ANCIENT WITNESSES · RESTORATION READING

THE GOSPEL ACCORDING TO LUKE

The Covenant, the Kingdom, and the Christ

COMPLETE GOSPEL · TWENTY-FOUR CHAPTERS

A continuous narrative reading with Greek and Syriac notes,
Joseph Smith Translation references, and Restoration reflections

Study edition · October 2026

About This Reading

This book follows the entire narrative of the Gospel according to Luke, from the annunciations to the Resurrection and the blessing at Bethany. Instead of the traditional chapter-and-verse interruptions, its material is arranged into continuous thought sections. Ancient verse references are retained only beside the study notes, so the reader can locate every passage in a conventional Bible.

What sort of translation is this? The opening portion (Luke 1-2) is a fresh English rendering. The remainder is an original *close narrative paraphrase* of the whole Gospel, following the order of Luke's episodes and teachings while sometimes compressing repeated dialogue and transitions. It is **not** a verse-complete translation, an interlinear, or a critical edition. For exact wording or close textual comparison, consult the linked base texts.

The textual witnesses. Greek Luke supplies the primary literary sequence. The Syriac Peshitta is a Semitic-language witness, not a claim about Luke's lost original wording; it is noted only where there is a checked, meaningful expression. The English public-domain World English Bible has been used as an independent aid to passage coverage, not as a claim of manuscript collation.

Inspired revision and interpretation. JST notes identify Joseph Smith's revisions separately from the Greek and Peshitta. RESTORATION notes offer cross-references and theological connections, not alternate ancient readings. Language questions and disputed passages are plainly labeled TEXT or LANGUAGE. Not

every change in the entire Joseph Smith Translation appears here; the edition includes the Church's relevant published appendix passages and selected shorter footnote variants.

Section references are study apparatus rather than interruptions to the narrative. The Scripture text should always take priority over any explanatory note in deciding what Luke actually says.

How to read the notes

JST — Joseph Smith Translation clarification; **PESHITTA** — verified Syriac witness; **LANGUAGE** — lexical or idiomatic nuance; **TEXT** — manuscript or translation question; **RESTORATION** — separate scriptural or doctrinal connection.

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Part One

The Covenant Awakens

A Witness Set in Order

Since many have undertaken to compose an account of the events that have come to fulfillment among us, drawing upon what was handed down by those who saw these things from the beginning and became servants of the word, I also have determined to write to you.

Having followed these matters carefully from their beginnings, I will set them out in an orderly account for you, honored Theophilus, so that you may know with certainty the truth of the things in which you have been instructed.

NOTES · Luke 1:1–4

JST Luke 1:1. Joseph Smith begins with Luke identifying himself as a messenger of Jesus Christ before describing the accounts others have undertaken.

LANGUAGE The Greek emphasizes events "fulfilled" among the believers. The Syriac witness likewise emphasizes their full assurance about these events.

A Priest Before the Veil

In the days when Herod ruled Judea, there lived a priest named Zechariah, of the priestly division of Abijah. His wife, Elizabeth, was descended from Aaron.

Both were righteous before God. They walked faithfully in the commandments and ordinances of the Lord, and no blame could rightly be laid against them.

Yet they had no child. Elizabeth had been unable to conceive, and both had grown old.

During the appointed period of his priestly service, Zechariah was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense.

Outside, the assembled people prayed as the incense rose.

Then an angel of the Lord appeared, standing at the right side of the altar of incense.

Zechariah was shaken at the sight, and fear seized him.

But the angel spoke: "Do not be afraid, Zechariah. Your prayer has been heard. Elizabeth, your wife, will bear you a son, and you shall name him John.

"He will bring you joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord.

"He must drink neither wine nor strong drink. Even from his mother's womb he will be filled with the Holy Spirit.

"He will turn many of the children of Israel back to the Lord their God.

"He will go before Him in the spirit and power of Elijah, turning the hearts of fathers toward their children, and the disobedient toward the wisdom of the righteous, to make ready a people prepared for the Lord."

Zechariah answered the angel: "How shall I know that this will happen? I am an old man, and my wife has advanced far in years."

The angel replied: "I am Gabriel, who stands in the presence of God. I was sent to speak with you and announce these joyful things.

"But because you did not believe my words, which will be fulfilled at their appointed time, you shall be silent, unable to speak until the day these things come to pass."

Meanwhile, the people waited outside, wondering why Zechariah remained so long within the sanctuary.

When he came out, he could not speak to them. They understood that he had seen a vision, for he continued making signs to them but remained silent.

When his days of service were completed, he returned home.

Afterward, Elizabeth conceived. For five months she remained apart, saying: "The Lord has done this for me. He has looked upon me with mercy and taken away my disgrace among the people."

NOTES · Luke 1:5–25

JST Luke 1:8. Where the received English Bible speaks of the "order of his course," the JST reads "in the order of his priesthood."

RESTORATION The opening scene joins temple ordinances, priesthood service, prayer, a ministering angel, and the Elijah promise. Compare Malachi 4:5–6 and Doctrine and Covenants 2.

The Daughter of Israel Receives a Promise

In the sixth month of Elizabeth's pregnancy, God sent Gabriel to a town in Galilee called Nazareth.

He came to a young woman named Mary, a virgin pledged in marriage to Joseph, a man of David's house.

Entering where she was, the angel said: “Rejoice, you who have received God’s favor. The Lord is with you.”

Mary was deeply troubled by his words, wondering what such a greeting could mean.

But the angel told her: “Do not fear, Mary, for you have found favor with God.

“You will conceive and bear a son, and you shall name Him Jesus.

“He will be great, and He will be called the Son of the Most High. The Lord God will give Him the throne of David, His father.

“He will reign over the house of Jacob forever, and His kingdom will have no end.”

Mary asked the angel: “How can this happen, since I have not known a man?”

The angel answered: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child who is born will be holy and will be called the Son of God.

“And behold, your relative Elizabeth has also conceived a son in her old age. She who was called barren is now in her sixth month.

“For no word from God shall prove powerless.”

Then Mary answered: “Behold, I am the Lord’s servant. Let it be with me according to your word.”

And the angel departed.

NOTES · Luke 1:26–38

PESHITTA Luke 1:28. The Syriac tradition gives the greeting a Semitic form corresponding to "Peace to you," while the Greek foregrounds a greeting of rejoicing and favor. The main reading here follows the Greek.

RESTORATION The throne of David and the house of Jacob locate the annunciation within the promises to Israel. Compare 1 Nephi 11:13–21 and Alma 7:10.

Two Mothers, One Spirit

In those days Mary arose and went quickly into the hill country, to a town in Judah.

She entered the house of Zechariah and greeted Elizabeth.

At the sound of Mary's greeting, the child within Elizabeth leaped, and Elizabeth was filled with the Holy Spirit.

She cried out with a great voice: "Blessed are you among women, and blessed is the child within you!

"And how is this honor mine, that the mother of my Lord should come to me?

"For behold, the moment your greeting reached my ears, the child within me leaped for joy.

"Blessed is she who believed, for what the Lord has spoken to her shall be fulfilled."

NOTES · Luke 1:39–45

RESTORATION The testimony of Elizabeth comes by the Holy Spirit before the public ministries of John and Jesus. Compare Moroni 10:5 and Doctrine and Covenants 84:27–28.

Mary Sings of the Covenant

My soul makes great the Lord,
and my spirit rejoices in God, my Savior.

For He has looked upon the lowly condition of His servant.
Behold, from this time onward every generation will call me blessed.

For the Mighty One has done great things for me,
and holy is His name.

His mercy rests upon those who reverence Him,
from generation to generation.

He has shown the strength of His arm.
He has scattered the proud in the imaginations of their hearts.

He has brought rulers down from their thrones
and lifted those who were brought low.

He has filled the hungry with good things,
while the rich He has sent away empty.

He has come to the aid of Israel, His servant,
remembering His mercy,

Just as He promised our fathers,
to Abraham and his descendants forever.

Mary remained with Elizabeth about three months, and then returned to her own home.

NOTES · Luke 1:46–56

RESTORATION The song ends not with Mary alone but with Abraham and his descendants. This is the covenant setting of the incarnation. Compare Abraham 2:9–11 and 3 Nephi 20:25–27.

