BC. Both GR and HEB/ARAM names were common in Jesus' day.

d JST And Mary his sister, who.

e John is looking at events in retrospect; the anointing of Jesus' feet is mentioned in John 12:3 (see the note for that verse). At this point, the JST adds "lived with her sister Martha, in whose house was her."

f This parenthetical insert refers to an event that has not yet occurred, but is recorded in John 12:3. The insert may have come from a later editorial hand.

g Cf. John 11:5, 36. This verse has given rise to the suggestion that Lazarus was the disciple Jesus loved who is mentioned but unnamed in John 13:23; 19:26; 20:2; 21:7, 20. Other evidence suggests that those passage refer to the apostle John, who wrote this gospel. Elsewhere, John notes that Jesus loved all the disciples (John 13:1, 34; 15:9, 12;

said, This sickness is not unto death,[a] but for the glory of God,[b] that the Son of God might be glorified thereby.[c] 5 Now Jesus loved Martha, and her sister, and Lazarus.[d] 6 When he had heard therefore that he was sick, he abode[e] two days still in the same place where he was.[f] 7 Then after that saith he to *his* disciples, Let us go into Judaea again.[g] 8 *His* disciples say unto him, Master,[h] the Jews[i] of late sought to stone thee;[j] and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.[k] 10 But if a man walk in the night,[l] he stumbleth,

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1 John 4:19). Two different GR words (ἀγαπάω *agapaō* and φιλέω *phileō*) meaning "to love" are used interchangeably in these passages.

a Cf. 1 John 5:16-17.

b Cf. John 9:3. God is especially glorified through Christ's work (John 12:28; 13:31; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

c Cf. Matthew 15:31; Mark 2:12; Luke 5:25-26; 7:16; 13:13; 17:15, 18; 18:43.

d Jesus, of course, loves everyone. The passage merely suggests that they were close friends.

e IE stayed.

f At the time he received word of Lazarus's illness, Jesus was east of the Jordan River (see the note to John 10:40), which was about fifteen miles from Bethany. From vv. 17 and 39, we learn that Jesus arrived in Bethany on the fourth day.

g Bethany was situated in the Roman province of Judaea, west of the Jordan River, while Jesus was at this time in the province of Perea, on the other side of the river.

h The GR uses the HEB/ARAM term *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 6:25; 9:2n. Note the similarities between John 9:2-5 and John 11:8-10, the last two times that John's text has Jesus addressed as "rabbi."

i As elsewhere, John uses this term to denote the people of Judaea and especially their leaders, not everyone of the Jewish faith.

j John 10:31-33.

k Cf. John 1:5, 9; 3:19; 8:12; 9:5; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. For walking in the light of the world, see Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; 12:35; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

l Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 8:12; 12:35; 1 John 1:6; D&C 95:12.

because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.[a] 12 Then said his disciples, Lord, if he sleep, he shall do well.[b] 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe;[c] nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus,[d] unto his fellowdisciples, Let us also go, that we may die with him.[e]

### *Jesus the Resurrection and the Life*

17 Then when Jesus came, he found that he had *lain* in the grave four days already.[f] 18 Now Bethany was nigh unto Jerusalem, about fif-

a Death is often likened to sleep in the OT (e.g., 2 Kings 4:31). In a previous incident, Jesus had raised a dead girl from the dead, saying that she was merely asleep (Matthew 9:24; Mark 5:39; Luke 8:52-53).

b σωθήσεται *sōthēsetai* be well, saved.

c The disciples had often seen Jesus heal sick people, and they had even seen him raise recently-deceased unburied people from the dead (Matthew 9:18-19, 23-25; Mark 5:22-23, 35-42; Luke 7:11-15; 8:42-43, 49-56). Now they would see him raise a man who had already been four days in the tomb (vv. 17, 39). The synoptic gospels do not recount the story of the raising of Lazarus.

d Cf. John 20:24; 21:2. The name Thomas derives from the HEB term meaning "twin," while the GR Didymus has the same meaning. Evidently, the apostle was a twin. The fourth-century Christian historian Eusebius indicated that his real name was Judas. Some early traditions indicate that he had a twin-sister, Lydia. Later speculation had it that he was the twin of Christ himself; from the evidence of the gospels, this must be rejected.

e JST adds "for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God." Cf. Mark 9:32; Luke 9:45; 18:34; John 8:27; 10:6; 12:16).

f See the note to v. 39. JST reads "Then when Jesus came to Bethany, to Martha's house, Lazarus had already been in the grave four days."

teen furlongs off:[a] *19* And many of the Jews[b] came to Martha and Mary, to comfort them concerning their brother. *20* Then Martha, as soon as she heard that Jesus was coming,[c] went and met him: but Mary sat *still* in the house.[d] *21* Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.[e] *22* But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.[f] *23* Jesus saith unto her, Thy brother shall rise again. *24* Martha saith unto him, I know that he shall rise again in the resurrection[g] at the last day. *25* Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:[h] *26* And whosoever liveth and believeth in me shall never die.[i] Believest thou this? *27* She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God,[j] which should come into the world.[k]

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a A στάδιον *stadion* is 607 feet. A furlong is an eighth of a mile (about 50 more feet than a στάδιον *stadion*), so Bethany was nearly two miles east of Jerusalem, which is affirmed by the location of the modern Arab village of *ʾal-ʿAyzariah*.

b Judaeans, evidently referring to people from Jerusalem, since word of the raising of Lazarus got back to the leaders (see vv. 46-47).

c In Jesus' day, it was typical for a runner to be sent ahead to announce the arrival of an important guest.

d In the ancient Near East, during a time of mourning, people wore sackcloth and sat on the ground in a pile of ashes or dust. The practice is attested in texts from as early as the fourteenth century BC. In the OT, see Job 1:18-20; 2:13; Isaiah 3:25; 47:1; Lamentations 2:10; Ezekiel 8:14; 26:15-16.

e Mary later expressed the same thought (v. 32). Jesus' ability to heal the sick was well-known and widely believed, but to raise a man from the grave after four days would have seemed impossible.

f From the conversation that follows, one has the impression that Martha was not expressing the belief that Jesus would be able to raise her brother from the dead.

g In the GR of this verse, the verb "rise" (ἀναστήσεται *anastēsetai*) and the noun "resurrection" (ἄναστάσει *anastasei*) derive from the same root.

h Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

i Cf. John 3:15-16; 8:24.

j Cf. Matthew 16:16; 16:63; Mark 1:1; Luke 4:41; John 6:69; 20:31; Acts 8:37.

k John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 12:46; 16:28; cf. 2 John 1:7).

### *Jesus Weeps*

28 And when she had so said, she went her way, and called Mary
her sister secretly, saying, The Master[a] is come, and calleth for thee. 29 As
soon as she heard *that*, she arose quickly, and came unto him. 30 Now Je-
sus was not yet come into the town, but was in that place where Martha
met him.[b] 31 The Jews then which were with her in the house, and com-
forted her, when they saw Mary, that she rose up hastily and went out,
followed her, saying,[c] She goeth unto the grave to weep there.[d] 32 Then
when Mary was come where Jesus was, and saw him, she fell down at his
feet, saying unto him, Lord, if thou hadst been here, my brother had not
died.[e] 33 When Jesus therefore saw her weeping, and the Jews also weep-
ing[f] which came with her, he groaned in the spirit,[g] and was troubled,[h]
34 And said, Where have ye laid him? They said unto him, Lord, come
and see. 35 Jesus wept.[i] 36 Then said the Jews, Behold how he loved him![j]
37 And some of them said, Could not this man, which opened the eyes of

a See the note to John 1:38.

b Since he was coming from beyond Jordan to the east, Jesus would have been somewhere near Bethany but east thereof.

c Some manuscripts read "thinking."

d It has long been a practice in Jewish society to mourn at the tomb of a deceased loved one. A number of family tombs of Jesus' day have been discovered in the vicinity of Jerusalem. Cut into low rocky cliffs, they often had an outer "weeping chamber" where friends and family members could come and mourn the dead.

e See the note to v. 21. Modern English would prefer reading "my brother would not have died."

f Cf. Mark 5:38-39 (Luke 8:52); 16:9-10; John 20:11.

g The expression denotes deep emotion. Cf. v. 38.

h Cf. John 13:21. Being troubled in the spirit is a Hebraism meaning "worried" (Genesis 41:8; Daniel 2:1, 3; cf. Mosiah 26:10, 13). Jesus seems to have been concerned with the unbelief of the people (see vv. 37-38). Cf. John 13:21.

i Cf. Luke 19:41; Heb. 5:7; Jacob 5:41; 3 Nephi 17:21-22.

j While Jesus undoubtedly loved Lazarus, the real reason for his weeping seems to be the lack of faith demonstrated by the people. Note v. 33, where we read that he was troubled because the people were mourning. See also vv. 37-38, where Jesus is again troubled because of the people's unbelief.

the blind,[a] have caused that even this man should not have died?

### *Lazarus Brought to Life*

*38* Jesus therefore again groaning in himself[b] cometh to the grave. It was a cave, and a stone lay upon it.[c] *39* Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.[d] *40* Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?[e] *41* Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes,[f] and said, Father, I thank thee that thou hast heard me. *42* And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.[g] *43* And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.[h] *44* And he that

a These people from the Jerusalem area remembered when Jesus had healed a blind man in their city (John 5).

b Cf. v. 33.

c Cf. Matthew 27:60. The use of a natural cave suggests that Lazarus' family was not wealthy enough to have a rock-hewn tomb.

d Cf. v. 17. Jewish tradition holds that the spirit remains in the tomb with the body for three days, after which it departs. To provide for its exit, rock-cut tombs of Christ's time included a small opening called a נֶפֶשׁ *nephesh* (meaning "soul"). The odor of the decomposing corpse was seen as evidence that the spirit was no longer present. Some of the OT prophets had raised recently-deceased people from the dead (1 Kings 17:17-23; 2 Kings 4:18-35; 8:5), as had Christ (see the note to v. 15), but since the spirit had already departed, one would not expect such a miracle. Christ's raising of Lazarus made it easier for his disciples to believe in his own resurrection after three days in the tomb.

e Cf. John 2:11; 11:40; 12:23; 17:24.

f This is a HEB idiom that is used mostly by John (see also John 4:35; 6:5; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

g Cf. Ether 4:12. This is one of the themes in the gospel of John (John 6:29; 17:21). John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

h IE come out.

was dead came forth, bound hand and foot with graveclothes:[a] and his face was bound about with a napkin.[b] Jesus saith unto them, Loose him, and let him go.

### *The Plot to Kill Jesus*

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.[c] 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council,[d] and said, What do we?[e] for this man doeth many miracles.[f] 48 If we let him thus alone,

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a The GR term (κειρίαις *keiriais*) means "bands." It was the custom of the Jews to wrap the corpse in a large cloth and tie linen strips around it to hold it in place. It is possible that John intended to contrast the fact that Lazarus, who was brought back to life but not resurrected in the eternal sense of that word, was still wrapped, while the cloth with which Jesus was wrapped remained in his tomb after the resurrection (John 20:6-7).

b The KJV word refers to any small cloth, but the GR term (σουδαρίῳ *soudariō*) more properly refers to a handkerchief, which is the way it is translated in Acts 19:12. Cf. John 20:7.

c See John 12:11 and cf. Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; Exodus 4:8-9; Numbers 14:11.

d Cf. Mosiah 12:17. The chief council of the Jews, headquartered in Jerusalem, was the Sanhedrin, which is the term used here. Though the high priest was nominally head of the council, most of its members were Pharisaic rabbis. The Sanhedrin comprised 70 (some say 71 or 72) members and was patterned after the 70 elders chosen by Moses (Exodus 24:1, 9; Numbers 11:16, 24, 25). Jewish tradition holds that the Sanhedrin that had existed in Moses' day had been disbanded during the exile in Babylon, then reconstituted when the priest Ezra returned to Jerusalem. According to Luke 10:1, Jesus also chose seventy men in addition to the twelve apostles.

e Matthew 26:3-6 also indicates that, while Jesus was in Bethany, a council was held at the high priest's home and decided to kill Jesus (see also Matthew 12:14; 26:59; Mark 11:18; 14:55; 15:1; Luke 19:47; 22:66). But neither Matthew nor any of the synoptic gospels tell us of the raising of Lazarus that prompted the calling of this council.

f Cf. Acts 4:15-21, where we find the council wondering what to do with Peter and John, who had recently performed a miracle in the name of Jesus (see also Acts 5:21, 27, 33-34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20). Similarly, King Noah and his priests held a council to determine what to do with Abinadi (Mosiah 12:17). In the Book of Mormon, we find other councils called to determine actions to be taken (Alma 24:5;

all *men* will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, *named* Caiaphas,[a] being the high priest that same year,[b] said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;[c] 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.[d] 53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,[e] and there continued with his disciples.

55 And the Jews' passover[f] was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.[g] 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

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52:19).

a High priest from AD 18 to 36.

b This wording suggests that the office of high priest rotated on an annual basis, whereas in fact it was usually held for life. Either this is a mistake, or possibly the expression is to be taken temporally, IE Caiaphas was high priest in that year when these things happened.

c IE Caiaphas spoke in terms of political expediency, of Jesus dying *instead of* the nation, but his words are understood here as an unwitting prophecy that Jesus would die *for* the nation.

d The scattered children of God appears to be an allusion to the Gentiles.

e The location of this town is uncertain.

f This is the third Passover mentioned in John.

g See Num. 9:10.

# Chapter 12

*The Anointing at Bethany (Mt. 26:6-13; Mk. 14:3-9)*

1 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.[a] 2 There they made him a supper; and Martha served:[b] but Lazarus was one of them that sat at the table[c] with him. 3 Then took Mary a pound[d] of ointment of spikenard,[e] very costly, and anointed the feet of Jesus,[f] and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,[g] 5 Why was not this ointment sold for

a See chap. 11.

b Cf. Luke 10:38-40.

c KJV's "them that sat at the table with him" while idiomatic English, derives from a single word in the GR (ἀνακειμένων *anakeimenōn*) denoting "those who reclined." It was the custom in Jesus' day for those sharing a meal to recline on pillows as they ate.

d A weight of about 12 ounces.

e KJV's "ointment of spikenard" renders a single GR word, μύρον *muron*, which is rendered "ointment" at the end of the verse. It denotes an aromatic resin from balsam bushes that grow in the southern Arabian peninsula that were used throughout the ancient Near East for incense, perfumes, and medicines, and in preparing a corpse for burial. The term also appears in HEB as מֹר *mōr*, whence the KJV rendering "myrrh" in Exodus 30:23; Esther 2:12; Psalm 45:8; Proverbs 7:17; Song Of Solomon 1:13; 3:6; 4:6, 14; 5:1, 5, 13.

f Cf. John 11:2. The story is known in variant forms in the synoptic gospels. Matthew 26:6-13 and Mark 14:3-10, an unnamed woman anoints the feet of Jesus while he was eating at the house of Simon the leper in Bethany. Luke 7:36-50 makes the unnamed woman a sinner and has Jesus eating at the house of a Pharisee. The confusion over whether it was Simon the leper or a Pharisee may arise from the fact that Pharisee means "separated one," while lepers, under the law of Moses, were required to be separated from the rest of the people. Luke, who was a third- or fourth-generation Christian who had never known the mortal Jesus, is probably in error on both counts.

g Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 13:2, 11, 21, 26; 18:2-3, 5.

three hundred pence,[a] and given to the poor?[b] 6 This he said, not that he cared for the poor;[c] but because he was a thief,[d] and had the bag,[e] and bare[f] what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying[g] hath she kept this.[h] 8 For the poor always ye have with you;[i] but me ye have not always.[j]

### *The Plot against Lazarus*

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.[k] 10 But the chief priests consulted that they might put Lazarus also to death;[l] 11 Because that by reason of

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a The KJV translators used the English term "pence," the plural of "penny," but the GR employs the term denoting the Roman denarius, a silver coin. Cf. Mark 14:5.

b While John has Judas Iscariot objecting that the valuable ointment should have been sold to assist the poor, two of the synoptics indicate that it was the disciples or some unnamed persons who objected to the woman's actions (Matthew 26:8-9; Mark 14:4-5). Luke does not mention the objection and, instead, has Jesus using the incident to teach the principle of repentance and forgiveness. Mark 14:5 agrees with the price, but Matthew 26:9 merely sets the price at "much."

c The expression used here is the same one used to denote the hireling who does not care for the sheep in John 10:13.

d The GR term (κλέπτης *kleptēs*) denotes one who steals by stealth, in this case an embezzler.

e IE purse (cf. Proverbs 7:20; Isaiah 46:6; Haggai 1:6). Judas evidently acted as treasurer for Jesus and his apostles (John 13:29).

f IE carried.

g Cf. Matthew 26:11-12; Mark 14:7-8. The Jewish practice in Jesus' time was to wash and anoint the corpse and wrap it with various aromatic spices around the body (cf. Mark 15:46; 16:1; Luke 23:56; 24:1; John 19:39-40).

h JST for she hath preserved this ointment until now, that she might anoint me in token of my burial.

i Perhaps an allusion to the OT; see Deuteronomy 15:11 and cf. Psalms 9:18.

j Cf. Matthew 26:11; Mark 14:7.

k See John 11 and John 12:17.

l They had already determined to kill Jesus because he had raised Lazarus from the dead, fearing that this miracle might bring more people to rally around Jesus and

him many of the Jews went away, and believed on Jesus.[a]

*The Triumphal Entry into Jerusalem (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:28-40)*

12 On the next day much people that were come to the feast,[b]
when they heard that Jesus was coming to Jerusalem, 13 Took branches
of palm trees,[c] and went forth to meet him, and cried,

**Hosanna:**
**Blessed *is* the King of Israel[d]**
**that cometh in the name of the Lord**.[e]

14 And Jesus, when he had found a young ass, sat thereon;[f] as it
is written,

15 **Fear not, daughter of Sion:[g]**

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cause the chief priests to lose their position (John 11:48-53).

a Cf. John 11:45.

b IE the Passover.

c Palm fronds have long been carried by Jews during the feast of Tabernacles (based on the commandment in Leviticus 23:39). Matthew 21:8 says the people spread the branches along Jesus' path as he rode into Jerusalem, while Mark 11:8 says they used branches and even their clothing, and Luke 19:36 mentions only the clothing. In Old Testament times, the people would put their garments down for the newly-anointed king to walk on (2 Kings 9:12-13).

d The words "the king of Israel" are not part of the passage being cited and were probably added by John as an explanation to his non-Jewish audience.

e Cf. Matthew 21:9; Mark 11:9; Luke 19:38. The words are drawn from Psalm 118:25-26, where the HEB word הוֹשִׁיעָהנָּא *hoshianna* is rendered "save now" in KJV. This is one of the Hallel ("praise") psalms recited during the feast of tabernacles, which is when kings were typically anointed in ancient Israel. For an in-depth discussion, see John A. Tvedtnes, "King Benjamin and the Feast of Tabernacles," in volume 2 of John M. Lundquist & Stephen D. Ricks (eds.), *By Study and Also by Faith, Essays in Honor of Hugh Nibley* (Salt Lake City: Deseret Book and FARMS, 1990).

f John's account is less detailed than that of the synoptics. See Matthew 21:1-7; Mark 11:1-7; Luke 19:29.

g IE Zion. The HEB consonant rendered *z* in the KJV OT is usually rendered *s* in the GR, hence the different spelling in this passage. The term "daughter of Zion" is common in the OT and denotes the city of Jerusalem (2 Kings 19:21; Psalm 9:14; Isaiah 1:8; 10:32; 16:1; 37:22; 52:5; 62:11; Jeremiah 4:31; 6:2, 23; Lamentations 1:6; 2:1, 4, 8, 10, 13, 18; 4:22;

**behold, thy King cometh,**
**sitting on an ass's colt**.[a]

16 These things understood not his disciples at the first:[b] but when Jesus was glorified,[c] then remembered they that these things were written of him, and *that* they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave,[d] and raised him from the dead, bare record.[e] 18 For this cause the people also met him,[f] for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.[g]

*Some Greeks Seek Jesus*

20 And there were certain Greeks[h] among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of

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Micah 1:13; 4:8, 10, 13; Zephaniah 3:14; Zechariah 2:10; 9:9).

a A citation of Zechariah 9:9, also noted in Matthew 21:5 but not in the other synoptics. It was evidently the practice in ancient Israel for the king to ride a donkey or mule to the site of his anointing, as did Solomon (1 Kings 1:33, 38). The feast of tabernacles was the occasion of the temple dedication by Solomon and it is likely that kings were anointed during this festival; see the notes to v. 13.

b Cf. Mark 9:32; Luke 9:45; 18:34; John 8:27; 10:6; JST John 11:16).

c Cf. John 7:39; 12:23; 13:31-32.

d See John 11 and John 12:9.

e Some manuscripts suggest a different reading, having the people announce that this was Jesus, who had raised Lazarus.

f Cf. Matthew 8:34.

g See also John 11:48 and cf. Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11. In Luke 19:39, they ask Jesus to rebuke his disciples for proclaiming him king.

h Cf. Acts 6:1; 9:29; 11:20. These were not pagan Greeks, but Hellenized Jews, IE Jews who lived in the GR-speaking world. Jewish males were required to go to the Jerusalem temple three times a year, at the feasts of Passover, Weeks (Pentecost) and Tabernacles (Exodus 23:17; Deuteronomy 16:16).

Bethsaida of Galilee,[a] and desired him, saying, Sir, we would[b] see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. 23 And Jesus answered them, saying, The hour is come,[c] that the Son of man should be glorified.[d] 24 Verily, verily,[e] I say unto you, Except a corn[f] of wheat fall into the ground and die, it abideth[g] alone: but if it die, it bringeth[h] forth much fruit.[i] 25 He that loveth his life shall lose it; and he that hateth his life[j] in this world shall keep it unto life eternal.[k] 26 If any man serve me, let him follow me;[l] and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

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a Cf. John 1:44. Bethsaida is one of the Galilean cities that Jesus condemned, along with Chorazin and Capernaum, for not accepting his message even after seeing so many miracles (Matthew 11:21; Luke 10:13-15). One such miracle is mentioned in Mark 8:22. When the apostles returned from their first mission, Jesus took them to a spot near Bethsaida to hear their report (Luke 9:10).

b IE want to.

c Cf. Mark 14:41; Luke 9:51; John 13:1; 17:1 and contrast John 2:4; 7:6, 8, 30; 8:20.

d For the crowd's exclamation of "glory," cf. Luke 19:38 and see the vote to v. 16.

e The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

f IE grain.

g OR remains, stays. IE unless it is planted, the grain does not produce other grains, but remains alone.

h IE bears.

i Cf. 1 Corinthians 15:35-38

j The love-hate contrast is a Hebraism and denotes that one thing is preferred above another (Deuteronomy 21:15; Psalm 119:113, 163; Amos 5:15; Micah 3:2; Matthew 5:43; 6:24; Luke 16:13). Cf. Proverbs 8:36, "all they that hate me love death." See also 1 John 3:14; Revelation 12:11

k Cf. Matthew 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33.

l Cf. Matthew 16:24; Mark 8:34; 10:21; Luke 9:23; John 10:27; 2 Nephi 31:10, 12; D&C 38:22; 56:2; 100:2; 112:14.

*The Son of Man Must be Lifted Up*

27 Now is my soul troubled; and what shall I say? Father, save
me from this hour:[a] but for this cause[b] came I unto this hour. 28 Father,
glorify thy name.[c] Then came there a voice from heaven,[d] *saying*, I have
both glorified *it*, and will glorify *it* again. 29 The people therefore, that
stood by, and heard *it*, said that it thundered:[e] others said, An angel
spake to him.[f] 30 Jesus answered and said, This voice came not because
of me, but for your sakes. 31 Now is the judgment of this world: now shall
the prince of this world[g] be cast out. 32 And I, if I be lifted up[h] from the
earth, will draw all *men* unto me.[i] 33 This he said, signifying what death
he should die.[j] 34 The people answered him, We have heard out of the

a Cf. Matthew 26:38-39, 42; Heb. 5:7

b OR reason.

c God is especially glorified through Christ's work (John 11:4; 13:31; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

d Cf. Deuteronomy 4:36; 2 Samuel 22:14; Psalm 77:18; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; Acts 11:9; 2 Peter 1:18; Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 21:3; 3 Nephi 11:3; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27; 6:66; 7:2).

e In the OT, God's voice is sometimes compared to thunder (Job 40:9; Psalms 77:18; 104:7; see also Helaman 5:30; D&C 133:22). The "voice" expected by the people during Elijah's contest with the priests of Baal was thunder (1 Kings 18:26, 29); see the discussion in John A. Tvedtnes, "Elijah: Champion of Israel's God," *The Ensign*, July 1990.

f For thunder as the voice of an angel, see 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7.

g Evidently the devil. See John 14:30; 16:11 and cf. Ephesians 2:2; 6:12; D&C 127:11 and cf. 1 Corinthians 2:6. JST John 14:30 calls him "the prince of darkness."

h Cf. John 3:14; 8:28; 12:34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1.

i Cf. John 6:44; 3 Nephi 27:14; D&C 18:11.

j Cf. John 18:32.

law[a] that Christ abideth for ever:[b] and how sayest thou, The Son of man must be lifted up?[c] who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you.[d] Walk while ye have the light,[e] lest darkness come upon you: for he that walketh in darkness[f] knoweth not whither he goeth. 36 While ye have light, believe in the light,[g] that ye may be the children of light.[h] These things spake Jesus, and departed, and did hide himself from them.[i]

### *The Unbelief of the Jews*

37 But though he had done so many miracles before them, yet they believed not on him:[j] 38 That the saying of Esaias[k] the prophet might be fulfilled, which he spake,

**Lord, who hath believed our report?**
**and to whom hath the arm of the Lord been revealed?**[l]

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a John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 10:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

b Cf. 2 Samuel 7:16; John 8:35; 1 Peter 1:23 (Christ is the Word of God); D&C 1:39 (Christ is the Truth).

c See the note to v. 32.

d Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 14:19; 16:10, 16-19.

e Cf. Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

f Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 8:12; 11:9-10; 1 John 1:6; 1:11; D&C 95:12.

g Cf. John 1:7; Matthew 21:25, 32; Acts 19:4.

h The expression "children of light" is found in the New Testament (Luke 16:8; Ephesians 5:8; 1 Thessalonians 5:5), in D&C 106:5, and also in the Dead Sea Scrolls.

i Cf. Luke 4:30; John 8:59. With the vast throngs that filled the temple compound during the festivals, it would have been a simple matter for Jesus to simply mingle with the crowd.

j Contrast John 2:11, 23; 7:31.

k GR form of OT Isaiah.

l Citing Isaiah 53:1. See also Romans 10:16; Mosiah 14:1.

39 Therefore they could not believe, because that Esaias said again,

40 **He hath blinded their eyes,**
**and hardened their heart;**
**that they should not see with *their* eyes,**
**nor understand with *their* heart, and be converted,**
**and I should heal them**.[a]

41 These things said Esaias, when he saw his glory, and spake of him. 42 Nevertheless among the chief rulers also many believed on him;[b] but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:[c] 43 For they loved the praise of men[d] more than the praise of God.

Judgment by Jesus' Word

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.[e] 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world,[f] that whosoever believeth on me should not abide in darkness.[g] 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world,[h] but

a Citing Isaiah 6:20. See also Matthew 13:15; Acts 28:27; 3 Nephi 9:13; D&C 112:13.

b Among the Jewish leaders who believed in Christ were Nicodemus and Joseph of Arimathea (Matthew 27:57; Mark 15:43; Luke 23:50-51; John 3:1-2; 7:46-52; 19:38-42). Cf. John 8:30; Acts 6:7.

c IE excommunicated. Cf. John 9:22; 16:2.

d Cf. Mark 12:38; 1 Corinthians 1:26-31; 1 Nephi 8:28; Alma 11:24; D&C 3:6-7.

e Cf. Ether 4:12. John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

f Cf. John 1:5, 9; 3:19; 8:12; 9:5; 11:9; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 11:27; 16:28; cf. 2 John 1:7).

g Cf. Psalms 107:10; 143:3; Job 24:13; Isaiah 9:2 (2 Nephi 19:2); 42:7; 49:9 (1 Nephi 21:9); Micah 7:8; Luke 1:78-79; 1 John 2:10; D&C 45:28; 57:10.

h Cf. John 5:22, 27, 30; 8:15-16, 26; 9:39; 12:47-48.

to save the world.[a] *48* He that rejecteth me,[b] and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.[c] *49* For I have not spoken of myself; but the Father which sent me,[d] he gave me a commandment, what I should say, and what I should speak.[e] *50* And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.[f]

# Chapter 13

*Washing the Disciples' Feet*

*1* Now before the feast of the passover,[g] when Jesus knew that his hour was come[h] that he should depart out of this world[i] unto the Father, having loved his own which were in the world, he loved them[j] unto the end. *2* And supper being ended, the devil[k] having now put into

a Cf. John 3:17.

b Cf. D&C 39:9.

c See the note to v. 47.

d See the note to v. 44.

e Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 14:10, 31).

f See the note to v. 49.

g Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of March or April, depending on the year.

h Cf. Mark 14:41; Luke 9:51; John 12:23; 17:1.

i I.e., die or pass into the next stage of existence; cf. Alma 46:39; 48:23; D&C 132:15-16, 18-19, 27, 30, 39.

j Cf. John 13:23, 34; 14:21, 23; 15:9-10, 12-13; 1 John 3:16.

k See Luke 22:3; John 13:27.

the heart[a] of Judas Iscariot, Simon's *son*, to betray him;[b] 3 Jesus knowing that the Father had given all things into his hands,[c] and that he was come[d] from God, and went to God;[e] 4 He riseth from supper, and laid aside his garments;[f] and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith[g] he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.[h] 8 Peter saith unto him, Thou shalt never[i] wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. 10 Jesus saith to him, He that is washed needeth not save[j] to wash *his* feet, but is clean every whit:[k] and ye are clean,[l] but not all.[m] 11 For he knew who should betray him;[n] therefore said he, Ye are not all clean.

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a Cf. D&C 10:15; 63:28.

b Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 12:4; 13:11, 21, 26; 18:2-3, 5.

c Cf. John 3:35; 13:3; 16:15; 17:6-7.

d The GR verb used here (ἐξῆλθεν *exēlthen*) is also employed in John 8:42; 16:27-28; 17:8. Cf. John 7:29.

e Cf. John 7:33; 14:12, 28; 16:5, 10, 16-17, 28; 20:17.

f The GR (ἱμάτια *himatia*) can refer to the outer garment or cloak. This action may have symbolized Jesus' death, since the same GR verb is used in VV. 11, 15, 17, and 18 for the laying down of one's life.

g IE with which.

h IE afterward. Cf. John 12:16.

i JST reads "thou needest not to."

j IE except, only. JST reads "He that has washed his hands and his head." Muslims ritually cleanse themselves by washing the hands, feet, and face before praying.

k IE entirely, completely.

l Cf. Leviticus 16:30; Isaiah 52:11; Ezekiel 36:25; John 13:10-11; 3 Nephi 20:41; D&C 38:42; 88:86, 138; 133:5.

m Cf. D&C 38:10; 66:3. JST adds "Now this was the custom of the Jews under their law: wherefore, Jesus did this that the law might be fulfilled."

n See the note to v. 2.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master[a] and Lord:[b] and ye say well;[c] for *so* I am. 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily,[d] I say unto you, The servant[e] is not greater than his lord;[f] neither he that is sent[g] greater than he that sent him. 17 If ye know these things, happy[h] are ye if ye do them. 18 I speak not of you all: I know whom I have chosen:[i] but that the scripture may be fulfilled, **He that eateth bread with me hath lifted up his heel against me**.[j] 19 Now I tell you before it come, that, when it is come to pass,[k] ye may believe[l] that I am *he*.[m] 20 Verily, verily,[n] I say unto you, He that receiveth whomsoever I send receiveth me;[o] and he that receiveth

a διδάσκαλος *didaskalos* teacher.

b κύριος *kurios* owner.

c IE correctly.

d The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

e δοῦλος *doulos* slave.

f κύριος *kurios* owner. Cf. John 15:20.

g ἀπόστολος *apostolos* apostle. Cf. John 20:21.

h The word can also be rendered "blessed."

i Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:61, 64; 21:17.

j Citing Psalm 41:9, here as an allusion to the traitor, Judas Iscariot. Cf. John 6:70, which was uttered in the context of Christ as the bread, symbolized in the Lord's supper being described in this chapter.

k Cf. Isaiah 42:9; 48:5-7 (1 Nephi 20:5-7).

l Cf. John 14:29.

m JST adds "the Christ." Some Bible scholars suggest that this verse has an implicit predicate, "the Messiah" because of the way the rabbis understood Psalm 41 (cited in the preceding v.). Others see this as Jesus identifying himself as the "I am" of Exodus 3:14.

n See the note to v. 16.

o Cf. 1 John 4:6.

me[a] receiveth him that sent me.[b]

*Jesus Foretells His Betrayal (Mt. 26:20-25; Mk. 14:17-21; Lk. 22:21-23)*

21 When Jesus had thus said, he was troubled in spirit,[c] and testified, and said, Verily, verily,[d] I say unto you, that one of you shall betray me.[e] 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom[f] one of his disciples, whom Jesus loved.[g] 24 Simon Peter therefore beckoned[h] to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast[i] saith unto him, Lord, who is it?[j] 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped

a Cf. D&C 39:5.