The Child Who Would Prepare the Way

When Elizabeth's time was fulfilled, she bore a son.

Her neighbors and relatives heard how greatly the Lord had shown mercy to her, and they rejoiced with her.

On the eighth day, when they gathered to circumcise the child, they intended to name him Zechariah after his father.

But Elizabeth said: "No. He shall be called John."

They answered: "There is no one among your relatives who bears that name."

So they made signs to his father, asking what he wished the child to be called.

Zechariah requested a writing tablet and wrote: "John is his name."

Everyone was astonished.

Immediately his mouth was opened and his tongue was released, and he began to speak, blessing God.

A reverent fear came upon all who lived nearby. Throughout the hill country of Judea, people spoke of these events.

All who heard them pondered them in their hearts, saying: "What, then, will this child become?"

For the hand of the Lord was with him.

NOTES · Luke 1:57–66

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Horn of Redemption

Blessed be the Lord, the God of Israel!
For He has visited His people and wrought redemption for them.

He has raised up a horn of redemption for us
in the house of David, His servant,

As He spoke by the mouths
of His holy prophets from the days of old:

That we should be delivered from our enemies
and from the hand of all who hate us;

That He should show mercy to our fathers
and remember His holy covenant,

The oath which He swore
to Abraham, our father:

That, being delivered from the hand of our enemies,
we might serve before Him without fear,

In holiness and righteousness,
all the days of our lives.

And you, child, shall be called
a prophet of the Most High.

For you shall go before the face of the Lord
to prepare His way,

To give His people the knowledge of life
through the forgiveness of their sins,

Because of the tender mercies of our God,
by which the dawn from on high shall visit us,

To give light to those who sit in darkness
and in the shadow of death,

And to set our feet upon the way of peace.

And the child grew and became strong in spirit. He remained in the wilderness until the day he was made known to Israel.

NOTES · Luke 1:67–80

PESHITTA Luke 1:77. The Greek speaks of "knowledge of salvation"; the Peshitta is commonly rendered "knowledge of life." The latter wording is deliberately used in this reading. See James Murdock's Syriac translation, Luke 1:77.

LANGUAGE Luke 1:69. "Horn" is the biblical symbol of strength and royal deliverance. Retaining it keeps the prophetic imagery; "mighty deliverer" is a looser English paraphrase.

RESTORATION Zechariah's prophecy is shaped by the Lord's oath to Abraham and the ministry of the prophets. Compare Doctrine and Covenants 84:28 and 110:12.

Part Two

The Son Enters the World

The Decree of an Emperor

In those days, a decree went out from Caesar Augustus that the inhabited world under his rule should be registered.

This was the first registration when Quirinius governed Syria.

Everyone went to be registered, each to his own town.

Joseph also went up from Galilee, from Nazareth, into Judea, to Bethlehem, the city of David, because he belonged to the house and family of David.

He went to register with Mary, who was pledged to him in marriage and was expecting a child.

While they were there, the time came for her to give birth.

And she brought forth her firstborn son.

She wrapped Him in cloths and laid Him in a manger, because there was no place for them in the lodging quarters.

NOTES · Luke 2:1–7

JST Luke 2:1. The JST narrows the scope of Caesar's decree from "all the world" to "his empire."

JST Luke 2:7. The JST uses plural "inns" where the King James Version has singular "inn."

LANGUAGE The Greek word traditionally rendered "inn" can refer to a lodging place or guest room; the narrative does not specify a commercial innkeeper. "Lodging quarters" here avoids claiming more than Luke says.

The Heavens Open to Shepherds

In that same country, shepherds were living in the fields, keeping watch over their flocks during the night.

An angel of the Lord stood before them, and the glory of the Lord shone all around them.

They were overcome with fear.

But the angel said: "Do not be afraid.

"Behold, I proclaim to you good news of great joy, which shall be for all the people.

"For today, in the city of David, a Savior has been born for you. He is the Messiah, the Lord.

"And this shall be your sign: you will find an infant wrapped in cloths and lying in a manger."

Suddenly, there appeared beside the angel a great multitude of the heavenly host, praising God and saying:

> "Glory to God in the highest heavens,
> and peace upon the earth
> among those who receive His favor."

When the angels departed from them into heaven, the shepherds said to one another: "Let us go now to Bethlehem and see what has happened, which the Lord has made known to us."

They went quickly and found Mary and Joseph, and the infant lying in the manger.

When they had seen Him, they made known what had been told them concerning this child.

All who heard the shepherds were astonished by their account.

But Mary kept all these things within her heart, considering them deeply.

The shepherds returned, glorifying and praising God for everything they had heard and seen, just as it had been declared to them.

NOTES · Luke 2:8–20

LANGUAGE Luke 2:13. The Greek describes a great company of the heavenly "host" or "army." In the text, this is a host praising God rather than a battle scene.

TEXT Luke 2:14. Ancient Greek witnesses differ over the wording of the final clause. The reading here expresses peace among people who receive God's favor, not a denial of His concern for all humanity.

RESTORATION The heavenly company may remind Restoration readers of the abundant life of heaven. Luke does not, however, identify these angels as premortal spirits.

The Firstborn Presented Before the Lord

When eight days had passed and the child was circumcised, He received the name Jesus—the name given by the angel before He was conceived.

When the days required by the law of Moses for purification were completed, they brought Him up to Jerusalem to present Him before the Lord.

For it is written in the law of the Lord that every male who opens the womb shall be set apart as holy to the Lord.

They also brought the offering appointed by the law: a pair of turtledoves or two young pigeons.

NOTES · Luke 2:21–24

RESTORATION Jesus enters mortal life within Israel's covenant obligations. The offering recalls Leviticus 12:8; the presentation of the firstborn recalls Exodus 13:2, 12–15.

The Consolation of Israel

Now there was a man in Jerusalem named Simeon, righteous and reverent, waiting for the consolation of Israel. The Holy Spirit rested upon him.

It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Anointed.

Moved by the Spirit, he came into the temple. And when the parents brought in the child Jesus to perform for Him what the law required, Simeon took Him into his arms and blessed God.

> "Now, Master, You release Your servant in peace,
> according to Your word;
>
> "For my eyes have seen Your salvation,
> which You have prepared before the face of all peoples:
>
> "A light for revelation to the nations,
> and glory for Your people Israel."

His father and mother marveled at what was said concerning the child.

Simeon blessed them and said to Mary, His mother: “Behold, this child is appointed for the falling and rising of many in Israel, and for a sign that will be spoken against.

“And a sword will pierce your own soul also, so that the thoughts of many hearts may be revealed.”

NOTES · Luke 2:25–35

LANGUAGE Luke 2:32. The Greek word often translated “Gentiles” is the ordinary word for “nations.” The prophecy holds the nations and Israel together; it does not erase Israel.

RESTORATION Simeon sees the Messiah both as Israel’s glory and as the revelation prepared for the nations. Compare 1 Nephi 13:42 and Doctrine and Covenants 45:9.

Anna, a Prophetess of Israel

And there was Anna, a prophetess, daughter of Phanuel, from the tribe of Asher. She was very old. After her marriage she had lived with her husband seven years, and afterward she remained a widow for many years.

She did not leave the temple, but worshiped with fasting and prayer night and day.

Coming near at that very hour, she gave thanks to God and spoke of the child to all who were looking for the redemption of Jerusalem.

When Joseph and Mary had completed all that the law of the Lord required, they returned to Galilee, to their own town of Nazareth.

And the child grew and became strong, filled with wisdom; the favor of God rested upon Him.

NOTES · Luke 2:36–40

TEXT Luke 2:37. The age statement can mean Anna was eighty-four years old or had been a widow eighty-four years. This rendering leaves the arithmetic open instead of deciding between the interpretations.

RESTORATION Anna, a prophetess from the tribe of Asher, is one more witness that the covenant hope belongs to the whole house of Israel. Compare 2 Nephi 25:20.

In the House of His Father

Each year, His parents went to Jerusalem for the Feast of Passover.

When He was twelve years old, they went up according to the custom of the feast.

After the appointed days were over, they began their journey home, but the boy Jesus remained in Jerusalem without His parents knowing it.

Thinking He was among the company of travelers, they went a day's journey. Then they began seeking Him among their relatives and friends.