b D&C 84:37. John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

c Cf. John 11:33. This is a Hebraism meaning "worried" (Genesis 41:8; Daniel 2:1, 3; cf. Mosiah 26:10, 13).

d See the note to v. 16.

e See the note to v. 2.

f It was customary to eat while reclining, making it possible for John to lean on Jesus' breast.

g Cf. John 19:26; 20:2; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

h νεύει *neuei* nodded.

i See the note to v. 23.

j Cf. John 21:20. In two of the synoptic gospels, when Jesus says one would betray him, each of the disciples asks "Is it I?" (Matthew 26:21-22; Mark 14:18). Luke passes over the incident in silence.

the sop,[a] he gave *it* to Judas Iscariot,[b] *the son* of Simon.[c] 27 And after the sop Satan entered into him.[d] Then said Jesus unto him, That thou doest, do quickly.[e] 28 Now no man at the table knew for what intent[f] he spake this unto him. 29 For some *of them* thought, because Judas had the bag,[g] that Jesus had said unto him, Buy *those things* that we have need of against the feast;[h] or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night.[i]

a ψωμίον *psōmion* fragment, morsel [of food]. In the Middle East, it has been traditional for diners to sit on the floor around a common platter full of food. Because eating utensils were not generally used, they would tear off pieces of the thin bread and use it to pick up food from the platter. This is still the practice among Middle Eastern Bedouin and even some sedentary Arabs.

b See the note to v. 2.

c John's account is contradicted by two of the synoptics, which have Jesus saying that the traitor is the one who would dip into the dish at the same time as he (Matthew 26:23; Mark 14:20). Luke omits the story entirely.

d Cf. Luke 22:3; John 13:2. For the entering of evil spirits, see Mark 5:12 and Luke 8:30.

e Only John, who reclined next to Jesus at the table, reports these words. Matthew 26:25 has Judas asking if he were the traitor, to which Jesus responded, "Thou hast said."

f IE reason, purpose.

g IE purse (cf. Proverbs 7:20; Isaiah 46:6; Haggai 1:6). Judas evidently acted as treasurer for Jesus and his apostles (John 12:6).

h IE for the feast. If the last supper were really the Passover meal, it would not have been possible for Judas to make purchases, since work was forbidden on that day (Leviticus 23:5-7) and the merchants would not have been able to sell.

i The last meal of the day was frequently consumed after sundown (Genesis 19:1-3; Exodus 16:12; 29:39-41; Numbers 28:4, 8). On feast days, the cooking had to be completed before then, since sundown marked the beginning of the following day (Exodus 12:18; Leviticus 23:5, 32; Numbers 9:2-3, 5, 11; Deuteronomy 16:4, 6; Joshua 5:10; note the evening-morning order in the creation account of Genesis 1).

*The New Commandment*

31 Therefore, when he was gone out,[a] Jesus said, Now is the Son of man glorified,[b] and God is glorified in him.[c] 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children,[d] yet a little while I am with you.[e] Ye shall seek me: and as I said unto the Jews, Whither[f] I go, ye cannot come;[g] so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.[h] 35 By this shall all *men* know that ye are my disciples,[i] if ye have love one to another.[j]

*Peter's Denial Foretold (Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-34)*

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.[k] 37 Peter said unto him, Lord, why cannot I

a At this point, the synoptics have Jesus blessing the bread and wine, something omitted in John's account.

b Cf. John 7:39; 12:16, 23.

c God is especially glorified through Christ's work (John 11:4; 12:28; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

d John later used this term when addressing members of the Church (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21; KJV renders a different word in the same manner in 1 John 2:13, 18). Paul also used the term to denote those he had brought unto Christ (Galatians 4:19).

e Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 14:19; 16:10, 16-19.

f IE where, to where.

g Cf. John 7:34, 36; 8:21-22; 13:36; 14:4.

h Cf. John 15:12. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his epistles (1 John 2:7-10; 3:11, 23; 2 John 1:5; cf. 1 John 3:14, 18; 4:7, 11-12; 5:2).

i Cf. D&C 64:8-10; 84:89-91.

j Cf. D&C 38:24-27.

k See the note to v. 33.

follow thee now? I will lay down my life for thy sake.[a] 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily,[b] I say unto thee, The cock shall not crow, till thou hast denied me thrice.[c]

# Chapter 14

*Jesus the Way to the Father*

1 LET not your heart be troubled:[d] ye believe in God, believe also in me.[e] 2 In my Father's house are many mansions:[f] if *it were* not *so*, I would have told you. I go to prepare a place for you.[g] 3 And if I go and prepare a place for you, I will come again,[h] and receive you unto myself;[i] that where I am, *there* ye may be also.[j] 4 And whither I go ye know, and the way ye know.[k] 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life:[l] no man cometh unto the Father, but by

a Cf. Matthew 26:35; Mark 14:31; Luke 22:33.

b See the note to v. 16.

c IE three times. While two of the synoptics tell the same story (Matthew 26:34; Luke 22:34), Mark 14:30 has Jesus saying the cock would crow twice. For the fulfillment of the prophecy, see John 18:17-18, 25-27.

d This is a HEB idiom (cf. 2 Kings 6:11; Lamentations 1:20). Cf. v. 27.

e Cf. Mark 11:22-24, where Jesus instructed his disciples to have faith in God and not doubt in their hearts.

f μοναὶ *monai* dwelling-places (the English term "mansion" originally denoted a dwelling-place, not a large house). Cf. Enos 1:27; Ether 12:32, 34, 37; D&C 59:2; 72:4; 76:111; 81:6; 106:8; 135:5. D&C 98:18 paraphrases John 14:1-2.

g The GR term (τοπόν *topon*) denotes a place in heaven in Revelation 12:8. Some early Christian literature describes various such "places" comprising different heavens.

h Cf. v. 28 and see Acts 12:11.

i Cf. D&C 88:126.

j Cf. D&C 27:18; 132:23; 1 Thessalonians 4:17.

k Contrast John 7:34, 36; 8:14, 21-22; 13:33, 36.

l Cf. Alma 38:9; Ether 4:12; D&C 93:9.

me. 7 If ye[a] had known me, ye should have known my Father also:[b] and from henceforth[c] ye know him, and have seen him.[d] 8 Philip saith unto him, Lord, shew us the Father,[e] and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?[f] 10 Believest thou not that I am in the Father, and the Father in me?[g] the words that I speak unto you[h] I speak not of myself: but the Father that dwelleth in me, he doeth the works.[i] 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.[j] 12 Verily, verily,[k] I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these[l] shall he do; because I go unto my Father.[m] 13 And whatsoever

a Here Jesus switches from speaking to Thomas (v. 6) to addressing all of the disciples in attendance (using plural "ye"). Cf. vv. 9-10.

b Cf. Matthew 11:27; Luke 10:22; John 8:19; 16:3; 1 John 2:23.

c IE beginning now.

d Contrast John 5:37; 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and see the note to John 1:18.

e Cf. John 16:25; Matthew 11:27; Luke 10:22.

f See the note to v. 7.

g Cf. John 10:38; 14:11, 20; D&C 50:43; 93:3. In his intercessory prayer, he prayed that the apostles and other members of the Church might be one as he and the Father were one, in order that the world might believe (John 17:20-23).

h Here, Jesus employs the plural, speaking to all of the disciples rather than to Philip alone. Cf. vv. 6-7.

i Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:31).

j Cf. John 10:38. Elsewhere, Jesus indicated that the works of the Father testify of him (John 5:36; 10:25).

k The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 16:20, 23; 21:18). It is also used in the synoptics.

l Cf. John 5:20; Acts 9:41; 4 Nephi 1:5.

m Cf. John 7:33; 13:3; 14:28; 16:5, 10, 16-17, 28; 20:17.

ye shall ask in my name,[a] that will I do, that the Father may be glorified in the Son.[b] 14 If ye shall ask any thing in my name, I will do *it*.

### *The Promise of the Spirit*

15 If ye love me, keep my commandments.[c] 16 And I will pray the Father, and he shall give you another Comforter,[d] that he may abide with you for ever; 17 *Even* the Spirit of truth;[e] whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you,[f] and shall be in you. 18 I will not leave you comfortless:[g] I will come to you.[h] 19 Yet a little while, and the world seeth me no more;[i] but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.[j] 21 He that hath my commandments, and keepeth them, he it is

a Cf. Matthew 21:22; John 15:16; 16:23-24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

b God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

c Cf. vv. 20-21, 23-24, and John 15:10. John remembered this saying of Jesus and repeated it in his epistles (1 John 2:5; 5:2-3; 2 John 1:6; cf. D&C 124:87). The idea seems to be drawn from the Ten Commandments (Exodus 20:6; Deuteronomy 5:10; Mosiah 13:14). Cf. D&C 46:9; 124:87.

d Cf. John 7:39; 14:17, 26; 15:26; 16:7; Moroni 8:26; D&C 21:9; 47:4; 88:3-4. In John 15:26 and 16:7, it is Jesus who sends the Spirit.

e For the Spirit of truth, see John 15:26; 16:13; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. For the pairing of spirit and truth (also in v. 24), see also John 4:23-24; 1 Peter 1:22; Alma 34:38; 43:10; D&C 50:14; 84:45; 88:66; 91:4; 124:97.

f Cf. D&C 130:22.

g ορφανούς *orphanous* orphans.

h Cf. v. 21 and see 2 Timothy 4:17.

i Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 16:10, 16-19.

j See the note to v. 10.

that loveth me:[a] and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.[b] 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words:[c] and my Father will love him, and we will come unto him, and make our abode with him.[d] 24 He that loveth me not keepeth not my sayings:[e] and the word which ye hear is not mine, but the Father's which sent me.[f]

25 These things have I spoken unto you, being *yet* present with you. 26 But the Comforter,[g] *which is* the Holy Ghost, whom the Father will send in my name,[h] he shall teach you all things,[i] and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you:[j] not as the world giveth, give I unto you. Let not your heart be troubled,[k] neither let it be afraid.[l] 28 Ye have heard how I said unto you, I go away, and come *again* unto you.[m] If ye loved me, ye would rejoice, because I said, I go unto the Father:[n] for my Father is greater than I.[o] 29 And now I have told you before it come to

a See the note to v. 15.

b Cf. v. 10.

c See the note to v. 15.

d Cf. 1 John 4:12. Cf. also John 17:21 and see the comment on this verse in D&C 130:3.

e Cf. John 8:51; 15:20; 1 John 2:5.

f John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

g See the note to v. 16.

h Cf. John 16:7.

i Cf. D&C 24:5; 28:1, 4; 31:11; 35:19; 36:2; 39:6; 42:16-17; 50:14, 17; 52:9; 75:10, 27; 79:2; 90:11, 14; 124:97; Moses 6:61.

j Cf. John 16:33.

k See the note to v. 1.

l Cf. Leviticus 26:6.

m See v. 3.

n See the note to v. 12.

o Cf. John 10:29.

pass,[a] that, when it is come to pass, ye might believe.[b] *30* Hereafter I will not talk much with you: for the prince of this world[c] cometh, and hath nothing in me.[d] *31* But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.[e] Arise, let us go hence.[f]

# Chapter 15

*Jesus the True Vine*

*1* I am the true vine,[g] and my Father is the husbandman.[h] *2* Every branch in me that beareth not fruit he taketh away:[i] and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.[j] *3*

a Cf. Isaiah 42:9; 48:5-8 (1 Nephi 20:5-8).

b Cf. John 13:19.

c Evidently the devil. See John 12:31; 16:11 and cf. Ephesians 2:2; D&C 127:11.

d Some Bible scholars render this "has no hold on me." JST John 14:30 reads, "for the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you."

e See the note to v. 10.

f Though Jesus here suggests that he and the apostles leave the site of the last supper, John 18:1suggests that they may not have left immediately.

g Cf. 1 Nephi 15:15; Alma 16:17. In John's record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1) and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

h IE gardener, farmer. GR γεωργός *geōrgos*, lit. soil-worker, is the origin of the name George.

i Cf. Matthew 3:10; 15:13; Luke 3:9; Alma 5:52. See the parable of Zenos in Jacob 5 and the discussion in John A. Tvedtnes, "Borrowings from the Parable of Zenos," in Stephen D. Ricks and John W. Welch (eds.), *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* (Salt Lake City: Deseret and FARMS, 1994).

j Cf. Psalms 92:12-14; Jeremiah 12:2; Ezekiel 17:8, 22-23; Hosea 9:16; Matthew 7:16-20; 13:23; Mark 4:8, 20; Luke 6:43-44; 8:14-15; John 15:16; Romans 7:4-5; Jacob 5:27, 35, 46, 54, 60-61, 64-65, 68; 6:7; Alma 13:13; 32:37, 43; 34:30; 3 Nephi 14:16-20; D&C 84:58; 97:9; 101:100.

Now ye are clean[a] through the word which I have spoken unto you.[b] *4* Abide[c] in me,[d] and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.[e] *5* I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit:[f] for without me ye can do nothing.[g] *6* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.[h] *7* If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.[i] *8* Herein is my Father glorified,[j] that ye bear much fruit; so shall ye be my disciples.[k] *9* As the Father hath loved me,[l] so have I loved you: continue ye in my love. *10* If ye keep my commandments, ye shall abide in my love;[m] even as I have kept my Father's

a Cf. Leviticus 16:30; Isaiah 52:11; Ezekiel 36:25; John 13:10-11; 3 Nephi 20:41; D&C 38:10, 42; 88:86, 138; 133:5.

b Cf. Alma 24:15.

c IE stay.

d Cf. 1 John 2:6; D&C 35:18; 43:3; 50:24; 112:22; Moses 6:34.

e Cf. 1 John 2:24.

f See the note to verse 2.

g Cf. 2 Corinthians 3:5; Philippians 4:13.

h The law of Moses prohibits cutting down fruit trees (Deuteronomy 20:19-20); however, dead branches could be cut off and used as fuel. Cf. Jeremiah 22:7; Ezekiel 28:16; Zechariah 9:4; Matthew 3:10; 7:19; 13:41-42, 49-50; 18:8-9; Mark 9:43-48; Luke 3:9; Jacob 5:7, 9, 26, 37, 42, 45-47, 49, 58, 66, 77; 6:7; Alma 5:35, 52, 56; Helaman 14:18; 3 Nephi 14:18-19; 27:11-12, 17; Mormon 8:21; D&C 45:50, 57; 63:54; 97:7.

i Cf. Matthew 18:19; Helaman 10:5; Moroni 7:26; D&C 8:11; 50:29.

j God is especially glorified through Christ's work (John 12:28; 13:31; 14:13; 17:1; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

k Cf. John 8:31.

l Cf. John 3:35; 5:20; 10:17; 17:23-24, 27.

m Cf. John 14:15, 20-21, 23-24. John remember this saying of Jesus and repeated it in his epistles (1 John 5:2-3; 2 John 1:6; cf. D&C 95:12; 124:87). The idea seems to be drawn from the Ten Commandments (Exodus 20:6; Deuteronomy 5:10; Mosiah 13:14). Cf. D&C 6:20; 46:9; 124:87.

commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain
in you, and *that* your joy might be full.[a] 12 This is my commandment,
That ye love one another, as I have loved you.[b] 13 Greater love hath no
man than this, that a man lay down his life for his friends.[c] 14 Ye are my
friends,[d] if ye do whatsoever I command you. 15 Henceforth I call you
not servants; for the servant knoweth not what his lord doeth: but I have
called you friends; for all things that I have heard of my Father I have
made known unto you.[e] 16 Ye have not chosen me, but I have chosen
you, and ordained you,[f] that ye should go and bring forth fruit,[g] and
*that* your fruit should remain: that whatsoever ye shall ask of the Father
in my name, he may give it you.[h] 17 These things I command you, that ye
love one another.[i]

### *The World's Hatred*

18 If the world hate you, ye know that it hated me before *it hated*
you.[j] 19 If ye were of the world, the world would love his own: but be-

a This expression is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 16:24; 1 Peter 1:8; 1 John 1:4; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

b Cf. John 13:34; 15:17. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his epistles (1 John 2:7-10; 3:11, 23; 2 John 1:5; cf. 1 John 3:14, 18; 4:7, 11-12; 5:2).

c Cf. Matthew 20:28; Mark 10:45; John 6:51; 10:11, 15; Romans 5:8; Ephesians 5:2; 1 John 3:16.

d Cf. Luke 12:4; D&C 84:63; 88:3.

e Cf. John 17:8.

f Cf. Mark 3:14; JST Luke 8:1.

g See the note to verse 2.

h Cf. Matthew 21:22; John 14:13-14; 16:23-24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

i See the note to v. 12.

j Cf. John 7:7; 17:14; 1 John 3:13.

cause ye are not of the world, but I have chosen you out of the world,[a] therefore the world hateth you.[b] *20* Remember the word that I said unto you, The servant[c] is not greater than his lord.[d] If they have persecuted me,[e] they will also persecute you;[f] if they have kept my saying, they will keep yours also. *21* But all these things will they do unto you for my name's sake,[g] because they know not him that sent me.[h] *22* If I had not come and spoken unto them, they had not had sin:[i] but now they have no cloke[j] for their sin.[k] *23* He that hateth me hateth my Father also.[l] *24* If I had not done among them the works which none other man did, they had not had sin:[m] but now have they both seen and hated both me and my Father. *25* But *this cometh to pass*, that the word might be fulfilled that

a Here, as in Jesus' prayer for his Nephite disciples (3 Nephi 19:20), Jesus indicates that he had chosen the disciples out of the world. In his other prayers for the disciples, he noted that the Father had given them to him out of the world (John 17:6; 3 Nephi 19:29; cf. D&C 27:14). See also John 17:14, 16; D&C 29:4.

b Cf. John 7:7; 17:14; 1 John 3:13.

c GR slave.

d GR owner. See Matthew 10:24; John 13:16.

e Cf. John 5:16.

f Cf. Matthew 5:10-12, 44; 10:23; 23:34; Luke 21:12; Acts 8:1; 11:19; 13:50; 22:4; 26:11; D&C 6:29.

g This is a HEB idiom (1 Samuel 12:22; 1 Kings 8:41; 2 Chronicles 6:32; Psalms 23:3; 25:11; 31:3; 79:9; 106:8; 109:21; 143:11; Isaiah 48:9; 66:5; Jeremiah 14:7, 21; Ezekiel 20:9, 14, 22, 44; 36:22). For NT usage, see Matthew 10:22; 19:29; 24:9; Mark 13:13; Luke 21:12, 17; Acts 9:16; 1 John 2:12; 3 John 1:7; Revelation 2:3. For Book of Mormon usage, see 1 Nephi 20:9; 3 Nephi 12:10. Cf. D&C 98:13; 112:12, 20.

h John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

i Cf. v. 24.

j IE pretext, excuse.

k Cf. John 9:41; 2 Nephi 9:25; Alma 32:19; D&C 82:3.

l The idea expressed in vv. 22-23 is repeated in v. 24.

m Cf. v. 22.

is written in their law,[a] **They hated me without a cause**.[b]

26 But when the Comforter is come,[c] whom I will send unto you from the Father,[d] *even* the Spirit of truth,[e] which proceedeth from the Father,[f] he shall testify of me:[g] 27 And ye also shall bear witness, because ye have been with me from the beginning.[h]

# Chapter 16

1 These things have I spoken unto you, that ye should not be offended.[i] 2 They shall put you out of the synagogues:[j] yea, the time cometh, that whosoever killeth you will think that he doeth God service.[k] 3 And these things will they do unto you, because they have not known

a John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 10:34; 12:34) or rabbinic law in general (John 18:31; 19:7).

b Psalm 35:19.

c Cf. John 7:39; 14:16-17, 26; 16:7.

d Cf. John 16:27-28.

e For the Spirit of truth, see John 14:17; 16:13; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. For the pairing of spirit and truth (also in v. 24), see also John 4:23-24; 1 Peter 1:22; Alma 34:38; 43:10; D&C 50:14; 84:45; 88:66; 91:4; 124:97.

f While here the Spirit is said to proceed from the Father, in John 8:42 and 16:27-28 it is the Son who proceeds from the Father. These verses caused much discussion among later Trinitarian Christians who were trying to formulate creeds to describe the Godhead. The passages use different GR words for "proceed," but both of them essentially mean "to depart."

g Cf. Alma 7:16, 26; D&C 20:26.

h The apostles were to be witnesses of Christ. This is why, when Judas killed himself, the other apostles sought a replacement who had been with them from the beginning to be a witness of Christ (Acts 1:21-22). See 1 John 1:1-3; 4:13-14.

i σκανδαλισθῆτε *skandalisthēte* enticed to lose faith. The same verb is used in Matthew 26:31, in a statement also attributed to Jesus during his last night in mortality.

j IE excommunicate. Cf. John 9:22; 12:42.

k Cf. Matthew 23:34; Luke 11:49; 21:12.

the Father,[a] nor me.[b] 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them.

### *The Work of the Spirit*

And these things I said not unto you at the beginning, because I was with you.[c] 5 But now I go my way to him[d] that sent me;[e] and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart.[f] 7 Nevertheless I tell you the truth;[g] It is expedient[h] for you that I go away: for if I go not away, the Comforter[i] will not come unto you; but if I depart, I will send him unto you.[j] 8 And when he is come, he will reprove[k] the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father,[l] and ye see me no

a See the note to John 1:18; cf. John 5:37; 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

b Cf. Matthew 11:27; Luke 10:22; John 8:19; 14:7-9; 1 John 2:23.

c IE now that Jesus would be leaving the disciples, it was important to tell them things he had not previously revealed to them.

d Cf. Luke 5:35; John 7:33; 13:3; 14:12, 28; 16:10, 16-17, 28; 20:17.

e John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

f The concept of sorrow in the heart is known from the Old Testament and may be HEB in origin. See Leviticus 26:16; Nehemiah 2:2; Psalm 13:2; Proverbs 15:13; Ecclesiastes 11:10; Isaiah 65:14; Lamentations 3:65; John 16:22; Romans 9:2; 2 Nephi 1:17; 4:26; Alma 31:2; Helaman 7:6, 14; Mormon 2:19, 27; Ether 15:2.

g Cf. John 8:45-46; Romans 9:1; 1 Timothy 2:7.

h συμφέρει *sumpherei* it is helpful, profitable, advantageous.

i παράκλητος *paraklētos* advocate, intercessor, helper.

j Cf. John 7:39; 14:16-17, 26; 15:26.

k IE convict.

l See the note to v. 5.

more;[a] 11 Of judgment, because the prince of this world[b] is judged.

12 I have yet many things to say unto you,[c] but ye cannot bear them now.[d] 13 Howbeit when he, the Spirit of truth,[e] is come, he will guide you into all truth:[f] for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. 14 He shall glorify me:[g] for he shall receive of mine, and shall shew *it* unto you. 15 All things that the Father hath are mine:[h] therefore said I, that he shall take of mine, and shall shew *it* unto you.

### *Sorrow Will Turn into Joy*

16 A little while, and ye shall not see me:[i] and again, a little while, and ye shall see me,[j] because I go to the Father.[k] 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me:[l] and again, a little while, and ye shall see me: and, Because I go to the Father?[m] 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now

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a Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 14:19; 16:10, 16-19.

b Evidently referring to the devil. See John 12:31; 14:30 and cf. Ephesians 2:2; D&C 127:11. JST John 14:30 calls him "the prince of darkness."

c Cf. John 8:26; Heb. 5:11.

d Cf. Amos 7:10; Acts 15:10; 1 Nephi 16:1; 3 Nephi 17:2; D&C 19:22; 50:40; 78:18; 1 Corinthians 3:2; Heb. 5:12; JST Matthew 7:11. See also note to John 8:43.

e Cf. John 14:17; 15:26; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. This is the Holy Ghost, who is also called the "holy Spirit of promise" (Ephesians 1:13). See also D&C 84:45.

f Cf. Ephesians 5:9; 2 Thessalonians 2:13; 1 Peter 1:22; Jacob 4:13; Mosiah 5:2; Alma 17:9; 23:6; 43:5; D&C 1:39; 45:57; 50:14, 17-21; 88:66; 91:4; 124:97.

g Cf. John 17:5; Acts 3:13.

h Cf. John 3:35; 13:3; 13:3; 17:6-7.

i See the note to v. 10.

j Cf. 1 John 3:2; D&C 35:21; 38:8; 93:1.

k See the note to v. 5.

l See the note to v. 10.

m See the note to v. 5.

Jesus knew that they were desirous to ask him,[a] and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?[b] *20* Verily, verily,[c] I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.[d] *21* A woman when she is in travail[e] hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. *22* And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice,[f] and your joy no man taketh from you. *23* And in that day ye shall ask me nothing.[g] Verily, verily,[h] I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.[i] *24* Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.[j]

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a Cf. John 2:24; 4:17-18; 6:61, 64.

b See the note to v. 10.

c The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *ʿamēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:23; 21:18). It is also used in the synoptics.

d Cf. Job 41:22; Isaiah 35:10; 51:11 [2 Nephi 8:11]; Jeremiah 31:13; 2 Nephi 1:21; Alma 7:5.

e IE labor. This imagery is common in the Old Testament (Psalms 48:6; Isaiah 23:4; 54:1 [3 Nephi 22:1]; 66:7; Jeremiah 4:31; 6:24; 13:21; 22:23; 30:6; 49:24; 50:43; Micah 4:9-10); see also Galatians 4:19; 1 Thessalonians 5:3; Revelation 12:2; D&C 136:35.

f See the note to v. 6.

g JST adds "but it shall be done unto you."

h See the note to v. 20.

i Cf. Matthew 21:22; John 14:13-14; 15:16; 16:24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

j This expression is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 15:11; 1 Peter 1:8; 1 John 1:4; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

## *I Have Overcome the World*

25 These things have I spoken unto you in proverbs:[a] but the time
cometh, when I shall no more speak unto you in proverbs, but I shall
shew you plainly of the Father.[b] 26 At that day ye shall ask in my name:
and I say not unto you, that I will pray the Father for you:[c] 27 For the Fa-
ther himself loveth you,[d] because ye have loved me,[e] and have believed
that I came out from God.[f] 28 I came forth from the Father, and am
come into the world:[g] again, I leave the world, and go to the Father.[h] 29
His disciples said unto him, Lo, now speakest thou plainly, and speak-
est no proverb.[i] 30 Now are we sure that thou knowest all things, and
needest not that any man should ask thee:[j] by this we believe that thou
camest forth from God.[k] 31 Jesus answered them, Do ye now believe? 32
Behold, the hour cometh, yea, is now come, that ye shall be scattered,[l]
every man to his own, and shall leave me alone:[m] and yet I am not alone,
because the Father is with me. 33 These things I have spoken unto you,
that in me ye might have peace.[n] In the world ye shall have tribulation:
but be of good cheer; I have overcome the world.[o]

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a παροιμίαις *paroimiais* similitudes, figurative language. See v. 29.

b Cf. John 14:8-9; Matthew 11:27; Luke 10:22.

c Cf. John 17:9, 11, 15, 17, 20-24; 3 Nephi 19:19-23, 31-34.

d Cf. John 17:23, 27; 1 John 3:1.

e Cf. John 8:42; 14:21, 23; Moroni 7:48 and contrast 1 John 2:15; D&C 95:12.

f The GR verb used here (ἐξῆλθον *exēlthon*) and in the next verse is also employed in John 8:42; 13:3; 17:8.

g John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 11:27; 12:46; cf. 2 John 1:7).

h See the note to v. 5.

i See v. 25.

j Cf. Matthew 6:8.

k Cf. John 17:8.

l Cf. Matthew 26:31, 56; Mark 14:27, 50.

m Cf. John 8:16, 29.

n Cf. John 14:27.

o Cf. 1 John 4:4; 5:4; Revelation 12:11; D&C 50:41 and see D&C 63:47; 64:2; 76:107.

# Chapter 17

*The Prayer of Jesus*

1 THESE words spake Jesus, and lifted up his eyes[a] to heaven, and said, Father, the hour is come;[b] glorify thy Son, that thy Son also may glorify thee:[c] 2 As thou hast given him power over all flesh,[d] that he should give eternal life[e] to as many as thou hast given him.[f] 3 And this is life eternal,[g] that they might know thee the only true God,[h] and Jesus Christ,[i] whom thou hast sent.[j] 4 I have glorified thee on the earth:[k]

a This is a HEB idiom that is used mostly by John (see also John 4:35; 6:5; 11:41) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8. God is especially glorified through Christ's work (John 12:28; 13:31; 14:13; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4).

b Cf. Mark 14:41; Luke 9:51; John 12:23; 13:1.

c God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 14:13; 17:4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

d Cf. Matthew 28:18.

e Cf. John 3:16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

f See the note to v. 11.

g Cf. 1 John 1:2; 2:25; D&C 88:4; 132:24.

h John alludes to this passage in one of his letters (1 John 5:20). Cf. 2 Chronicles 15:3; Jeremiah 10:10; John 3:33; 7:18, 28; 8:26; Romans 3:4; 1 Thessalonians 1:9; 1 Nephi 17:30; Alma 5:13; 7:6; 11:25-27; 20:15; 43:10; Helaman 13:18; Mormon 8:10; 9:28; Ether 2:8; D&C 20:19; 132:24; 138:39.

i Cf. 1 John 5:20.

j John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

k Cf. D&C 65:6. See the note to v. 1.

I have finished[a] the work which thou gavest me to do.[b] 5 And now, O Father, glorify thou me[c] with thine own self with the glory which I had with thee before the world was.[d]

6 I have manifested thy name[e] unto the men which thou gavest me out of the world:[f] thine they were, and thou gavest them me;[g] and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee.[h] 8 For I have given unto them the words[i] which thou gavest me;[j] and they have received *them*, and have known surely that I came out from thee,[k] and they have believed that thou didst send me.[l] 9 I pray for them:[m] I pray not for the world, but for them which thou hast given me;[n] for they are thine. 10 And all mine are thine, and thine are mine;[o] and I am glorified in them. 11 And now I am no more in the world,[p] but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given

a The GR term (τελειώσας *teleiōsas*) also means "perfected," from the same root as "finish" in John 4:34, 5:36, and 19:30.

b Cf. D&C 19:2.

c Cf. John 16:14.

d Cf. v. 24 and see John 1:1, 18.

e See v. 26 and cf. John 15:19.

f Here, as in Jesus' prayer for his Nephite disciples, Jesus notes that the father had given them to him out of the world (3 Nephi 19:29; cf. D&C 27:14). In his other prayers for the disciples, he noted that he had chosen them to him out of the world (John 15:19; 3 Nephi 19:20). See also John 17:14, 16; D&C 29:4.

g Cf. John 6:39; 10:29; 17:9, 12; 18:9; D&C 27:14; 50:42; 84:63.

h Cf. John 3:35; 13:3; 13:3; 16:15.

i Cf. John 6:68.

j Cf. John 15:15.

k The GR verb used here (ἐξῆλθον *exēlthon*) is also employed in John 8:42; 13:3; 16:27-28. A different verb (ἐξαπέστειλεν *exapesteilen*) is rendered "sent" in Galatians 4:4.

l Cf. John 16:30.

m Cf. John 16:26; 17:11, 15, 17, 20-24; 3 Nephi 19:19-23, 31-34.

n See the note to v. 6.

o Cf. John 16:15.

p Cf. John 9:5; 17:14.

me,[a] that they may be one, as we *are*.[b] *12* While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost,[c] but the son of perdition;[d] that the scripture might be fulfilled.[e] *13* And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.[f] *14* I have given them thy word; and the world hath hated them,[g] because they are not of the world,[h] even as I am not of the world.[i] *15* I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.[j] *16* They are not of the world,[k] even as I am not of the world.[l] *17* Sanctify them through thy truth:[m] thy word is truth.[n] *18*

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a Cf. John 6:37, 44-45; 10:27-29; 6:37, 44, 65; 17:9, 24; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

b See the note to v. 21.

c Cf. John 6:39; 18:9; 10:29; D&C 50:42.

d Cf. 2 Thessalonians 2:3; 3 Nephi 27:32; 29:7; D&C 76:32, 43; Moses 5:24. Perdition means "loss" (from French perdre, "to lose") and is a title of the devil (D&C 76:26). The GR word used here (ἀπωλείας *apōleias*) is the one rendered Apollyon in Revelation 9:11, where we also find the HEB term Abaddon, which likewise means "loss." In that passage, Apollyon is "the angel of the bottomless pit." In Revelation 17:8 the term perdition is also associated with the bottomless pit (cf. Revelation 20:2-3). Jesus promised that those who believed in him would not be lost (John 3:16; 10:28).

e Acts 1:16-20 cites Psalm 69:26 and 109:8 as prophecies of Judas Iscariot.

f Cf. 15:11; 16:24.

g Cf. John 7:7; 15:18-19; 1 John 3:13.

h See the note to verse 6.

i Cf. John 9:5; 17:11, 17.

j Probably denoting the evil one, i.e., the devil. Cf. 1 Chronicles 4:10; Psalm 34:13; 2 Thessalonians 3:3; D&C 136:21.

k See the note to verse 6.

l Cf. John 9:5; 17:11, 14.

m See also v. 19 and cf. 2 Thessalonians 2:13.

n The quote is identical to the GR of Psalm 119:142 (see also vv. 43 and 160) in Codex Sinaiticus. Cf. 2 Samuel 7:28; 1 Kings 17:24; Psalm 33:4; John 1:14; 2 Corinthians 6:7; Ephesians 1:13; Colossians 1:5; 1 Thessalonians 2:13; 2 Timothy 2:15; James 1:18; Jacob 2:11; Enos 1:26; Alma 6:8; 38:9; 42:31; 43:2; D&C 19:26; 50:17, 19; 84:45; Moses 1:32.