When they did not find Him, they returned to Jerusalem to search for Him.

After three days they found Him in the temple, seated among the teachers. They were listening to Him and asking Him questions.

All who heard Him were astonished at His understanding and His answers.

When His parents saw Him, they were amazed. His mother said: "Child, why have You treated us this way? Your father and I have been searching for You in distress."

He answered them: "Why were you searching for Me? Did you not know that I must be in My Father's house?"

But they did not understand the saying He spoke to them.

He went down with them to Nazareth and continued in obedience to them. His mother treasured all these things in her heart.

And Jesus increased in wisdom and stature, and in favor with God and humankind.

NOTES · Luke 2:41–52

JST Luke 2:46. The JST reverses the direction of instruction: the teachers were hearing Jesus and asking Him questions. That reading has been reflected in the main text here.

PESHITTA Luke 2:49. The Syriac Peshitta explicitly reads "in my Father's house." The Greek literally says "in the things of my Father," which may mean His house or His affairs. The translation adopts the Syriac's local meaning.

RESTORATION The Savior's growth in wisdom and favor fits the unfolding of His mortal ministry. Compare Doctrine and Covenants 93:12–14; the scripture does not require that we import a complete theory of His childhood into Luke's account.

Part Three

The Way Is Made Ready

A Voice in the Wilderness

In the fifteenth year of Tiberius Caesar, when Pontius Pilate governed Judea, Herod ruled Galilee, his brother Philip ruled Iturea and Trachonitis, and Lysanias ruled Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John, son of Zechariah, in the wilderness.

John went throughout the country around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins. Thus the prophet Isaiah had spoken: "A voice calls in the wilderness: Prepare the way of the Lord; make straight His paths. Every valley shall be filled and every mountain and hill brought low; crooked ways shall be made straight and rough paths made smooth. And all flesh shall see the salvation of God."

NOTES · Luke 3:1-6

JST Luke 3:4-11 expands Isaiah's prophecy to include the Savior's redemption, the gathering of scattered Israel, the preaching of the gospel to the nations, the Resurrection, and His return in judgment.

RESTORATION The gathering of Israel and the coming of salvation to the nations are held together. Compare 1 Nephi 22:5-12 and 3 Nephi 20:11-13.

Fruits Worthy of Repentance

To the crowds coming to be baptized John said: “Offspring of vipers! Who warned you to flee from the coming wrath? Bring forth fruit worthy of repentance. Do not say, ‘Abraham is our father.’ God can raise children for Abraham from these very stones. Already the axe lies against the root of the trees; every tree that yields no good fruit is cut down and cast into the fire.”

The people asked, “What then shall we do?” He answered: “Whoever has two coats should share with one who has none, and whoever has food should do likewise.” Tax collectors asked, “Teacher, what shall we do?” He said, “Take no more than you have been appointed to collect.” Soldiers asked the same, and he told them, “Extort nothing by force or false accusation, and be content with your wages.”

The people wondered whether John might be the Messiah. But John answered: “I baptize you with water. One stronger than I is coming; I am not worthy to loosen the strap of His sandals. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in His hand; He will gather the wheat into His storehouse, but the chaff He will burn with unquenchable fire.” With many other exhortations John announced glad tidings. He also reproved Herod concerning Herodias, his brother’s wife, and his other evil deeds; Herod added to these wrongs by imprisoning John.

NOTES · Luke 3:7-20

JST Luke 3:19-20 adds an explanation of Jewish treasury provisions for the poor and places John’s warning against excessive taxation in that setting.

LANGUAGE “Fruit worthy of repentance” means visible conduct corresponding to a changed heart, not merely an assertion of lineage.

The Beloved Son and the Human Family

When the people were being baptized, Jesus also received baptism. As He prayed, heaven opened, and the Holy Spirit descended upon Him in bodily form like a dove. A voice came from heaven: “You are My beloved Son; in You I am well pleased.”

Jesus was about thirty years of age when He began His ministry. He was regarded as the son of Joseph, son of Heli. Luke traces the lineage backward through Matthat, Levi, Melchi, Jannai, Joseph, Mattathias, Amos, Nahum, Esli, Naggai, Maath, Mattathias, Semein, Joseph, Judah, Joanan, Rhesa, Zerubbabel, Shealtiel, Neri, Melchi, Addi, Cosam, Elmadam, Er, Joshua, Eliezer, Jorim, Matthat, Levi, Simeon, Judah, Joseph, Jonam, Eliakim, Melea, Menna, Mattatha, Nathan, David, Jesse, Obed, Boaz, Salmon, Nahshon, Amminadab, Admin, Arni, Hezron, Perez, Judah, Jacob, Isaac, Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Shelah, Cainan, Arphaxad, Shem, Noah, Lamech, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enosh, Seth, Adam—and Adam was of God.

NOTES · Luke 3:21-38

TEXT Ancient textual witnesses vary in a few names in the genealogy. The lineage here follows the broad traditional succession; it is not a reconstruction of every Greek spelling.

RESTORATION Luke’s descent from Jesus through David and Abraham to Adam frames the Messiah’s mission within one human family. Compare Moses 1:34 and Moses 6:8-9.

The Son Tested in the Wilderness

Full of the Holy Spirit, Jesus returned from the Jordan and was led in the wilderness for forty days, where the devil tempted Him. He ate nothing through those days, and afterward He was hungry.

The tempter said, "If You are the Son of God, command this stone to become bread." Jesus answered, "It is written: A human being shall not live by bread alone." Then the devil showed Him the kingdoms of the world, offering their authority and splendor if Jesus would worship him. Jesus answered, "It is written: You shall worship the Lord your God, and Him alone shall you serve."

The devil brought Him to Jerusalem, set Him upon the height of the temple, and said, "If You are the Son of God, cast Yourself down; for it is written that God will command His angels concerning You, to preserve You from falling." Jesus replied, "It is said: You shall not put the Lord your God to the test." Having completed every temptation, the devil withdrew until another appointed time.

NOTES · Luke 4:1-13

LANGUAGE The replies invoke Deuteronomy 8:3, 6:13, and 6:16. The wilderness trials echo Israel's own testing.

Good Tidings in Nazareth

Jesus returned to Galilee in the power of the Spirit, and word of Him spread through the region. He taught in their synagogues and was praised. Coming to Nazareth, where He had grown up, He entered the synagogue on the Sabbath, as was His custom, and stood to read. He received the scroll of Isaiah, opened it, and found these words:

"The Spirit of the Lord is upon Me, because He has anointed Me to announce good tidings to the poor. He has sent Me to proclaim release to captives, sight to the blind, freedom for the oppressed, and the acceptable year of the Lord."

He rolled up the scroll, returned it to the attendant, and sat down. Everyone watched Him. He said, "Today this scripture has been

fulfilled in your hearing." They marveled at His gracious words, yet asked, "Is this not Joseph's son?"

He said, "You will surely say, 'Physician, heal yourself,' and demand that the wonders heard of at Capernaum be done here. Truly, no prophet is accepted in his own country. There were many widows in Israel when Elijah's heaven was shut for three years and six months and famine filled the land; yet Elijah was sent to a widow at Zarephath, in Sidon. There were many lepers in Israel in the days of Elisha, yet none was cleansed except Naaman the Syrian."

The congregation grew furious. They drove Him from the town and led Him toward the brow of the hill to throw Him down. But He passed through their midst and went on His way.

NOTES · Luke 4:14-30

RESTORATION Jesus declares an anointed mission of release, healing, and liberty. His examples from Elijah and Elisha show divine mercy crossing Israel's boundaries without severing its covenant roots.

Authority to Heal and to Preach

In Capernaum He taught on the Sabbath, and people were astonished because His word carried authority. A man troubled by an unclean spirit cried out, "What have we to do with You, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!" Jesus rebuked the spirit: "Be silent and come out of him." The man fell, but was not harmed; the spirit left him. Amazed, the people said, "What word is this, commanding unclean spirits with authority and power?" Reports went out through the surrounding country.

Leaving the synagogue, He entered Simon's house. Simon's mother-in-law was sick with a severe fever; they asked Him to help. He stood over her and rebuked the fever. It left her, and she rose and served them. At sunset, people brought their sick, and He laid His hands upon each and healed them. Spirits also came out of many, crying that He was the Son of God; but He silenced them, because they knew He was the Messiah.