As thou hast sent me[a] into the world, even so have I also sent[b] them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.[c]

20 Neither pray I for these alone, but for them also which shall believe on me through their word;[d] 21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us:[e] that the world may believe[f] that thou hast sent me.[g] 22 And the glory which thou gavest me I have given them;[h] that they may be one, even as we are one:[i] 23 I in them, and thou in me, that they may be made perfect in one;[j] and that the world may know that thou hast sent me,[k] and hast loved them,[l] as thou hast loved me.[m] 24 Father, I will that they also, whom thou hast given me,[n] be with me where I am;[o] that they may behold my glory, which thou hast given me: for thou lovedst me[p] before the foundation of the world.[q] 25 O righteous Father, the world hath not known thee: but I

a See the note to v. 3.

b The verb rendered "sent" twice in this verse is the root of the noun ἀπόστολος *apostolos*, apostle, meaning "one sent" (cf. John 4:38; 20:21; Luke 9:2). That Jesus was an apostle or envoy of his Father is expressed in Heb. 3:1, which speaks of "the Apostle and High Priest of our profession, Christ Jesus."

c See the note to v. 17.

d Cf. John 16:26; 17:9; 3 Nephi 19:19-23, 31-34; D&C 45:5.

e Cf. John 10:38; 14:10-11, 20, 23; 17:11, 22-23; 1 John 3:24; D&C 35:2; 50:43; 93:3; Moses 6:68.

f This is one of the themes in the gospel of John (John 6:29; 11:42). Cf. John 10:38; 14:11.

g Cf. Ether 4:12. See the note to v. 3.

h IE the authority Jesus gave his apostles by ordination (John 15:16).

i See the note to v. 21.

j See the note to v. 21.

k See the note to v. 3. For the chain of ideas in this v., cf. Zechariah 2:12-13.

l Cf. John 16:27; 17:26; 1 John 3:1.

m Cf. John 3:35; 5:20; 10:17; 15:9; 17:24, 26.

n See the note to v. 11.

o Cf. John 7:34; 8:21; 12:26; 14:3; 2 Timothy 2:11.

p See the note to v. 23.

q Cf. v. 5.

have known thee, and these have known that thou hast sent me. [26] And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

# Chapter 18

*The Betrayal and Arrest of Jesus (Mt. 26:47-56; Mk. 14:43-50; Lk. 22:47-53)*

[1] When Jesus had spoken these words, he went forth with his disciples[a] over the brook Cedron,[b] where was a garden,[c] into the which he entered, and his disciples. [2] And Judas also, which betrayed him,[d] knew the place: for Jesus ofttimes[e] resorted[f] thither[g] with his disciples. [3] Judas then, having received a band *of men* and officers from the chief

a Cf. John 14:31. These are virtually the same words used in Matthew 26:30 and Mark 14:26 when describing events that followed the last supper.

b The Kidron valley and brook run south along the eastern side of Jerusalem and separate the city from the mount of Olives. Cf. 2 Samuel 15:23; 1 Kings 2:37; 15:13; 2 Kings 23:4, 6, 12; 2 Chronicles 15:16; 29:16; 30:14; Jeremiah 31:40. The GR term rendered "brook" (χειμάρρου *cheimarrou*) denotes a seasonal stream that flows in the winter, when the rains fall in the Holy Land.

c The garden is called Gethsemane in Matthew 26:36; Mark 14:32. It was situated on the lower slope of the mount of Olives, named from the olive trees that grew there. The name Gethsemane is from HEB גַּת *gath* ("press," usually a winepress) plus /שֶׁמֶן *shemen* ("oil"), and suggests that olives were here pressed to produce olive oil. There is an ancient oil press (though later than Jesus' time) in a cave in the region. Some of the nearby olive trees are among the oldest in the country, dating at least to the time of the fourth-century Church built on the site.

d Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 12:4; 13:2, 11, 21, 26; 18:3, 5.

e IE frequently.

f IE went; the GR word (συνήχθη *sunēchthē*) means "gathered, assembled, met."

g IE there.

priests[a] and Pharisees,[b] cometh thither with lanterns[c] and torches[d] and weapons.[e] 4 Jesus therefore, knowing all things that should come upon him,[f] went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*.[g] And Judas also, which betrayed him,[h] stood with them. 6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.[i] 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these[j] go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.[k] 10 Then Simon Peter

a Judas had previously gone to the chief priests to make arrangements for the betrayal of Jesus (Matthew 26:14-15; Mark 14:10; Luke 22:3-5).

b Cf. Matthew 26:47; Mark 14:43; Luke 22:47. Some motion pictures have Judas coming with Roman soldiers, but this is clearly impossible, since the chief priests and Pharisees had no authority over the Romans. In v. 12, we learn that it was "the band and the captain and officers of the Jews" who came with Judas. These were evidently the temple guards, who were Levites, working for the high priest who controlled the temple compound. However, the GR word rendered "band" here (σπεῖραν *speiran*) is used in the NT only of Roman soldiers, the cohort of 600 or the maniple of 200 (cf. Mark 15:16). See the note to v. 12.

c IE torches.

d λαμπάδων *lampadōn* lamps; IE oil lamps.

e The synoptics mention swords and clubs (Matthew 26:47; Mark 14:43).

f Cf. Matthew 17:12; Mark 8:31; 9:12; Luke 9:22.

g Some have suggested that because the verb used here is the same one used in the GR Septuagint translation of Exodus 3:14 (KJV "I am that I am"), Jesus is here declaring that he is Jehovah, who spoke to Moses from the burning bush. In my opinion, this is a specious argument, given that Jesus here gives a natural declaration that he is the one the men seek to arrest.

h See the note to v. 2. Unlike the synoptics, John does not have Judas kissing Jesus as a sign of identification. Instead, Jesus asks who they want and then identifies himself as the one.

i None of the other gospels indicate that the group fell to the ground. The words may have been added at some point after Christ's statement was taken to mean he was using the divine name.

j IE the apostles.

k Cf. John 6:39; 10:29; 17:12; D&C 27:14; 50:42; 84:63.

having a sword drew it,[a] and smote the high priest's servant, and cut off his right ear.[b] The servant's name was Malchus.[c] 11 Then said Jesus unto Peter, Put up thy sword into the sheath:[d] the cup[e] which my Father hath given me, shall I not drink it?[f]

*Jesus before the High Priest (Mt. 26:57-58; Mk. 14:53-54; Lk. 22:54)*

12 Then the band and the captain[g] and officers of the Jews took Jesus, and bound him,[h] 13 And led him away to Annas[i] first; for he was

a Luke 22:38 indicates that the disciples brought two swords with them.

b Because Mark and the best texts of John use a diminutive form, the earlobe may have been intended.

c The synoptics record the incident but name neither the apostle nor the servant (Matthew 26:51; Mark 14:47; Luke 22:50).

d Cf. Matthew 26:52.

e Cf. Matthew 26:39, 42; Mark 14:36; Luke 22:42 and see Matthew 20:22-23; Mark 10:38-39; 3 Nephi 11:11; D&C 19:18. Because John does not record Jesus' agony in Gethsemane, this is the only Johannine verse in which he refers to the cup.

f Jesus words are missing in Mark, while Matthew 26:52-54 differs from John's account. Luke 22:51 has Jesus saying "Suffer ye thus far" and then healing the man's ear—something not reported in any of the other gospels.

g The GR term used here (χιλίαρχος *chiliarchos*) generally denotes a Roman tribune or military leader, and some scholars argue that the "band" is here a Roman cohort. That seems quite unlikely, however, as explained in the note to v. 3. It seems more likely that John merely used terminology with which his Gentile audience was familiar. Note the mention of "officers of the Jews."

h The synoptics have Jesus chastising those who came to arrest him for having done so by night rather than during the daytime when he was teaching in the temple (Matthew 26:55; Mark 14:48-49; Luke 22:52-53). Two of them also note that the disciples fled the scene (Matthew 26:56; Mark 14:50).

i The synoptic gospels do not mention Annas in connection with Jesus' arrest. From the evidence of the first-century Jewish historian Josephus (*Antiquities of the Jews* 18.2.1-2), Ananus was appointed high priest by the Roman prefect Quirinus in AD 6 and deposed by another prefect, Valerius Gratus, in AD 15.

father in law to Caiaphas,[a] which was the high priest that same year.[b] 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.[c]

*Peter's Denial of Jesus (Mt. 26:69-70; Mk. 14:66-68; Lk. 22:55-57)*

15 And Simon Peter followed Jesus,[d] and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.[e] 16 But Peter stood at the door without.[f] Then went out that other disciple, which was known unto the high

a Cf. Matthew 26:3, 57; John 11:49; 18:13-14, 24, 28. Luke 3:2 mentions the high priests Annas and Caiaphas. From John 18:13, we learn that Annas was father-in-law to Caiaphas, while Acts 4:6 names Annas, Caiaphas, and other members of the family. Both Annas and Caiaphas are known from early non-Christian sources, and an ossuary containing the bones of Joseph Caiaphas was actually found by archaeologists in a tomb on the outskirts of Jerusalem.

b Cf. John 11:49, 51. By this time, the Romans had taken to themselves the right to designate who among the descendants of Aaron should be high priest. Several members of the family of the high priest Annas served in that role, including his son-in-law Joseph Caiaphas and his son Jonathan. (Cf. Acts 4:6, where Peter is brought before Annas, Caiaphas, and John, who may be Jonathan.) Because he was president of the Sanhedrin, the high priest was the highest Jewish political official as well as the chief religious official.

c Cf. John 11:50. Caiaphas was speaking to the Sanhedrin, so the term "Jews" here obviously refers only to the Jewish leaders, as elsewhere in John's account.

d Cf. Matthew 26:58; Mark 14:54; Luke 22:54.

e The unnamed disciple is generally held to be John, who authored the gospel bearing his name. The "other disciple" is identified in John 20:2-4, 8 as the disciple "whom Jesus loved" (cf. John 13:23; 19:26; 21:7), while in John 21:20-24 he is identified as the author of the gospel of John. That John had ties to the high priest's household is suggested by the fact that he is the only one of the gospel writers who names the high priest's servant whose ear was severed in the garden of Gethsemane (John 18:10). Mark 14:51-52 mentions "a certain young man" who began following the group but fled when some of them laid hands on him. Many believe this to be Mark himself (Mark being his Roman name and John his HEB name), whose mother Mary lived in Jerusalem (Acts 12:12). One wonders how John, a fisherman from Galilee could know people in the high priest's palace.

f IE outside.

priest,[a] and spake unto her that kept the door, and brought in Peter.[b] 17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.[c] 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.[d]

*The High Priest Questions Jesus (Mt. 26:59-66; Mk. 14:55-64; Lk. 22:66-71)*

19 The high priest then asked Jesus of his disciples, and of his doctrine.[e] 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue,[f] and in the temple,[g] whither the Jews always

a If the "other disciple" is really John, one must wonder how a fisherman from Galilee happened to know the high priest in Jerusalem.

b Only the gospel of John has another disciple making arrangements for Peter to enter the high priest's palace.

c Matthew and Mark both have two maidservants question Peter about his association with Jesus, followed by others who "stood by" (Matthew 26:69-74; Mark 14:66-71). Luke makes it a maidservant and two men (Luke 22:56-60). But John makes it one maidservant, a group of people, then the man whose ear Peter had cut off (see also verses 25-26). All three synoptics indicate that on one of these three occasions the accuser recognized by Peter's accent that he was a Galilean. Luke 22:61 adds a detail missing in the other accounts, saying that when the cock crowed, Jesus looked at Peter, causing him to remember the prophecy made during the last supper (cf. John 13:38).

d See v. 25 and cf. Mark 14:67; Luke 22:55-56.

e The synoptics have the high priest adjuring (placing under oath) to tell the council whether he was the Messiah, to which Jesus responded in the affirmative, saying that he would return sitting on God's right hand. This was taken to be evidence of blasphemy, for which he was condemned (Matthew 26:63-66; Mark 14:61-64; Luke 22:67-71). Under Jewish law, his declaration was insufficient to condemn him (see the note to v. 21). Unable to condemn him on such evidence, it then became necessary to bring him before the Roman governor.

f Cf. Matthew 4:23; 9:35; 12:9-13; 13:54; Mark 1:21-26; 3:1-5; 6:2; Luke 4:15-28, 31-33; 4:44; 6:6-10; 13:10-17; John 6:59.

g Cf. Cf. Matthew 26:55; Luke 21:37; John 8:2.

resort;[a] and in secret have I said nothing.[b] 21 Why askest thou me?[c] ask them which heard me, what I have said unto them: behold, they know what I said.[d] 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand,[e] saying, Answerest thou the high priest so?[f] 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?[g] 24 Now Annas had sent him bound[h] unto Caiaphas the high priest.[i]

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a According to the synoptics, this is a point that Jesus made to those who came to arrest him in the garden (Matthew 26:55; Mark 14:48-49; Luke 22:52-53).

b Cf. Isaiah 14:19. Other New Testament passages make it clear that Jesus taught things to his disciples in secret, so this passage cannot be taken to mean that he never taught anything "in secret," only that when he taught in the synagogues and in the temple, his teachings were intended for all. This is made clear by the next verse.

c Jewish law prohibited condemning a man on his own testimony and, as in the Fifth Amendment to the Constitution of the United States, he could not be forced to testify against himself.

d Two of the synoptics indicate that many false witnesses were brought but that their testimony did not agree. Ultimately, they found two witnesses who testified that Jesus had threatened to destroy the temple and rebuild it in three days (Matthew 26:59-61; Matk 14:55-59). Under Jewish law, a man could be condemned only by the testimony of two witnesses (Deuteronomy 17:6; 19:15). To prevent collusion, there were strict regulations regarding the separate interrogation of witnesses.

e The synoptics have others spitting in Jesus' face, striking him, and mocking him, though the sequence in Luke differs from that of Matthew and Mark (Matthew 26:67-68; Mark 14:65; Luke 22:63-65). Cf. Acts 23:2.

f The officer evidently took Jesus' statement as evil-speaking against the high priest, who was the ruler of the Jews. This would have been forbidden by the law of Moses (Exodus 22:28).

g The officer's actions were illegal, since Jesus had not been convicted of a crime.

h Matthew 27:2 and Mark 15:1 have Jesus bound only when sent to Pilate.

i See the note to v. 13. The account in John agrees with the gospels of Matthew and Mark that Jesus' appearance before the high priest and Jewish court took place during the night, which would be illegal under Jewish law. But Luke 22:66 indicates that Christ was mocked in the high priest's house during the night but was not brought before the council until the morning. If we take verses 25-27 of John's account to be a parenthetical insertion about Peter's actions, it is possible to read concurrence between the accounts of John and Luke on this issue (see verse 28). Despite the nighttime hearing, both Matthew 27:1 and Mark 15:1 indicate that it was morning when the council agreed to execute Jesus.

*Peter Denies Jesus Again (Mt. 26:71-75; Mk. 14:69-72; Lk. 22:58-62)*

25 And Simon Peter stood and warmed himself.[a] They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.[b] 26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off,[c] saith, Did not I see thee in the garden with him?[d] 27 Peter then denied again: and immediately the cock crew.[e]

*Jesus before Pilate (Mt. 27:1-2, 11-14; Mk. 15:1-5; Lk. 23:1-5)*

28 Then led they Jesus from Caiaphas[f] unto the hall of judgment: and it was early;[g] and they themselves went not into the judgment hall,[h] lest they should be defiled; but that they might eat the passover.[i] 29 Pilate[j]

a See the note to v. 18.

b See the note to v. 10.

c See the note to v. 10. In that verse, the man is named, but here we learn that he was also a relative of the high priest.

d See the note to verse 17.

e In John's account, as also in Matthew 26:74 and Luke 22:60, the cock (rooster) crowed immediately after Peter's third denial about knowing Jesus. Mark, however, has the cock crowing after his first and third denials (Mark 14:68, 72).

f See the note to v. 13.

g Cf. Matthew 27:1; Mark 15:1.

h Cf. Matthew 27:2; Mark 15:1; Luke 23:1.

i John here disagrees with the synoptics, all of which make the last supper a Passover meal (Matthew 26:17-19; Mark 14:12-16; Luke 22:7-15). In John's account, the Passover meal was yet to be eaten (see his comments about the last supper in John 13:1). Cf. John 19:14. Under the law of Moses, one who was ritually unclean had to postpone his Passover celebration (Numbers 9:6-12).

j Pontius Pilatus was named prefect of Judea by Tiberius Caesar in AD 25. Following a series of misdeeds on his part and complaints leveled against Pilate, Vitellius, governor of Syria, replaced him with one of his friends, Marcellus, in AD 35, and ordered Pilate to return to Italy. Some have mistakenly called Pilate a "procurator," but the term did not come into use until after his time, and the only contemporary inscription bearing Pilate's name calls him "Praefectus Iudaeae." The stone slab containing the inscription was discovered at Caesarea Maritima, which was headquarters for Pilate and other Roman rulers of Judaea. Pilate's presence at Jerusalem is explained by the fact that he always came there from Caesarea during the Jewish festivals with Roman troops to

then went out unto them, and said, What accusation bring ye against this man? *30* They answered and said unto him, If he were not a malefactor,[a] we would not have delivered him up unto thee.[b] *31* Then said Pilate unto them, Take ye him, and judge him according to your law.[c] The Jews therefore said unto him, It is not lawful for us to put any man to death:[d] *32* That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[e] *33* Then Pilate entered into the judgment

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keep the peace during times when the city was overcrowded with pilgrims. Pilate is known from the works of two first-century Jewish writers, Flavius Josephus of Palestine and Philo of Alexandria, Egypt, as also from the Roman historian Tacitus.

a IE evildoer. The word has a LAT derivation, with the first first element (*mal*) meaning "evil" or "bad," and the second (*factor*) meaning "doer."

b The curt response suggests that Jesus' accusers hesitated telling Pilate that Jesus was a blasphemer, since the governor would not have been concerned with the case unless Jesus were guilty of breaking Roman law.

c John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general, as here and in John 19:7.

d Some have understood this passage to mean that the Romans did not allow the Jews to execute criminals, but this is incorrect. The reference is to Jewish law (cf. Matthew 27:6). It is true that the Jewish king and high priest, Alexander Jannaeus (103-76 BC) crucified eight hundred of his Pharisaic enemies (Josephus, *Antiquities of the Jews* 13.14.2; *Wars of the Jews* 1.4.6), but the rabbis, themselves Pharisees, rejected crucifixion as a legitimate form of execution, based on the curse of hanging mentioned in Deuteronomy 21:22-23 (which Paul cited in reference to Jesus' crucifixion, Galatians 3:13) and because it was the Roman government's way of dealing with criminals. That the Sanhedrin had the power to execute criminals during Roman rule is affirmed by both the second-century AD Mishnah (*Sanhedrin* 4-9, 11) and by the first-century AD Jewish historian Josephus (*Antiquities of the Jews* 14.9.3). It is also evident from the story of the execution of Stephen within a few years after Christ's death (Acts 7:57-60). St. Augustine interpreted the passage as meaning that the Jews were not permitted to execute criminals on a feast day (*Commentary on John* 114.4). This is confirmed by the prohibition against execution on the preparation day before Passover (*Mishnah*, *Sanhedrin* 4:1), and burying the body at the time of the feast would have made them ritually impure for Passover (Leviticus 21:11; Numbers 6:6; 9:6-10; 19:11-16).

e Cf. John 12:33. This verse is an explanation to v. 31, in which the Jewish leaders protested that it was "not lawful" for them to put anyone to death. Evidently, they wanted Jesus to suffer perhaps the cruelest of all deaths, crucifixion, which was a Roman prac-

hall again, and called Jesus, and said unto him, Art thou the King of the Jews?[a] *34* Jesus answered him, Sayest thou this thing of thyself,[b] or did others tell it thee of me?[c] *35* Pilate answered, Am I a Jew? Thine own nation[d] and the chief priests have delivered thee unto me: what hast thou done? *36* Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:[e] but now is my kingdom not from hence.[f] *37* Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.[g] To this end was I born,[h] and for this cause came I into the world, that I should bear witness unto the truth.[i] Every one that is of the truth heareth my voice.[j] *38* Pilate saith unto him, What is truth?[k]

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tice but forbidden in Jewish law.

a Cf. Matthew 27:11; Mark 15:2; Luke 23:3. Pilate was evidently aware of Jesus' triumphal entry into Jerusalem, when crowds proclaimed him king. In the Roman empire, no one could become king without the approval of the Roman Senate.

b Cf. v. 37.

c Again, we have evidence that Pilate had heard that Jesus was being proclaimed king by his followers.

d ἔθνος *ethnos* people, race, nation. For those involved in delivering Jesus to Pilate, see Luke 23:13.

e Most Jews looked to a Messiah who would be king and lead their armies to victory against their enemies, especially the Romans who dominated the Mediterranean basin. Earlier, some had sought to make Jesus king for this purpose (John 6:15) and, at the time of his triumphal entry the people proclaimed him king (John 12:13-15). Jesus was crucified as "king of the Jews" (see the note to John 19:19). The wise men also acknowledged Jesus as king of the Jews (Matthew 2:2).

f IE here.

g Cf. v. 34 and see John 19:12. Also note the similarity to Jesus' response to the high priest's question in Matthew 26:64; Mark 14:62.

h Cf. Matthew 2:2.

i This is the same expression used in John 5:33. Cf. Isaiah 55:4; 1 Timothy 6:13.

j Cf. John 10:27.

k Jesus evidently did not define the word "truth" for Pilate. In our dispensation, the Lord defined it for Joseph Smith: "And truth is knowledge of things as they are, and as they were, and as they are to come" (D&C 93:24; cf. D&C 1:39). In the book of Revelation, the apostle John wrote that Jesus is "Alpha and Omega, the beginning and the ending

*Jesus Sentenced to Die (Mt. 27:15-31; Mk. 15:6-20; Lk. 23:13-25)*

And when he had said this,[a] he went out again unto the Jews, and saith unto them, I find in him no fault[b] *at all.* 39 But ye have a custom, that I should release unto you one at the passover:[c] will ye therefore that I release unto you the King of the Jews?[d] 40 Then cried they all again,[e] saying, Not this man, but Barabbas. Now Barabbas[f] was a robber.[g]

# Chapter 19

1 THEN Pilate therefore took Jesus, and scourged[h] *him.*[i] 2 And

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. . . which is, and which was, and which is to come" (Revelation 1:8; cf. Revelation 1:4; 4:8; 11:17). He also calls him "the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14). The HEB term "Amen" means "truth," while the terms "faithful" and "true" derive from the same root. Hence, Jesus is truth, he who was, is, and is to come. For an in-depth discussion, see John A. Tvedtnes, "Faith and Truth," *Journal of Book of Mormon Studies* 3/2 (Fall 1994).

a τοῦτο εἰπὼν πάλιν *touto eipōn palin* said this again. IE the word "again" modifies "said," not "went out."

b αιτίαν *aitian* reason for punishment, crime. Cf. Matthew 27:24; Luke 23:5, 14; John 19:4, 6.

c Cf. Matthew 27:15; Mark 15:6; Luke 23:17. Outside the NT, there is no confirmation of this custom.

d Cf. Matthew 27:17; Mark 15:9; Luke 23:16.

e Cf. John 19:6; Acts 3:13.

f Two of the synoptics indicate that the chief priests had persuaded the multitude to call for the release of Barabbas and the crucifixion of Jesus (Matthew 27:20-23; Mark 15:11-14). Luke 23:18-23, like John, omits this detail, giving the impression that all of the people wanted Jesus to die. But it is clear from some New Testament passages that the chief priests feared the multitude because they supported Jesus (Mark 11:18; Luke 20:19; 22:2); indeed, this seems to be why they arrested Jesus at night in the garden rather than taking him into custody in the temple compound where the people had gathered for Passover (Matthew 26:55; Mark 14:48-49; Luke 22:52-53).

g Matthew calls Barabbas "a notable prisoner" (Matthew 27:16). Mark says that he was one of a number of prisoners who had made insurrection, in which Barabbas had committed murder (Mark 15:7; Luke 23:18-19). This suggests that he was a Zealot, who were considered to be robbers by the Romans.

h IE whipped or beat. Cf. Mosiah 15:5.

i Cf. Matthew 27:26; Mark 15:15; Mosiah 15:5.

the soldiers[a] platted a crown of thorns,[b] and put *it* on his head, and they put on him a purple robe,[c] 3 And said, Hail, King of the Jews![d] and they smote him with their hands.[e] 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault[f] in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe.[g] And *Pilate* saith unto them, Behold[h] the man! 6 When the chief priests therefore and officers[i] saw him, they cried out,[j] saying, Crucify *him*, crucify *him*.[k] Pilate saith unto them, Take ye him, and crucify *him*:[l] for I find no fault in him.[m] 7 The Jews answered him, We have a law, and by our law[n] he ought to die,[o] because he made

a According to Luke 23:6-15, Pilate had sent Jesus to be judged by Herod Antipas, tetrarch of Galilee (because Jesus was a Galilean) and it was Herod's men who put the robe on Jesus and mocked him. The accounts in Matthew 27:27-31 and Mark 15:16-20 agree with John's account.

b Cf. Matthew 27:29 and Mark 15:17 and see John 19:5.

c Mark 15:17 agrees with John that the robe was purple, but Matthew 27:28 says it was scarlet. Luke does not note the color of the robe. Purple, a dye made from the murex mollusk found in eastern Mediterranean waters, was used for royal robes. See John 19:5 and cf. Revelation 17:4; 18:16.

d Cf. Matthew 27:29; Mark 15:18; D&C 45:53.

e Cf. Matthew 27:30; Mark 15:19.

f αιτίαν *aitian* reason for punishment, crime. Cf. Luke 23:22 and see John 18:38; 19:6. Cf. also Isaiah 53:9, which is cited in Mosiah 14:9.

g See the note to v. 2.

h IE look at.

i I.e., Jewish officials, perhaps the Levites who served as temple guards.

j Cf. Acts 13:13.

k Cf. Matthew 27:22; Mark 15:13; Luke 23:21; 2 Nephi 10:5.

l Pilate here gives the Jewish leaders permission to crucify Jesus. See the notes to John 18:31.

m See the note to v. 4.

n John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general, as here and in John 18:31.

o Cf. Leviticus 24:16 and see John 10:32-36.

himself the Son of God.[a]

*8* When Pilate therefore heard that saying, he was the more afraid;[b] *9* And went again into the judgment hall,[c] and saith unto Jesus, Whence art thou? But Jesus gave him no answer.[d] *10* Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? *11* Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above:[e] therefore he that delivered me unto thee hath the greater sin.[f] *12* And from thenceforth[g] Pilate sought to release him:[h] but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend:[i] whosoever maketh himself a king[j] speaketh against Caesar.[k]

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a Cf. John 5:18; 10:33; Philippians 2:6; 1 Timothy 3:16; Mosiah 15:2.

b The Romans, like the Greeks before them, believed that the gods sometimes consorted with mortal women, who bore them sons. Pilate may have thought that killing the son of one of the gods would incur divine wrath. According to Matthew 27:19, Pilate's wife sent him a message during the trial, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

c The GR word (πραιτώριον *praitōrion*) denotes a Roman headquarters, not a hall of justice as the KJV words suggest.

d See Matthew 26:63, Mark 15:5, and Luke 23:9, and cf. Isaiah 15:7 (cited in Mosiah 14:7; 15:6).

e It is unclear whether Jesus was referring to the power that Tiberias Caesar had delegated to Pilate as prefect of Judea or to the fact that God would permit his death. If Pilate believed it was the latter, he would no longer fear to execute the divine offspring of God. Cf. John 3:27; Acts 4:27-28; Romans 13:1.

f Evidently referring to the high priest who had plotted Jesus' death (John 11:49-50; cf. John 18:14).

g IE that time.

h Cf. Acts 3:13.

i In later times, the title "friend of Caesar" was given to Romans who had performed meritorious service for the empire, but the title is unattested from Pilate's time. If it does not refer to a conferred title, it must be understood as expressing whose side Pilate represented.

j See the notes to John 18:33-37.

k The event described in verses 12-15 is not attested in the synoptics. It is likely that the mention of Caesar's name is what gave Pilate the final bit of courage he needed to execute one who was the Son of God. Jesus' accusers had shifted from a charge of blasphemy to a charge of sedition against Caesar, forcing Pilate, as Caesar's legate, to

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement,[a] but in the Hebrew, Gabbatha.[b] 14 And it was the preparation of the passover,[c] and about the sixth hour:[d] and he saith unto the Jews, Behold your King![e] 15 But they cried out, Away with *him*, away with *him*,[f] crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.[g] 16 Then delivered he him therefore unto them to be crucified.[h]

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do something. But by manipulating the chief priests, Pilate got something in return. For the first time ever, the Jewish leaders acknowledged the legitimacy of the Roman occupation of their land, saying, "We have no king but Caesar" (v. 15).

a The GR term (Λιθόστρωτον *Lithostrōton*) refers to a pavement of stones and is used in the LXX of 2 Chronicles 7:3 to denote the floor of Solomon's temple.

b This is an ARAM word generally meaning "platform." New Testament writers knew the ARAM language as "Hebrew."

c Cf. John 18:28 and see the note to John 19:31.

d IE about noon. The synoptic gospels indicate that there was darkness over the whole land from the sixth to the ninth hour, IE noon to 3 p.m. (Matthew 27:45; Mark 15:33; Luke 23:44). The slaughter of the lambs took place at noon on the day before Passover, suggesting that the gospels intended to tie Christ's death to that of the pascal lambs.

e These words were evidently designed to get the Jewish leaders to renounce Jesus as their king and accept Caesar in his place, as noted in v. 15. Cf. D&C 45:53.

f Cf. Luke 23:18; Acts 21:36.

g Pilate's words and actions led to the Jewish leaders acknowledging the legitimacy of Roman rule—something they had never done before.

h Cf. Matthew 27:26; Mark 23:25. These words must not be taken literally, since Jewish law forbade crucifixion. (It is true that the first century BC king Alexander Jannaeus had crucified captive prisoners of war, but Pharisaic law put in place after his time forbade the practice.) In the synoptics, Jesus is handed over to Roman soldiers rather than the Jewish leaders (Matthew 27:26-31; Mark 15:15-20; cf. Luke 23:25), and the role of these soldiers in the crucifixion is noted in Luke 23:36 and John 19:23. Later Christian writers blamed the Jews for the crucifixion (Acts 2:36; 3:15; 10:39; cf. 1 Nephi 19:13; 2 Nephi 6:9; 10:3-5).

*The Crucifixion of Jesus (Mt. 27:32-44; Mk. 15:21-32; Lk. 23:26-43)*

And they took Jesus, and led *him* away. 17 And he bearing his cross[a] went forth into a place[b] called *the place* of a skull,[c] which is called in the Hebrew Golgotha:[d] 18 Where they crucified him,[e] and two other with him, on either side one, and Jesus in the midst.[f] 19 And Pilate wrote a title,[g] and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.[h] 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:[i] and it was

a Cf. Luke 14:27. The upright post used for execution remained implanted in the place of execution, so condemned prisoners carried only the crossbar, called the *patibulum*. (Isaac, too, carried the wood to the place where God had told Abraham to sacrifice him; Genesis 22:6). According to the synoptics, it was one Simon of Cyrene (a nation immediately west of Egypt) who was compelled to carry Jesus' cross (Matthew 27:32; Mark 15:21; Luke 23:26). Simon, whose name is HEB, was undoubtedly one of the many Jews who came to Jerusalem from foreign lands to celebrate the Passover. Jesus drew upon the imagery of the cross to suggest that his disciples should follow him (Luke 14:27).

b That the site was outside the city wall is indicated in v. 20 and in Heb. 13:12.

c JST burial.

d The name Golgotha, also defined as a skull, is found in Matthew 27:33; Mark 15:22. It is actually the ARAM word for skull rather than the HEB; in New Testament times, ARAM, the language spoken by the Jews following the Babylonian captivity, was called "Hebrew." The KJV translator of Luke 23:33 rendered the GR word for "skull" as its LAT-derived equivalent, Calvary. Though this has become the most common name for the site used today, it is not found in the other gospel accounts.

e Cf. Mark 15:25; Psalm 22:16.

f IE between them. According to Matthew 27:38, 44 and Mark 15:27, the other two men were robbers, perhaps Zealots in rebellion against Rome. Luke 23:32-33, 39 calls them "malefactors," meaning "evil-doers."

g The GR text borrowed the LAT term *titulus*, a technical term denoting the board on which was written the name of the criminal or his crime or, as in this case, both. Consequently, Jesus was crucified for sedition, IE for making himself a king without the approval of the emperor and the Roman Senate. Only Mark 15:26 notes that the wording was the indictment against Jesus.

h The wording is slightly different in each of the synoptics (Matthew 27:37; Mark 15:26; Luke 23:38), but all four gospels agree that it included "king of the Jews."

i Crucifixions were normally in public places where passers-by could be warned about how severe Roman justice could be for wrongdoers. Jewish law required that criminals

written in Hebrew, *and* Greek, *and* Latin.[a] 21 Then said the chief priests
of the Jews to Pilate, Write not, The King of the Jews; but that he said,
I am King of the Jews. 22 Pilate answered, What I have written I have
written.[b]

23 Then the soldiers,[c] when they had crucified Jesus, took his gar-
ments,[d] and made four parts, to every soldier a part;[e] and also *his* coat:[f]
now the coat was without seam, woven from the top throughout.[g] 24 They
said therefore among themselves, Let us not rend[h] it, but cast lots for it,
whose it shall be: that the scripture might be fulfilled, which saith,

**They parted my raiment among them,**
**and for my vesture they did cast lots.**[i]

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be executed outside the city so as not to defile the place of the living.

a Only John and some manuscripts of Luke 23:38 indicate that the indictment was written in these three languages. LAT was the official language of Rome, but GR was the most widely spoken language in the empire. ARAM, called Hebrew in New Testament times, was the everyday language of the Jews of Palestine.

b The story recounted in verses 21-22 is unique to John.

c See the note to v. 16.

d It was typical to strip the clothing of a crucifixion victim so he would hang naked on the cross. However, the GR word (ἱμάτια *himatia*) denotes only the outer clothing, so it is possible that the Roman soldiers left his undergarments in deference to the Jewish prohibition against public nudity. (The practice of engaging in sporting competitions in the nude is thought to have been one of the causes of the Jewish revolt against their Greco-Syrian overlords in the early second century BC. Mishnah *Sanhedrin* 6:3 describes a dispute about whether a man condemned to be stoned should be stripped completely naked.)

e The number of soldiers suggest that they were a Roman *quaternion*, for which cf. Acts 12:4. There may have been similar groups of four soldiers to handle the execution of each of the men crucified with Christ. A centurion (commander of a hundred soldiers) was present, perhaps to oversee the work (Matthew 27:54; Mark 15:39, 44-45; Luke 23:47).

f χιτῶνα *chitōna* refers to an undergarment usually worn next to the skin.

g This would ensure that the garment conformed to the Mosaic prohibition against combining linen and wool in clothing (Leviticus 19:19; Deuteronomy 22:11).

h IE tear. Under the law of Moses, the high priest was not allowed to tear his clothes (Leviticus 21:10).

i Citing Psalm 22:18.