At daybreak He went to a solitary place, yet the people sought Him and tried to keep Him with them. He said, "I must proclaim the good news of the kingdom of God in the other towns also; for this is why I was sent." And He went on preaching in the synagogues.

NOTES · Luke 4:31-44

RESTORATION The ministry joins teaching, authoritative speech, the laying on of hands, and healing: neither word nor deed is isolated from the announcement of God's kingdom.

Part Four

The Kingdom Among the People

Fishers of People

By the lake of Gennesaret, with crowds pressing to hear the word of God, Jesus saw two boats by the shore. The fishermen had gone to wash their nets. He entered Simon's boat and asked him to push a little from land; from the boat He taught the people.

When He finished, He said to Simon, "Put out into deep water and lower your nets." Simon answered, "Master, we worked through the night and caught nothing; nevertheless, at Your word I will lower them." A vast multitude of fish filled the nets until they began to break. Their partners came in another boat, and both boats were filled to the point of sinking.

Simon Peter fell before Jesus: "Depart from me, Lord, for I am a sinful man." Astonishment had seized him, and James and John, sons of Zebedee, his partners. Jesus said, "Do not fear. From now on you will catch people." They brought the boats ashore, left everything, and followed Him.

NOTES · Luke 5:1-11

LANGUAGE "Catch people" is a startling image of calling and gathering; the narrative makes clear that their new labor is following Jesus.

Clean Hands, Forgiven Sins

A man covered with leprosy bowed and begged Him: "Lord, if You will, You can make me clean." Jesus stretched out His hand and touched him: "I will. Be clean." Immediately the disease left him. Jesus told him not to spread the news, but to show himself to the priest and bring the offering Moses commanded, as testimony. Still reports multiplied, and crowds gathered for healing; Jesus withdrew often into lonely places to pray.

On another day, while He taught, Pharisees and teachers of the law were sitting nearby, having come from Galilee, Judea, and Jerusalem. The Lord's power was present to heal. Men carried a paralyzed man on a bed, but could not reach Jesus through the crowd. So they went onto the roof, opened a way through the tiles, and lowered him before Jesus. Seeing their faith, He said, "Man, your sins are forgiven you."

The scribes and Pharisees reasoned, "Who is this who speaks blasphemies? Who can forgive sins except God?" Jesus perceived their thoughts and asked, "Why do you reason so in your hearts? Which is easier: to say, 'Your sins are forgiven,' or 'Arise and walk'? But that you may know that the Son of Man has authority on earth to forgive sins"—He turned to the man—"I say to you, arise, take your bed, and go home." Immediately the man stood, carried his bed, and went home glorifying God. All were amazed and filled with reverence, saying, "We have seen extraordinary things today."

NOTES · Luke 5:12-26

RESTORATION The healing does not separate bodily restoration from reconciliation with God. Compare Mosiah 3:17 and Alma 15:3-11.

The Table of the Physician

Jesus saw a tax collector named Levi sitting at his booth and said, "Follow Me." Levi rose, left everything, and followed. He prepared a great feast in his house, with many tax collectors and others reclining at table with them. Pharisees and their scribes complained, "Why do You eat and drink with tax collectors and sinners?" Jesus answered, "Those who are well do not need a physician, but those who are sick. I have not come to call the righteous, but sinners to repentance."

They said that John's disciples and the disciples of the Pharisees fasted often, while Jesus' disciples ate and drank. Jesus replied, "Can you make wedding guests fast while the bridegroom is with them? Days will come when the bridegroom is taken away; then they will fast."

He told them: "No one tears a patch from a new garment to mend an old one. That would ruin the new garment, and the patch would not match the old. No one pours new wine into old skins; it would burst them, spilling the wine and destroying the skins. New wine belongs in fresh skins. And one accustomed to old wine says, 'The old is good.'"

NOTES · Luke 5:27-39

LANGUAGE The wedding and wine images resist treating the Messiah's coming as a small addition to existing religious habits.

The Lord of the Sabbath

As Jesus passed through grain fields on a Sabbath, His disciples plucked heads of grain, rubbed them in their hands, and ate. Some Pharisees asked why they did what was not lawful on the Sabbath. Jesus recalled David entering the house of God when hungry, taking the bread of the Presence—ordinarily for priests alone—and sharing it with those who accompanied him. Then He said, "The Son of Man is Lord even of the Sabbath."

On another Sabbath He taught in a synagogue. A man was there whose right hand was withered. The scribes and Pharisees watched to see whether Jesus would heal on the Sabbath, looking for an accusation. Jesus knew their thoughts and called the man to stand before them. "I ask you," He said, "is it lawful on the Sabbath to do good or evil, to save a life or destroy it?" He looked around at them and told the man, "Stretch out your hand." He did, and it was restored. His opponents were filled with fury and discussed what they might do to Jesus.

NOTES · Luke 6:1-11

RESTORATION The Sabbath is presented as belonging to the Lord and serving the healing of His children. Compare Doctrine and Covenants 59:9-13.

Twelve Called and a Multitude Healed

In those days Jesus went onto a mountain to pray and continued in prayer to God through the night. At daybreak He called His disciples and chose twelve from among them, whom He also named apostles: Simon, whom He called Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James son of Alphaeus; Simon called the Zealot; Judas son of James; and Judas Iscariot, who became a betrayer.

He came down and stood on a level place with a great company of disciples and people from Judea, Jerusalem, and the coast of Tyre and Sidon. They came to hear Him and be healed of diseases. Those troubled by unclean spirits were cured. The whole multitude sought to touch Him, for power went out from Him and healed them all.

NOTES · Luke 6:12-19

RESTORATION Luke explicitly connects the calling of apostles with sustained prayer and follows it with ministry to the multitude. Compare Articles of Faith 1:6.

Blessings, Warnings, and the Measure of Mercy

Lifting His eyes toward His disciples, He said: “Blessed are you poor, for yours is the kingdom of God. Blessed are you who hunger now, for you shall be filled. Blessed are you who weep now, for you shall laugh. Blessed are you when people hate and exclude and insult you for the Son of Man’s sake. Rejoice in that day, for your reward in heaven is great; their fathers treated the prophets in the same way.

“But woe to you who are rich, for you have received your comfort. Woe to you who are full now, for you shall hunger. Woe to you who laugh now, for you shall mourn. Woe when everyone speaks well of you, for their fathers spoke thus of false prophets.

"To you who hear I say: Love your enemies. Do good to those who hate you; bless those who curse you; pray for those who mistreat you. To the one who strikes your cheek, offer the other also. From one who takes your cloak, do not withhold your tunic. Give to those who ask; do not demand back what someone takes. As you desire others to treat you, treat them likewise.

"If you love only those who love you, what grace is that? Even sinners love those who love them. If you lend only when you expect repayment, what grace is that? Rather love your enemies, do good, and lend without despairing. Your reward will be great, and you will be children of the Most High, for He is kind even to the ungrateful and evil. Be merciful, as your Father is merciful.

"Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: a good measure, pressed down, shaken together, overflowing into your lap. With the measure you use, it will be measured back to you."

NOTES · Luke 6:20-38

JST Luke 6:29-30 emphasizes that enduring an enemy's taking is better than reviling or contending, and that the Father will bring injustice to judgment.

RESTORATION Mercy here is active covenant conduct: the Father's generosity is the model for the disciple's love.

Trees and Foundations

He gave them parables: "Can a blind man guide another blind man? Will not both fall into a pit? A student is not above the teacher, but one fully trained will be like the teacher. Why notice the speck in your brother's eye while you overlook the beam in your own? First take the beam from your own eye; then you may see clearly to remove your brother's speck.

"No good tree bears rotten fruit, and no rotten tree bears good fruit. Each tree is known by its own fruit: figs are not gathered from thornbushes, nor grapes from brambles. A good person brings good from the good treasure of the heart; an evil person brings evil from evil treasure. The mouth speaks from the heart's abundance.

"Why do you call Me, 'Lord, Lord,' and not do what I say? Everyone who comes to Me, hears My words, and does them is like a builder who dug deeply and laid a house foundation upon rock. When the flood rose and the stream struck that house, it could not shake it. Whoever hears and does not obey builds without a foundation; the torrent strikes, and that house collapses in great ruin."