These things therefore the soldiers did.[a] 25 Now there stood by the cross of Jesus his mother,[b] and his mother's sister, Mary[c] the *wife* of Cleophas,[d] and Mary Magdalene.[e] 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved,[f] he saith unto his mother, Woman,[g] behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.[h]

a The synoptics suggest that the soldiers cast lots for all of the clothing of Jesus and do not single any of them out (Matthew 27:35; Mark 15:24; Luke 23:34).

b Cf. Luke 2:35. John alludes to Mary as Jesus' mother, but never names her (John 2:1, 3, 5, 12; 6:42; 19:26).

c The Syriac versions (both that of Tatian and the Peshitta) insert "and" after the name "Mary," giving us four women. It is unusual for two sisters to bear the same name unless one was born after her older sister died. Daniel Ludlow has suggested that the reason there were so many women named Mary in the time of Christ is that the people knew that this would be the name of the mother of the Messiah. The Nephites were aware of this fact (Mosiah 3:8; Alma 7:10), and a number of early Christian pseudegraphic texts suggest that it was known as far back as the time of Adam, though no Old Testament books mention the fact.

d Cleophas may be one of the two disciples to whom Jesus appeared after his resurrection on the road to Emmaus (Luke 24:18). The second-century Christian writer Hegisippus wrote that Cleophas was the brother of Jesus' stepfather Joseph (Eusebius, *Ecclesiastical History* 3.11; 32:1-5). This would make James and John cousins of Jesus and would explain why, in the next v., Jesus charged John with caring for his mother.

e Matthew sometimes mentions Mary Magdalene in company with "the other Mary," who is evidently the wife of Cleophas as here (see Matthew 27:61; 28:8). In Luke 24:10, we find Mary Magdalene with Mary the mother of James, who is evidently the same Mary called the mother of James and Joses in Matthew 27:56 and Mark 15:40. Since James and Joses were two of Jesus' four brothers, we must presume that this Mary is his own mother (see Matthew 13:55; Mark 6:3).

f Cf. John 13:23; 20:2; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

g See the note to John 2:4.

h The account in verses 26-27 is unique to John. One wonders why Jesus did not leave his mother in the care of one of his four brothers. For the possibility that John was Mary's nephew, see the note to John 2:2.

*The Death of Jesus (Mt. 27:45-56; Mk. 15:33-41; Lk. 23:44-49)*

28 After this, Jesus knowing that all things were now accomplished,[a] that the scripture might be fulfilled,[b] saith, I thirst. 29 Now there was set a vessel full of vinegar:[c] and they filled a spunge[d] with vinegar, and put *it* upon hyssop,[e] and put *it* to his mouth.[f] 30 When Jesus therefore had received the vinegar, he said, It is finished:[g] and he bowed his head, and gave up the ghost.[h]

*The Piercing of Jesus' Side*

31 The Jews therefore, because it was the preparation,[i] that the bodies should not remain upon the cross[j] on the sabbath day, (for that

a Cf. John 3:35; 13:3; 15:15.

b Referring to Psalm 69:21.

c The GR term denotes sour wine or vinegar diluted with water that was commonly consumed by soldiers and laborers.

d Also mentioned in Mark 27:48 and Mark 15:36, but missing from Luke.

e The term denotes several varieties of shrub that the Israelite priests dipped in blood in order to sprinkle it on the altar and temple implements. Some scholars have suggested that, in place of GR ὑσσώπῳ *hussōpō*, "hyssop," one should read ὑσσῷ h*ussō*, "javelin," which is the reading an eleventh-century cursive manuscript (476). Matthew 27:48 and Mark 15:36 use the term "reed" instead of "hyssop," suggesting that the sponge may have been placed on a long pole of some sort, which could include a javelin.

f Cf. Matthew 27:34, 48; Mark 15:23, 36; Psalms 69:21.

g The GR term (τετέλεσται *tetelestai*) also means "perfected," from the same root as "finished" in John 17:4.

h Cf. Mark 15:37; Luke 23:46. *Ghost* is the native English term corresponding to *spirit*, which is a borrowing from French.

i Cf. Matthew 27:62; Mark 15:42; Luke 23:54; and see John 18:28; 19:14, 42. Because work was not permitted on the Sabbath or the high holy days, preparations had to be made on the previous day.

j Jewish law called for public display of the body of an executed man by hanging in a tree, but required that he be buried before sundown, which was the beginning of the next day in the Jewish calendar (Deuteronomy 21:22-23). Romans typically left the body of execution victims on the cross as a warning to other potential wrongdoers, but Pilate here accedes to the request to speed up the crucifixion process so the bod-

sabbath day was an high day,)[a] besought Pilate that their legs might be broken, and *that* they might be taken away.[b] *32* Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.[c] *33* But when they came to Jesus, and saw that he was dead already,[d] they brake not his legs: *34* But one of the soldiers[e] with a spear pierced his side,[f] and forthwith came there out blood and water. *35* And he that saw *it* bare record,[g] and his record is true:[h] and he knoweth that he saith true, that ye might believe.[i] *36* For these things were done, that the scripture

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ies could be buried sooner. Josephus noted that the Jews applied the provision from Deuteronomy on crucifixion victims (*Wars of the Jews* 4.5.2).

a This suggests that the Sabbath in question was not the weekly Sabbath, but the day of Passover. Cf. Exodus 12:16; Leviticus 23:7.

b The Romans typically tied or nailed a prisoner to the cross and left him there until he died (and sometimes longer), even if it took several days. The greatest stress was on the heart and lungs, when the crucified man's weight was suspended from his arms. Sometimes, they would place a block of wood beneath the feet or nail the feet to the cross (using a single long nail, based on the remains of the only crucifixion victim to have been recovered from his tomb in modern times). The condemned man could then support his weight by his legs by pushing down on the block or the nail, thus relieving pressure on the upper body. But if the legs were broken, this was no longer possible and he would die faster.

c The account of the breaking of the legs is unique to John.

d Jesus had said that no one would take his life, but that he would lay it down of himself. See the note to John 10:18.

e Later Christian tradition calls this soldier Longinus, a name deriving from the λόγχη *lonchē* (LAT *lancea*) or lance with which he pierced the body of Christ. Though the text does not specify which side was pierced, the tradition later arose that it was the right side, a detail that was added to the Ethiopic version of this verse. While the story of Christ's piercing by a soldier is unique to John, Mark 15:39 and Matthew 27:54 note that a centurion standing nearby came to believe that Jesus was the son of God. Luke 23:47 has the centurion declaring that "this was a righteous man." The verse from John's account was added to the end of Matthew 27:49 in Codices Sinaiticus and Vaticanus and some versional texts. For "water and blood," see 1 John 5:6, 8.

f Cf. John 20:20.

g IE testified (cf. John 21:24). The witness is evidently the apostle John. Some LAT manuscripts omit this v.

h Cf. 3 Nephi 8:1-2.

i Assuming that the gospel of John was written by the apostle of that name, this verse would be a later parenthetical insert. Cf. the wording of John 20:31; 21:25.

should be fulfilled, **A bone of him shall not be broken**.[a] *37* And again another scripture saith, **They shall look on him whom they pierced**.[b]

*The Burial of Jesus (Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56)*

*38* And after this Joseph of Arimathaea,[c] being a disciple of Jesus,[d] but secretly for fear of the Jews,[e] besought[f] Pilate that he might take away the body of Jesus: and Pilate gave *him* leave.[g] He came therefore, and took the body of Jesus.[h] *39* And there came also Nicodemus, which at the first came to Jesus by night,[i] and brought a mixture of myrrh[j] and aloes,[k] about an hundred pound *weight*.[l] *40* Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.[m] *41* Now in the place where he was crucified there was a

a This is a requirement for the Passover lamb, which was a symbol of Christ to come (Exodus 12:46; Numbers 9:12). See v. 33.

b Citing Zechariah 12:10; cf. Psalm 22:16; Revelation 1:7; D&C 6:37. See v. 34.

c Various suggestions are made for the location of this site, which Luke 23:51 calls "a city of the Jews."

d Matthew 27:57 concurs that Joseph was a disciple and notes that he was wealthy. Mark 15:43 calls him "an honourable counsellor, which also waited for the kingdom of God." Luke 23:50-51 generally follows Mark, but further says that Joseph was not among those who condemned Jesus, suggesting that his was a dissenting voice in the council called by the high priest or that the high priest had called only his privy counsel and excluded other members of the Sanhedrin such as Joseph.

e Cf. John 7:13; 9:22; 12:42; 20:19; see the note to John 3:2.

f IE asked, requested.

g IE gave him permission. Mark 15:44-45 adds that Pilate was surprised that Jesus was already dead.

h Cf. Matthew 27:57-58; Mark 15:43-45; Luke 23:50-52.

i Cf. John 3:1-2; Psalm 45:8.

j The fragrant resin of a tree used anciently by the Egyptians for embalming.

k Not the plant known today as aloe, but the powdered wood of an aromatic sandlewood tree, used in perfumes.

l The "pound" is a weight of 12 ounces, giving us a total weight of 75 pounds by modern standards.

m John is the only gospel writer who indicates that it was Joseph of Arimathaea and Nicodemus who wrapped the body of Jesus with the spices. The synoptics indicate that

garden; and in the garden a new sepulchre,[a] wherein was never man yet laid.[b] 42 There laid they Jesus therefore because of the Jews' preparation *day*;[c] for the sepulchre[d] was nigh at hand.[e]

# Chapter 20

*The Resurrection of Jesus (Mt. 28:1-10; Mk. 16:1-8; Lk. 24:1-12)*

1 The first *day* of the week cometh Mary Magdalene[f] early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from

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Joseph (Nicodemus's role is only in John) wrapped the body in linen for burial, but do not mention spices (Matthew 27:59; Mark 15:46; Luke 23:53). In the accounts of Mark and Luke, it is the women who bring the spices on the first day of the week, intending to prepare the body therewith, but unaware that Christ had already been resurrected from the dead (Mark 16:1; Luke 23:55-56; 24:1).

a Only John tells us that the tomb in which Jesus was buried was in a garden and that it was near the place of crucifixion (cf. John 20:15, where Mary Magdalene mistakes the risen Christ for the gardener). Luke 23:53 agrees with John that it was a tomb in which no one had yet been buried, but this information is lacking in the other synoptics (see Mark 15:46). According to Matthew 27:60, it was a tomb owned by Joseph of Arimathaea.

b Cf. Luke 23:53.

c Cf. Mark 15:42; Luke 23:54 and see the note to v. 31.

d Cf. 2 Nephi 25:13.

e ie near.

f The synoptics all concur that Mary Magdalene came to the sepulchre, but suggest that she was not alone. (Indeed, from what we know of Near Eastern customs, it is unthinkable that she would have ventured out alone at an early hour.) According to Matthew 28:1, she came in company with "the other Mary," while Mark 16:1-2 has these two coming early with Salome. Luke 23:55-24:2 mentions women without naming them, though in verse 10 Luke specifies that they were "Mary Magdalene, and Joanna, and Mary *the mother* of James, and other" women. According to the synoptics, the women who came to the tomb had been present the previous day and hence knew where to come (Matthew 27:60-61; Mark 15:47; Luke 23:55-56). Only the synoptics have the women coming for the purpose of anointing and purfuming the body; in John, this had already been done by Nicodemus and Joseph of Arimathea on the day of Christ's burial. It was customary for Jews to come to the tomb of a loved one and mourn. According to *Midrash Rabbah* on Genesis 1:10, the rabbis of c. ad 200 discussed shortening the period of mourning to two days, but Rabbi Bar Kappara indicated that mourn-

the sepulchre.[a] 2 Then she runneth, and cometh to Simon Peter,[b] and to the other disciple,[c] whom Jesus loved,[d] and saith unto them, They have taken away the Lord out of the sepulchre,[e] and we know not where they have laid him.[f] 3 Peter therefore went forth, and that other disciple, and came to the sepulchre.[g] 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.[h] 5 And he stooping down,[i] *and looking in*, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him,[j] and went into the sepulchre,

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ing reached its height on the third day.

a Cf. Mark 16:3-4; Luke 24:2. JST adds "and two angels sitting thereon." Matthew 28:2-4 mentions an earthquake that accompanied the appearance of an angel to roll away the stone and sit on it, causing the guards at the tomb (mentioned only in Matthew) to quake with fear. According to Matthew 28:2, the angel was sitting atop the stone when the women saw him and he spoke to them. From Matthew 27:60 and Mark 15:46, we learn that Joseph of Arimathea had rolled a large stone to close off the tomb. According to Mark 16:3-4, as they went to the tomb, the women were wondering how they might gain entrance because of the stone, which they then saw had already been rolled away.

b Mark 16:7 has the angel telling the women to "go your way, tell his disciples and Peter."

c Cf. Matthew 28:8 and see v. 18. The "other disciple" is generally considered to be John, who avoids writing in the first person.

d Cf. John 13:23; 19:26; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

e Cf. Luke 24:3.

f For these events, cf. the account in Luke 24:22-24.

g Luke 9-12, 22-23 suggest that the disciples did not believe the women who ran to them with news, but does acknowledge that Peter went to the tomb.

h Cf. Luke 24:12, 25, 34, where only Peter ran to the tomb. Some scholars have noted that the verb rendered "went forth" in v. 3 is in the singular, suggesting that only Peter went to the tomb, accompanied by Mary Magdalene (whence the us of the plural verb in that v. for "came"). If this suggestion has merit, then one must suppose that the addition of "the other disciple" was made by a later editor.

i Many tombs of the period required that one stoop down to enter the low doorway cut in the rock face (cf. v. 11). That the tomb had been hewn in the bedrock, as was usual for the time, is suggested in the synoptics (Matthew 27:60; Mark 15:46; Luke 23:53).

j Luke 24:12 notes that Peter went to the tomb and stooped down to look, but does not

and seeth the linen clothes lie, 7 And the napkin,[a] that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.[b] 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.[c] 9 For as yet they knew not the scripture,[d] that he must rise again from the dead.[e] 10 Then the disciples went away again unto their own home.[f]

*The Appearance of Jesus to Mary Magdalene (Mk. 16:9-11)*

11 But Mary stood without at the sepulchre weeping:[g] and as she wept, she stooped down, *and looked* into the sepulchre,[h] 12 And seeth two angels[i] in white[j] sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why

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suggest that someone else went with him.

a GR σουδάριον *soudarion* denotes a small cloth.

b Cf. John 11:44.

c A number of Bible commentators have suggested that the story illustrates Peter's impetuosity and the more cautious approach used by John.

d It is unsure which passage of scripture the writer had in mind, but Paul may have had the same passage in mind when he wrote 1 Corinthians 15:4. However, the writer may have in mind the three days and three nights that Jonah spent inside the great fish (Jonah 1:17), which Christ said was a sign of himself (Matthew 12:39-40; Luke 11:29). If this be the case, it is perhaps significant that Peter, who first entered the tomb in John's account, is termed the son of Jonah (NT Jonas; John 21:15-17).