NOTES · Luke 6:39-49

RESTORATION In covenant language, hearing becomes faithfulness only in doing. Compare Helaman 5:12 and 3 Nephi 14:24-27.

Part Five

Mercy and the Journey

A Centurion's Trust

After Jesus completed His teaching He went into Capernaum. A centurion's valued servant was near death. Hearing about Jesus, the officer sent Jewish elders asking Him to come and save the servant. The elders pleaded: "He is worthy of this kindness, for he loves our people and built our synagogue."

Jesus went with them. Before He reached the house the centurion sent friends with a message: "Lord, do not trouble Yourself to enter beneath my roof, for I am not worthy. Neither did I presume to come to You. Say only the word, and my servant shall be healed. I too am a man placed under authority, with soldiers under me. I say to one, 'Go,' and he goes; to another, 'Come,' and he comes; to my servant, 'Do this,' and he does it."

Jesus marveled and said to the crowd, "I have not found faith like this, even in Israel." Those sent returned and found the servant restored to health.

NOTES · Luke 7:1-10

This unit is retained in its narrative sequence; no additional editorial note is supplied.

A Son Restored at Nain

Soon afterward Jesus approached a town called Nain, accompanied by disciples and a large crowd. At the gate a funeral procession came out: a widow's only son was being carried for burial, and many townspeople were with her. Seeing her, the Lord was moved with compassion and said, "Do not weep."

He approached and touched the bier; the bearers stood still. He said, "Young man, I say to you, arise!" The dead man sat up and began to speak, and Jesus gave him to his mother. Reverence seized everyone. They glorified God: "A great prophet has risen among us; God has visited His people!" The report spread through Judea and its surrounding regions.

NOTES · Luke 7:11-17

LANGUAGE "Visited His people" is the language of covenant mercy, recalling the opening songs of Luke.

John□s Question and the Wisdom of God

John's disciples reported these things. John called two of them and sent them to ask the Lord, "Are You the Coming One, or should we expect another?" At that hour Jesus was healing many people, freeing others from troubled spirits, and giving sight to the blind.

He replied, "Go and tell John what you have seen and heard: blind people see, lame people walk, lepers are cleansed, deaf people hear, the dead are raised, and the poor receive good news. Blessed is whoever does not stumble because of Me."

After the messengers left, He asked the crowds, "What did you go into the wilderness to see—a reed shaken by the wind? Someone

dressed in fine garments? Such people live in palaces. A prophet? Yes, and more than a prophet. He is the messenger of whom it was written: 'Behold, I send My messenger before Your face, to prepare Your way.' Of those born of women none is greater than John; yet the least in God's kingdom is greater than he."

The people who had received John's baptism, including tax collectors, acknowledged God's righteous purpose, while some Pharisees and experts in the law rejected it for themselves. Jesus added, "To what shall I compare this generation? They are like children in the marketplace calling, 'We played the flute and you did not dance; we sang a lament and you did not weep.' John came eating no bread and drinking no wine, and you say, 'He has a demon.' The Son of Man came eating and drinking, and you call Him a glutton and a drunkard, a friend of tax collectors and sinners. Yet wisdom is vindicated by all her children."

NOTES · Luke 7:18-35

RESTORATION The Lord honors John's prophetic ministry without equating it with the completed kingdom. Compare Doctrine and Covenants 84:26-28.

The Woman Who Loved Much

A Pharisee invited Jesus to dine. While He reclined at table, a woman of the town, known as a sinner, came with an alabaster jar of fragrant oil. Standing behind Him at His feet and weeping, she wet His feet with tears, wiped them with her hair, kissed them, and anointed them.

The host thought, "If this were a prophet, He would know what kind of woman touches Him." Jesus said, "Simon, I have something to tell you." He told of two debtors, one owing five hundred denarii and another fifty. Neither could pay; the creditor forgave both. "Which

will love him more?" Simon answered, "The one forgiven more." Jesus said, "You have judged rightly."

Turning toward the woman, He spoke to Simon: "You gave Me no water for My feet; she has washed them with tears. You gave no kiss; she has not ceased kissing My feet. You did not anoint My head; she has anointed My feet. Therefore her many sins are forgiven; her great love bears witness. One forgiven little loves little." He said to her, "Your sins are forgiven." Those at table asked who could forgive sins. But He told her, "Your faith has saved you; go in peace."

NOTES · Luke 7:36-50

This unit is retained in its narrative sequence; no additional editorial note is supplied.

Women Who Served and the Sower

Jesus went through towns and villages proclaiming the glad tidings of God's kingdom. The Twelve accompanied Him, as did women who had been healed: Mary called Magdalene, from whom seven demons had gone out; Joanna, wife of Chuza, a steward of Herod; Susanna; and many others, who supported them from their resources.

When a multitude gathered, Jesus gave the parable of a sower. Some seed fell beside the path and was trampled or eaten by birds. Some fell upon rock, sprang up, and withered for lack of moisture. Some fell among thorns that grew and choked it. Some fell into good earth and bore a hundredfold harvest. "Whoever has ears to hear," He said, "let him hear."

His disciples asked what the parable meant. He told them that the mysteries of the kingdom were given to them, while others heard in parables so that seeing they might not truly perceive. The seed is the

word of God. The path is those from whose hearts the devil takes the word. The rocky ground receives it gladly but lacks roots and falls away in testing. The thorny ground is choked by worries, wealth, and pleasures. Good soil represents those who hold the word in a noble and good heart and bear fruit with endurance.

"No one lights a lamp and hides it under a jar or bed; it is set on a stand so those entering may see. Nothing concealed shall remain undisclosed. Consider how you hear: to the one who has, more will be given; from the one who has not, even what he thinks he has will be taken." When His mother and brothers sought to see Him through the crowd, He said, "My mother and My brothers are those who hear the word of God and do it."

NOTES · Luke 8:1-21

LANGUAGE The "mysteries" are the revealed purposes of the kingdom, not a code that excuses indifference to the word.

RESTORATION Luke names women as continuing witnesses and supporters of the ministry, not merely incidental spectators.

Master of Wind, Waters, and Torment

One day Jesus entered a boat with His disciples and said, "Let us cross to the other side of the lake." As they sailed He fell asleep. A fierce windstorm descended; the boat took on water and they were in danger. They woke Him: "Master, Master, we are perishing!" He rose, rebuked the wind and rushing water, and calm came. "Where is your faith?" He asked. They were afraid and amazed: "Who is this, that commands wind and water and they obey?"

They arrived across the lake in the region of the Gerasenes. A man troubled by demons met Him. For a long time he had gone without clothing and lived not in a house but among tombs. He cried out,

"What have I to do with You, Jesus, Son of the Most High God? Do not torment me!" Jesus had commanded the unclean spirit out. The man had often been bound, but broke his chains and was driven into deserted places.

Jesus asked his name. "Legion," he answered, for many demons had entered him. They begged not to be ordered into the abyss. Nearby a herd of pigs fed on the hillside. At their request Jesus permitted the spirits to enter them; the herd rushed down a steep slope into the lake and drowned. The herdsmen fled and spread the report. The people came and found the man clothed, in his right mind, sitting at Jesus' feet. Fear took hold of them, and they asked Jesus to leave their region.

The restored man begged to accompany Him, but Jesus sent him home: "Declare what great things God has done for you." He went throughout the town proclaiming what Jesus had done.

NOTES · Luke 8:22-39

This unit is retained in its narrative sequence; no additional editorial note is supplied.

A Daughter Raised and a Woman Restored

When Jesus returned, the crowds welcomed Him. Jairus, a ruler of the synagogue, fell at His feet and begged Him to come, for his only daughter, about twelve years old, lay dying. As Jesus went, the people crowded Him.

A woman who had suffered a flow of blood for twelve years and spent her means seeking help came behind Him and touched the fringe of His garment. At once the bleeding ceased. Jesus asked, "Who touched Me?" Everyone denied it. Peter said the crowd was pressing around Him, but Jesus replied, "Someone touched Me; I perceived power

going out from Me." Trembling, the woman came forward and told why she had touched Him and how she was healed. He said, "Daughter, your faith has made you well; go in peace."

While He spoke, someone arrived from Jairus's home: "Your daughter is dead. Trouble the Teacher no longer." Jesus answered, "Do not fear; only believe, and she will be restored." At the house He allowed only Peter, John, James, and the child's parents to enter with Him. Mourners wept. "Do not weep," He said, "she is not dead but sleeping." They laughed because they knew she had died.

Taking her hand, He called, "Child, arise!" Her spirit returned and she stood immediately. He ordered food to be given to her. Her parents were astonished, and He charged them not to publish what had happened.

NOTES · Luke 8:40-56

RESTORATION Luke explicitly says the girl's spirit returned. Compare Alma 40:11-12 on the continuing reality of spirit and mortal body.

The Twelve Sent and the Bread Multiplied

Jesus summoned the Twelve and gave them power and authority over demons and diseases. He sent them to announce God's kingdom and heal the sick. "Take nothing for the journey," He said, "no staff, bag, bread, money, or extra coat. In whatever house receives you, stay there until you leave. Where people refuse you, shake the dust from your feet as testimony." They went among the villages preaching and healing.

Herod the tetrarch heard reports of these things and was perplexed. Some said John had risen, others that

an ancient prophet had arisen. Herod said, "I beheaded John. Who then is this?" and sought to see Jesus.

When the apostles returned, Jesus took them away toward Bethsaida, but the crowds followed. He welcomed them, taught them of the kingdom, and healed those needing restoration. As evening approached the Twelve suggested dismissing the crowd to find food. Jesus replied, "You give them something to eat." They had only five loaves and two fish among roughly five thousand men. He told them to sit in groups of about fifty. Looking toward heaven He blessed and broke the food, giving it to the disciples to distribute. All ate and were satisfied, and twelve baskets of fragments remained.

NOTES · Luke 9:1-17

RESTORATION The sending of apostles to teach and heal anticipates the organized witness of the risen Lord. Compare 3 Nephi 12:1.

The Messiah and the Way of the Cross

Once, while Jesus was praying alone with the disciples nearby, He asked, "Who do the crowds say I am?" They named John the Baptist, Elijah, or an ancient prophet risen again. "And you—who do you say I am?" Peter answered, "The Messiah of God." Jesus strictly charged them not to tell this, and taught that the Son of Man must suffer many things, be rejected by the elders, chief priests, and scribes, be killed, and rise on the third day.

Then He said to all: "Whoever desires to follow Me must deny himself, take up his cross daily, and follow Me. Whoever tries to preserve his life will lose it, but whoever loses his life for My sake will save it. What does it profit a person to gain the whole world and lose his very self? Whoever is ashamed of Me and My words, the Son of

Man will be ashamed of when He comes in His glory and the glory of His Father and the holy angels. Some standing here will not taste death before they see the kingdom of God."

NOTES · Luke 9:18-27

JST Luke 9:24-25 emphasizes willing self-denial, and in verse 25 asks what profit there is in gaining the world while rejecting the One God has appointed and losing one's soul.

Glory on the Mountain

About eight days later Jesus took Peter, John, and James up a mountain to pray. As He prayed His face changed, and His clothing shone with brilliant whiteness. Moses and Elijah appeared in glory, speaking with Him about the departure He was to accomplish in Jerusalem. The disciples had been heavy with sleep; waking, they saw His glory and the two men.

As the visitors were departing, Peter said, not knowing what he spoke, "Master, it is good for us to be here. Let us make three shelters: one for You, one for Moses, and one for Elijah." While he spoke, a cloud overshadowed them, and they became afraid as they entered it. A voice came from the cloud: "This is My Son, My Chosen One. Hear Him." When the voice had passed, Jesus stood alone. For a time the disciples kept silent about what they had seen.

NOTES · Luke 9:28-36

LANGUAGE The Greek word translated "departure" is exodos: the mountain conversation frames the approaching passion as an exodus.

RESTORATION Moses and Elijah appearing in glory brings priesthood and covenant associations for Restoration readers. Compare Doctrine and Covenants 110:11-13. Luke itself does not state their purpose in those later terms.

A Child Delivered, a Disciple Made Humble

Descending the mountain, Jesus met a great crowd. A father cried out for his only son, seized by a spirit that made him scream and convulse, foaming and bruising him. The disciples had been unable to cast it out. Jesus lamented the faithless and twisted generation, yet called for the boy. As the spirit threw him down, Jesus rebuked it, healed the child, and returned him to his father. Everyone was amazed at God's majesty.

While they marveled, Jesus warned His disciples: "Let these words sink into your ears: the Son of Man is about to be handed over into human hands." They did not understand, and were afraid to ask. They argued about which of them was greatest. Jesus knew their thoughts, set a child beside Him, and said, "Whoever receives this child in My name receives Me; whoever receives Me receives the One who sent Me. The least among you all is the great one."

John said, "Master, we saw someone casting out demons in Your name and tried to stop him, because he does not follow with us." Jesus replied, "Do not stop him; whoever is not against you is for you."

NOTES · Luke 9:37-50

This unit is retained in its narrative sequence; no additional editorial note is supplied.

His Face Set Toward Jerusalem

When the days approached for His being taken up, Jesus firmly set His face toward Jerusalem. He sent messengers ahead into a Samaritan village, but the people would not receive Him because He was journeying toward Jerusalem. James and John asked, "Lord, shall we command fire to come down from heaven and consume them?" He turned and rebuked them, and they went to another village.

As they journeyed, someone promised to follow wherever He went. Jesus said, "Foxes have dens and birds have nests, but the Son of Man has nowhere to lay His head." To another He said, "Follow Me." The man first wished to bury his father. Jesus replied, "Leave the dead to bury their dead; you go and announce God's kingdom." Another wanted to say farewell at home. Jesus said, "No one who puts his hand to the plow and looks backward is fit for God's kingdom."

NOTES · Luke 9:51-62

RESTORATION The turning toward Jerusalem gives Luke's long travel narrative its shape. Discipleship is neither coercion against Samaritans nor a casual undertaking.

Seventy Sent as Harbingers of Peace

Afterward the Lord appointed seventy others and sent them ahead in pairs to every town He intended to visit. "The harvest is plentiful and the workers few," He said. "Ask the Lord of the harvest to send workers. Go: I send you like lambs among wolves. Carry neither purse, bag, nor spare sandals, and do not linger in greetings along the road. In whatever house you enter, first say, 'Peace to this house.' If a person of peace is there, your peace will rest upon that house; if not, it will return to you. Remain there, eating what is provided, for the laborer is worthy of his wages. Do not move from house to house.

"When a town receives you, eat what they give, heal the sick, and say, 'The kingdom of God has drawn near to you.' Where they reject you, shake off even their dust, but tell them that God's kingdom has come near. Sodom will fare better in the day of judgment than such a town." He lamented Chorazin and Bethsaida, which had not repented despite mighty works, and warned Capernaum of its fall. "Whoever hears you hears Me; whoever rejects you rejects Me and the One who sent Me."

The seventy returned rejoicing that even demons submitted in His name. Jesus said, "I saw Satan fall from heaven like lightning. I have given you authority to tread on serpents and scorpions and over all the enemy's power. Yet do not rejoice merely that spirits submit; rejoice that your names are written in heaven." At that hour He rejoiced in the Holy Spirit and praised the Father, Lord of heaven and earth, for revealing these things to little children rather than to those wise in their own sight. "All things have been entrusted to Me by My Father. No one knows the Son except the Father, nor the Father except the Son and those to whom the Son reveals Him." Turning privately to His disciples, He called blessed the eyes that saw what prophets and kings had longed to see and hear.

NOTES · Luke 10:1-24

RESTORATION The sending of the Seventy invites comparison with the calling of the Seventy in Doctrine and Covenants 107:25-26, without assuming the offices are historically identical.

The Neighbor on the Road

A scholar of the law stood to test Jesus: "Teacher, what must I do to inherit eternal life?" Jesus asked what the law said. The scholar answered, "Love the Lord your God with all your heart, soul, strength, and mind, and your neighbor as yourself." Jesus replied, "You have answered rightly. Do this and you shall live." Seeking to justify himself, the scholar asked, "And who is my neighbor?"