e Cf. Mark 9:10; D&C 18:12; Isaiah 25:8; Hosea 6:2.

f Cf. Luke 24:12.

g Mary was not mourning the death of Jesus; rather, she wept because she believed his body had been stolen (see vv. 2 and 13).

h See the note to v. 5.

i Luke 24:4-7 concurs that two men (he does not call them angels) appeared, while Matthew 28:2-4 and Mark 16:5-7 say it was a single angel (or, in Mark's account, a man). The word "two" is omitted by Codex Sinaiticus and one Old LAT manuscript. Some Bible scholars have noted the possible symbolism in the appearance of two angels, like the two cherubim atop the ark of the covenant; or the fact that in his death Christ was crucified between two other victims, but his resurrection is announced by two heavenly messengers. In the synoptics, the angel appeared to all the women who went to the tomb, but John names only Mary Magdalene.

j Cf. Matthew 28:3; Mark 16:5; Luke 24:4.

weepest thou?[a] She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.[b] *14* And when she had thus said, she turned herself back, and saw Jesus standing,[c] and knew not that it was Jesus. *15* Jesus saith unto her, Woman,[d] why weepest thou? whom seekest thou?[e] She, supposing him to be the gardener,[f] saith unto him, Sir, if thou have borne[g] him hence,[h] tell me where thou hast laid him, and I will take him away. *16* Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni;[i] which is to say, Master.[j] *17* Jesus saith unto her, Touch me not;[k] for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.[l] *18* Mary Magdalene came

a Some western manuscripts reword the question, "Whom do you seek?" Jesus uses both phrases in addressing Mary Magdalene in v. 15.

b Cf. Matthew 28:5-7 and Mark 16:5-7, where the angel is said to have spoken to all the women who came to the tomb.

c Cf. Mark 28:9; Mark 20:14. Mark 16:9 concurs that Mary Magdalene was the first person to see the resurrected Christ.

d See the note to John 2:4.

e Jesus repeats the words of the angels in v. 13. Similarly, in Matthew 28:9-10, he repeats the words of the angel (Matthew 28:5, 7).

f According to John 19:41, Jesus' tomb was in a garden.

g IE carried.

h IE from here.

i The term, deriving from HEB and ARAM and related to *rabbi*, literally means "my great one." The same word is rendered "Lord" in the KJV of Mark 10:51. Cf. Alma 18:13, where the term Rabbanah is said to have been used by the Lamanites in the meaning of "powerful or great king."

j διδάσκαλε *didaskale* teacher. See the note to John 1:38.

k μή μου ἅπτου *mē mou haptou* do not hold onto me. JST reads, "Hold me not." In view of what follows in the sentence, it is possible that Jesus was alluding to the fact that, until he went to his Father, his resurrection was not complete, and anyone touching him after he had died would become impure under the law of Moses, which may have been in force until he appeared in the Father's presence. But there may be other reasons for his injunction to Mary. One suggestion is to simply remove the negative particle, having Jesus tell her "Hold me" or "Touch me."

l Cf. John 7:33; 13:3; 14:12, 28; 16:5, 10, 16-17, 28. In Matthew 28:10, Jesus tells the women to inform his disciples that they should meet him in Galilee. In Mark 16:7, it is the angel who gives these instructions. But in Luke 24:49 (cf. Acts 1:4, 8), the resurrected

and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.[a]

*The Appearance of Jesus to the Disciples (Mt. 28:16-20; Mk. 16:14-18; Lk. 24:36-49)*

[19] Then the same day at evening,[b] being the first *day* of the week,[c] when the doors were shut[d] where the disciples were assembled[e] for fear of the Jews,[f] came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.[g] [20] And when he had so said, he shewed unto them *his* hands and his side.[h] Then were the disciples glad, when they saw the Lord. [21] Then said Jesus to them again, Peace *be* unto you:[i] as *my* Father

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Christ tells his apostles to remain in Jerusalem until they were "endued" (endowed) with power from on high, which occurred on the day of Pentecost, nearly two months later.

a See the note to v. 2 and cf. Mark 16:9-11.

b Mark 16:12-13 and Luke 24:13-33 insert Christ's appearance to two of the discples as they were walking.

c John has Jesus appearing to the disciples on the day of his resurrection, which was a Sunday. This day because, for early Christians, "the Lord's day" (Revelation 1:10; cf. D&C 59:9-13, a revelation received on a Sunday).

d Cf. v. 26.

e Cf. Luke 24:33.

f Cf. John 7:13; 9:22; 19:38. Again, the term refers to the Jewish leaders, who may have wanted to arrest the apostles so the movement begun by Jesus would not be perpetuated.

g Cf. vv. 21, 26and 3 John 1:14. This is the standard greeting among Jews, the response to which is "upon you be peace." It is still used by both speakers of HEB and of Arabic. For the account in verses 19-22, cf. Mark 20:14-19; Luke 24:36-49 and contrast Matthew 28:16f.

h Only John mentions the wound in Jesus' side (John 19:34). Luke 24:39 has Jesus inviting the disciples to examine his hands and feet.

i See the note to v. 19.

hath sent me,[a] even so send I you.[b] 22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye[c] the Holy Ghost:[d] 23 Whose soever sins ye remit,[e] they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.[f]

### *Jesus and Thomas*

24 But Thomas, one of the twelve,[g] called Didymus,[h] was not with them when Jesus came.[i] 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails,[j] and put my finger into the print of the nails,

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a John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

b The first verb rendered "sent" in this verse is the root of the noun ἀπόστολος *apostolos* apostle, meaning "one sent" (cf. John 4:38; 17:18; Luke 9:2). That Jesus was an apostle or envoy of his Father is expressed in Hebrews 3:1, which speaks of "the Apostle and High Priest of our profession, Christ Jesus." The second verb rendered "send" can also be translated "commission" or "command." Cf. Matthew 28:19; Mark 16:15.

c The KJV expresses the plural imperative by adding "ye" after the imperative form of the verb. Consequently, Jesus was addressing all of the disciples in the room.

d The word used in the GR text for "spirit" (from French) or "ghost" (from older English) means "wind" or "breath" (the same applies to the HEB term for "spirit"), because while one can feel the influence thereof, one does not see the air or the spirit. Jesus' act of breathing on the apostles thus makes more sense in the cultural context of his time. Cf. Genesis 2:7.

e ἀφῆτε *aphēte* forgive, set aside (EG a debt).

f Cf. Matthew 16:19; 18:18.

g With Judas now dead, there were only eleven apostles, but John here employs the numeral twelve, denoting the body of the apostles rather than the precise number.

h The HEB name Thomas (HEB *Te'om* plus GR suffix *–as*) and the GR Didymus both mean "twin," which may be only a nickname. The fourth century Christian historian Eusebius indicated that the apostle's real name was Judas.

i The account of "doubting Thomas" (vv. 24-29) is unique to the gospel of John.

j Cf. Colossians 2:14; This is the first and only time this term is used in John's gospel, and the only indication that Jesus was nailed to the cross rather than tied. In the early 1970s, archaeologists discovered the skeleton of a crucifixion victim in a tomb on the

and thrust my hand into his side,[a] I will not believe.[b] *26* And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut,[c] and stood in the midst, and said, Peace *be* unto you.[d] *27* Then saith he to Thomas, Reach hither thy finger, and behold my hands;[e] and reach hither thy hand, and thrust *it* into my side:[f] and be not faithless, but believing. *28* And Thomas answered and said unto him, My Lord and my God.[g] *29* Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed:[h] blessed[i] *are* they that have not seen, and *yet* have believed.[j]

### *The Purpose of the Book*

*30* And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:[k] *31* But these are written,

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outskirts of Jerusalem. A single long iron nail was still lodged in the bones of the ankle.

a Cf. John 19:34. The synoptics say nothing of the nail-prints or the pierced side of Christ, though Luke 24:39-40 has him inviting the apostles to look at his hands and feet. When he appeared to the Nephites in the city of Bountiful, the resurrected Jesus invited them to feel the wound in his side and the nail-holes in his hands (3 Nephi 11:14-15; cf. D&C 6:37). The HEB term rendered "hand" in English actually refers to the entire forearm, from fingertip to elbow.

b Cf. Mark 15:32; 16:11, 14; Luke 24:11; John 4:48; 6:30, 36; 11:45.

c Cf. v. 19, where John gives the reason for the locking of the doors. He stresses this point in order to inform his readers that the resurrected Christ had no need to open doors to appear to his disciples.

d See the note to v. 19.

e Cf. Luke 24:29-30.

f Cf. 3 Nephi 11:14-15 and Luke 24:39.

g While the term "Lord" is frequently applied to Christ in the gospels, this seems to be the first time the apostles learned that he was divine. The apostle John recalled this event and spoke of Jesus as "God" in John 1:1. Paul also acknowledged Christ as God (Romans 9:5; 1 Timothy 3:16; Titus 2:13, Heb. 1:8).

h Cf. 1 Kings 10:7; 2 Chronicles 9:6.

i μακάριοι *makarioi* happy.

j Cf. D&C 34:4; 1 Peter 1:8; Alma 32:14-15, 21 and contrast John 6:36.

k IE in the book of John. The synoptics describe many miracles that John did not re-

that ye might believe[a] that Jesus is the Christ, the Son of God;[b] and that believing ye might have life[c] through his name.[d]

# Chapter 21

*The Appearance of Jesus to the Seven Disciples*

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias;[e] and on this wise shewed he *himself*.[f] 2 There were together Simon Peter, and Thomas called Didymus,[g] and Nathanael of Cana[h] in Galilee, and the *sons* of Zebedee,[i] and two other of his disciples.[j] 3 Simon Peter saith unto them, I go a fishing. They say unto him,

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peat. Cf. John 21:25; 1 Nephi 14:25.

a Cf. John 1:7; 19:35; 1 Nephi 6:4; Mormon 5:14.

b Cf. Matthew 16:16; 26:63; Mark 1:1; Luke 4:41; John 6:69; 11:27; Acts 8:37.

c Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

d The wording of this verse suggests that it was the original end of the gospel of John and that chapter 21 was added as an afterthought. This phenomenon is also known from the book of Moroni in the Book of Mormon, where Moroni, not knowing when he might be captured or killed, ended his record several times, only to return to it later because he was still at liberty.

e IE the sea of Galilee; see the note to John 6:1. Matthew 28:16 has the resurrected Jesus meeting with his apostles on a mountain in Galilee, but only John recounts the events that took place on the lakeshore itself. The words attributed to Jesus in Matthew 28:16-20 are said in the standard ending of Mark 16:14-19 to have been uttered as the apostles were assembled to eat, after which Jesus ascended to heaven. Luke 24:50-52 places the ascension at Bethany, located on the eastern slope of the mount of Olives, while in Acts 1:9-12, he places it a sabbath day's journey from Jerusalem atop the mount of Olives.

f The events recorded in this chapter are unique to the gospel of John.

g See the note to John 20:24.

h Cf. John 1:45-49.

i IE James and John (Matthew 4:21; 10:2; Mark 1:19-20; 3:17; 10:35), who were partners with Peter and his brother Andrew in the fishing business (Luke 5:10).

j From this, we understand that seven of the twelve apostles were gathered together, which makes a quorum or majority. One of the unnamed disciples may have been

We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.[a] 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find.[b] They cast therefore, and now they were not able to draw[c] it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved[d] saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,)[e] and did cast himself into the sea.[f] 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,)[g] dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there,[h] and fish laid thereon, and bread.[i] 10 Jesus saith unto them, Bring of the fish which ye

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Peter's brother Andrew; the two were fishing partners with James and John, the sons of Zebedee (Luke 5:10; see also Matthew 4:18-22; Mark 1:16-20, 29; 13:3); these four head the list of the apostles in Matthew 10:2, Luke 6:14, and Acts 1:13; cf. Matthew 26:37).

a Cf. Luke 24:15-16.

b Some manuscripts add "But they said, '[Master,] we have worked all night and took nothing; but in your name [word] we shall cast,'" evidently borrowed from the similar story found in Luke 5:4-7.

c IE pull.

d Cf. John 13:23; 19:26; 20:2; 21:20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

e Evidently, total nudity is not implied, since that would be offensive to Jewish cultural mores.

f Cf. Matthew 14:28-29.

g IE about 300 feet.

h The mention of a charcoal fire may be intended to emphasize the charcoal fire at which Peter was warming himself when he earlier denied knowing Jesus (John 18:18). In this chapter, Jesus tests Peter's loyalty by the questions he asks.

i Luke 24:41-43 records that when the resurrected Jesus appeared to the disciples in the locked room in Jerusalem, he asked for food and they gave him fish and honeycomb to eat. Luke was at best a third-generation Christian and had not known Jesus personally, though he evidently interviewed some who knew him. It is possible that he inadvertently transferred the story of the fish to Jesus' first appearance to the disciples after his resurrection.

have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:[a] and for all there were so many, yet was not the net broken.[b] 12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them,[c] and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.[d]

### *Jesus and Peter*

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?[e] He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.[f] 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.[g] 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things;[h] thou knowest that I love thee.[i] Jesus saith unto

a In his commentary on Ezekiel 47:6-12, St. Jerome noted that the Greekss had recorded 153 different varieties of fish.

b Fishing by net continues at the sea of Galilee to this day.

c A few manuscripts add that he "gave thanks," as in John 6:11.

d Cf. 3 Nephi 26:13; 27:2.

e Perhaps referring to the fish, in which case Jesus was trying to teach Peter that he was no longer to be a fisherman, but to care for the members of the Church.

f During this conversation, Jesus uses two different words meaning "to love," two different words for "feed," and two (or three; see note to v. 17) different words for sheep, while Peter employs two different words for "to know." Some see theological significance in these differences.

g Referring to adult sheep as contrasted with the lambs of the previous verse. Cf. D&C 112:14. That Peter remembered these instructions is clear from his comments in 1 Peter 5:2. Cf. D&C 112:14; Acts 20:28-29.

h Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:61, 64; 13:18.

i Regarding John 21:15-17: Jesus used the verb *agapao* in his questions in verses 15-16, while Peter responded by using the verb *phileo*. However, the verb phileo is used in each and every case in verse 17.

him, Feed my sheep.[a] 18 Verily, verily,[b] I say unto thee, When thou wast young, thou girdedst thyself,[c] and walkedst whither thou wouldest: but when thou shalt be old,[d] thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.[e] 19 This spake he, signifying by what death[f] he should glorify God.[g] And when he had spoken this, he saith unto him, Follow me.[h]

### *Jesus and the Beloved Disciple*

20 Then Peter, turning about, seeth the disciple whom Jesus loved[i] following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?[j] 21 Peter seeing him saith to Jesus,

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a The diminutive form is used here and should be understood as "little sheep," though it derives from the word used for "sheep" in v. 16.

b The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23). It is also used in the synoptics.

c IE dressed. Jesus selected the word in order to illustrate his prophecy. He evidently was thinking about the fact that Peter had just put on his outer clothing (v. 7).

d Cf. Psalm 37:25.

e IE where you would not want.

f This is generally held to be a prophecy of the death of Peter, who is said to have been crucified upside-down. Peter mentioned what Jesus told him in 2 Peter 1:14.

g God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 14:13; 17:1, 4; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

h Cf. v. 22. The verb used here is the same one Jesus used when first calling the apostles to follow him (Matthew 9:9; Mark 2:14; Luke 5:27; John 1:43; a different verb is employed in Matthew 4:19). In John 10:27, Jesus declares that his sheep know his voice and follow him (cf. John 12:26). At the last supper, Jesus had told Peter that he could not follow him then but that he would follow him later (John 13:36-37; cf. Matthew 16:24; Mark 8:34; 10:21; Luke 9:23).

i See the note to v. 7.

j Cf. John 13:2, 25.

Lord, and what *shall* this man *do*? 22 Jesus saith unto him, If I will[a] that he tarry[b] till I come, what *is that* to thee? follow thou me.[c] 23 Then went this saying abroad among the brethren, that that disciple should not die:[d] yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.[e]

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.[f] Amen.

a IE want, desire.

b IE stay, remain.

c See the note to v. 19.

d This tradition is affirmed in the Coptic Christian text known as *Discourse on Abbaton*. For insights into the translation of John and his ministry, see Revelation 10:11; D&C 7; 77:9, 14; 3 Nephi 28:6-9; Luke 9:27. At a conference of the Church held in early June 1831, Joseph Smith declared "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion" (*History of the Church* 1:176). A detailed discussion of John's translation will comprise a chapter in the forthcoming book by John A. Tvedtnes, *The Book of Mormon and the Ancient World*.

e Cf. 3 Nephi 8:1-2. This verse (and perhaps the next) was evidently added by a later editorial hand. If the last verse of chapter 20 was really the end of John's account, as its wording suggests, then all of chapter 21 may have been written as a postlude.

f Cf. John 20:30-31; 1 Nephi 14:25; 3 Nephi 26:6.