Jesus answered with a story. A man traveling from Jerusalem to Jericho fell among robbers, who stripped and beat him and left him half dead. A priest saw him and passed by on the other side. A Levite came, saw him, and also passed by. But a Samaritan traveler was moved with compassion. He approached, bound the wounds with oil and wine, placed the injured man on his own animal, brought him to an inn, and cared for him. The next morning he gave the innkeeper two denarii and said, "Care for him. Whatever more you spend, I will repay when I return."

"Which of the three," Jesus asked, "became a neighbor to the man who fell among robbers?" The scholar answered, "The one who showed him mercy." Jesus said, "Go, and do likewise."

NOTES · Luke 10:25-37

LANGUAGE Jesus changes the question from "Who qualifies as my neighbor?" to "Who acted as a neighbor?"

RESTORATION The Samaritan's mercy challenges the habit of limiting covenant responsibility to those like ourselves.

The Better Portion

As they journeyed, a woman named Martha welcomed Jesus into her home. Her sister Mary sat at the Lord's feet listening to His word. Martha was distracted by much serving and said, "Lord, do You not care that my sister has left me to serve alone? Tell her to help." The Lord answered, "Martha, Martha, you are anxious and troubled about many things, but few things are needed—or one. Mary has chosen the good portion, and it shall not be taken from her."

NOTES · Luke 10:38-42

LANGUAGE Ancient witnesses differ in the wording "few things are needed—or one"; both forms contrast anxious preoccupation with attending to the Lord.

Part Six

The Heart Examined

Teach Us to Pray

Jesus was praying in a certain place. When He finished, a disciple said, "Lord, teach us to pray, as John taught his disciples." He replied, "When you pray, say: Father, let Your name be held holy. Let Your kingdom come. Give us the bread we need day by day. Forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us into the time of testing."

Then He told them: "Suppose you go to a friend at midnight and ask, 'Friend, lend me three loaves. Someone has arrived from a journey, and I have nothing to set before him.' From inside the friend says, 'Do not disturb me; the door is shut, my children are in bed, and I cannot rise.' Even if he will not rise out of friendship, he will rise because of persistence and give whatever is needed.

"So I tell you: Ask, and it will be given; seek, and you will find; knock, and it will be opened. Everyone who asks receives; everyone who seeks finds; for the one who knocks it will be opened. What father, when his child asks for a fish, gives a serpent? Or for an egg, gives a scorpion? If you, though imperfect, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him?"

NOTES · Luke 11:1-13

LANGUAGE Greek witnesses preserve shorter and longer forms of the prayer in Luke. The main wording here follows the shorter Lucan form rather than importing every phrase from Matthew.

RESTORATION Prayer is directed to the Father and the promised gift includes the Holy Spirit. Compare 3 Nephi 18:19-21.

A Divided House Cannot Stand

Jesus cast out a demon that made a man mute; when it departed, the man spoke, and the multitude marveled. Some accused Jesus of casting out demons by Beelzebul, their ruler. Others demanded a sign from heaven. Knowing their thoughts, Jesus said, “Every kingdom divided against itself comes to ruin, and house falls upon house. If Satan is divided against himself, how shall his kingdom stand? You say that I cast out demons by Beelzebul. By whom, then, do your own children cast them out? Let them be your judges. But if I cast out demons by the finger of God, then the kingdom of God has come upon you.

“When a strong man guards his palace, his goods are secure. But one stronger than he may overcome him, strip him of his weapons, and divide the spoils. Whoever is not with Me is against Me; whoever does not gather with Me scatters.” He described an unclean spirit leaving a person, passing through dry places, and returning to find its old house swept and orderly; taking seven worse spirits, it leaves the person worse than before.

A woman in the crowd cried, “Blessed is the womb that bore You, and the breasts that nursed You!” He answered, “Rather, blessed are those who hear the word of God and keep it.”

NOTES · Luke 11:14-28

LANGUAGE "Finger of God" evokes Exodus 8:19 and a recognizably Israelite image of divine power.

A Greater Sign Than Jonah

As crowds grew, Jesus said, "This is an evil generation; it seeks a sign, yet no sign will be given except the sign of Jonah. As Jonah became a sign to the Ninevites, so the Son of Man will be to this generation. The queen of the South will rise in judgment with this generation, for she came from afar to hear Solomon's wisdom; behold, something greater than Solomon is here. The people of Nineveh will rise in judgment, because they repented at Jonah's preaching; behold, something greater than Jonah is here."

"No one lights a lamp and conceals it in a cellar or under a basket; it is placed on a stand so that those entering can see. The eye is the lamp of the body. When your eye is sound, your whole body is full of light. When your eye is evil, the body is dark. Take care that the light within you is not darkness. If your whole body is filled with light and no part dark, it will be wholly illuminated as by a lamp shining upon you."

NOTES · Luke 11:29-36

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Weightier Matters

A Pharisee invited Jesus to dine and was surprised that He did not perform the customary washing beforehand. The Lord said, "You Pharisees clean the outside of the cup and platter, while within you are full of greed and wickedness. Did not the Maker of the outside make the inside also? Give from what is within as alms, and then all things shall be clean for you.

"Woe to you, Pharisees! You tithe mint, rue, and garden herbs, but pass by justice and the love of God. You ought to do these without neglecting the others. Woe to you, for you love the best seats and the greetings of honor. You are like unmarked graves over which people walk without knowing."

A lawyer protested that these words insulted the scholars as well. Jesus answered, "Woe to you also, experts in the law! You load people with burdens too heavy to carry, yet you do not touch those burdens with one finger. You build monuments to prophets whom your fathers killed, bearing witness to their deeds. Thus the wisdom of God declared that prophets and apostles would be sent, and some killed and persecuted, so that this generation might answer for the blood of the prophets, from Abel to Zechariah. Woe to you lawyers! You took away the key of knowledge. You did not enter, and those seeking to enter you hindered."

When He went out, the scribes and Pharisees pressed Him fiercely, interrogating Him about many things and waiting to trap Him by His words.

NOTES · Luke 11:37-54

JST Luke 11:53 (corresponding to Luke 11:52) identifies the "key of knowledge" as the fulness of the scriptures.

Fear God, Not the Crowd

When thousands gathered until they were treading on one another, Jesus first warned His disciples: “Beware the yeast of the Pharisees, which is hypocrisy. Nothing covered shall remain hidden; what is whispered in private shall be proclaimed from housetops.

“My friends, do not fear those who kill the body and can do nothing further. Fear the One who has authority beyond death. Are not five sparrows sold for two small coins? Yet not one is forgotten before God. Even the hairs of your head are numbered. Do not fear; you are of more worth than many sparrows.

“Whoever acknowledges Me before others, the Son of Man will acknowledge before the angels of God. Whoever denies Me will be denied. Whoever speaks a word against the Son of Man may be forgiven, but blasphemy against the Holy Spirit will not be forgiven. When they bring you before synagogues, rulers, and authorities, do not be anxious about your defense. The Holy Spirit will teach you at that hour what you ought to say.”

NOTES · Luke 12:1-12

JST Luke 12:9-12 describes disciples fearing to confess Jesus and clarifies that one who speaks against the Son of Man and repents may be forgiven, in contrast with blasphemy against the Holy Spirit.

The Rich Fool and the Faithful Heart

Someone in the crowd said, “Teacher, tell my brother to divide the inheritance with me.” Jesus answered, “Who appointed Me judge or divider over you?” Then He warned all: “Guard yourselves against every kind of greed. A person’s life does not consist in the abundance of possessions.”

He told them of a rich man whose land yielded plentifully. The man thought, "What shall I do? I have no room to store my crops." He decided to tear down his barns, build larger ones, store all his grain and goods, and say to himself, "Soul, you have much laid up for many years; relax, eat, drink, and rejoice." But God said, "Fool! This very night your life is demanded from you. To whom will all you have prepared belong?" So it is with one who stores treasure for himself and is not rich toward God.

He told His disciples, "Do not be anxious about your life, what you will eat, or about your body, what you will wear. Life is more than food and the body more than clothing. Consider the ravens: they neither sow nor reap nor have storehouse or barn, yet God feeds them. How much more precious are you than birds! Who can add to his life by worrying? Consider the lilies: they neither toil nor spin; even Solomon in his glory was not clothed like one of them. If God arrays grass that blooms today and is thrown into the oven tomorrow, how much more will He clothe you, little ones of faith?

"Do not chase food and drink as the nations do. Your Father knows you need these things. Seek His kingdom, and what is needed will be given. Do not fear, little flock, for your Father delights to give you the kingdom. Sell what you possess and give alms. Make for yourselves purses that do not grow old, treasure in heaven where no thief comes and no moth destroys. For where your treasure is, there your heart will be also."

NOTES · Luke 12:13-34

RESTORATION The warning is not that possessions themselves are evil, but that storing them for self can make a person poor toward God. Compare Jacob 2:17-19.

Lamps Burning, Servants Awake

"Keep your belts fastened and your lamps burning," He said, "like servants waiting for their master to return from a wedding feast, ready to open the door when he knocks. Blessed are the servants he finds awake. Truly, he will fasten his own belt, make them recline at table, and come serve them. Whether he comes in the second or third watch, blessed are those found ready. If the householder knew the hour a thief was coming, he would not allow his home to be broken into. You likewise must be ready, for the Son of Man comes at an hour you do not expect."

Peter asked whether the parable was addressed to the apostles or everyone. Jesus spoke of the faithful steward appointed over a household to give food at the proper time: blessed if his master finds him doing so. But the servant who supposes the master delayed and beats fellow servants while eating and drinking carelessly will meet sudden judgment. The servant who knows the master's will and disobeys receives many blows, while one ignorant receives fewer. From everyone given much, much will be required; from one entrusted with much, more will be asked.

"I came to cast fire upon the earth," He said, "and how I wish it were already kindled! I have a baptism to undergo, and how constrained I am until it is completed! Do you suppose I came to bring peace upon the earth? No, but division. Households will be divided, father against son, mother against daughter, and in-laws against one another."

He reproved the crowds for reading clouds and winds yet failing to discern the present time. "Why do you not judge what is right for yourselves? When going to a magistrate with an accuser, make every effort to settle along the way, lest you be handed over to the judge, the

officer, and the prison. You will not leave until you have paid the last small coin."

NOTES · Luke 12:35-59

JST Luke 12:41-57 expands the watchful-servant teaching with successive watches, the warning of a thief's unexpected arrival, and the accountability of stewards.

Repentance Before the Axe Falls

Some told Jesus of Galileans whose blood Pilate had mingled with their sacrifices. He asked, "Do you suppose these Galileans were worse sinners than all others because they suffered this? No; but unless you repent, you will all likewise perish. Or those eighteen upon whom the tower in Siloam fell—were they more guilty than everyone else in Jerusalem? No; unless you repent, you too will perish."

Then He told a parable: "A man had a fig tree planted in his vineyard. For three years he came seeking fruit and found none. He said to the keeper, 'Cut it down. Why should it exhaust the soil?' The keeper answered, 'Master, leave it one more year. I will dig around it and put on manure. If it bears fruit, good; if not, then cut it down.'"

NOTES · Luke 13:1-9

This unit is retained in its narrative sequence; no additional editorial note is supplied.

A Daughter of Abraham Set Free

On a Sabbath Jesus was teaching in a synagogue. A woman bent over and unable to stand straight had been afflicted for eighteen years. Jesus saw her, called her forward, and said, "Woman, you are released from your infirmity." He laid His hands on her; at once she stood upright and glorified God.

The synagogue leader protested that people should seek healing on the six workdays, not on the Sabbath. The Lord answered, "Hypocrites! Does not each of you untie his ox or donkey on the Sabbath and lead it to water? Ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be released from this bond on the Sabbath?" His opponents were ashamed, and the people rejoiced.

He said, "What is God's kingdom like? It is like a mustard seed that a man planted; it grew into a tree, and the birds nested among its branches. It is like leaven that a woman mixed into three measures of flour until all was leavened."

NOTES · Luke 13:10-21

LANGUAGE "Daughter of Abraham" explicitly affirms this woman's place among the covenant people.

RESTORATION Jesus identifies healing a covenant daughter as fitting Sabbath holiness rather than violating it.

The Narrow Door and the Mourning Over Jerusalem

Jesus went through towns and villages, teaching as He traveled toward Jerusalem. Someone asked, “Lord, are only a few being saved?” He replied, “Strive to enter through the narrow door. Many will seek to enter and will not be able. Once the master has risen and shut the door, those outside will knock, saying, ‘Lord, open!’ He will answer, ‘I do not know where you are from.’ They will protest, ‘We ate and drank in Your presence, and You taught in our streets.’ He will say, ‘Depart, all workers of unrighteousness.’ There will be weeping when you see Abraham, Isaac, Jacob, and all the prophets in God’s kingdom and yourselves outside. People will come from east, west, north, and south to recline at table in the kingdom. Some last shall be first, and some first shall be last.”

Some Pharisees warned Him that Herod wished to kill Him. Jesus replied, “Tell that fox: Today and tomorrow I drive out demons and heal, and on the third day I accomplish My work. Yet I must proceed today, tomorrow, and the day following, for a prophet must not perish outside Jerusalem.

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I longed to gather your children as a hen gathers her brood under her wings, but you would not. Behold, your house is left to you. You will not see Me until you say, ‘Blessed is He who comes in the name of the Lord.’”

NOTES · Luke 13:22-35

RESTORATION The lament uses gathering imagery of the Lord protecting those willing to come. Compare 3 Nephi 10:4-6.

At the Pharisee's Table

On a Sabbath Jesus went to eat in the home of a leading Pharisee, where people watched Him closely. A man swollen with illness stood before Him. Jesus asked lawyers and Pharisees whether it was lawful to heal on the Sabbath. They were silent. He healed the man and sent him away. "Which of you," He asked, "if a son or an ox fell into a well on the Sabbath, would not immediately pull him out?" They could not answer.

Seeing guests choosing seats of honor, He said, "When invited to a wedding, do not take the highest place. Someone more honored may arrive, and you will be told to move lower in disgrace. Choose the lower place, and your host may say, 'Friend, come higher.' Everyone who exalts himself shall be humbled, and whoever humbles himself exalted." He told the host not to invite only friends, brothers, rich neighbors, and those who could repay, but the poor, the crippled, the lame, and the blind, who could not repay; repayment would come in the resurrection of the righteous.

One guest said, "Blessed is whoever eats bread in God's kingdom!" Jesus told of a man who prepared a great supper and sent his servant to call those invited. One had bought a field, another five yoke of oxen, another had married; each made excuses. Angered, the host told the servant to bring in the poor, the crippled, the blind, and the lame from the streets. When room remained, he said, "Go into the lanes and hedgerows and persuade people to enter, that my house may be full. None of those first invited shall taste my supper."

NOTES · Luke 14:1-24

RESTORATION The banquet becomes a picture of covenant invitation and the astonishing reach of divine welcome.

The Cost of Following

Large crowds traveled with Him. He turned and said, “If anyone comes to Me and does not put Me above father, mother, wife, children, brothers, sisters, and even his own life, he cannot be My disciple. Whoever will not bear his cross and come after Me cannot be My disciple.

“Who among you, wishing to build a tower, does not sit first and calculate the cost, lest he lay the foundation and be unable to complete it? Or what king, going to war against another, does not first consider whether ten thousand can meet twenty thousand? If not, he sends an embassy asking for peace while the other king is distant. Likewise, none of you who fails to forsake all that he has can be My disciple.

“Salt is good. But if salt loses its savor, how shall it be seasoned? It is fit neither for soil nor manure heap; people throw it away. Whoever has ears to hear, let him hear.”

NOTES · Luke 14:25-35

JST Luke 14:35-37 adds a dialogue about Moses and the prophets: Jesus explains that their writings testify of Him and that receiving their witness leads to life.

The Lost Sheep and the Lost Coin

Tax collectors and sinners gathered to hear Jesus, while Pharisees and scribes murmured, "This man welcomes sinners and eats with them." So He said: "Which of you having a hundred sheep, if he loses one, does not leave the ninety-nine in the wilderness and go after the lost one until he finds it? Finding it, he carries it home on his shoulders rejoicing and summons friends and neighbors: 'Rejoice with me, for I have found my lost sheep.' So there is joy in heaven over one sinner who repents, more than over ninety-nine righteous who need no repentance.

"Or what woman who has ten silver coins, if she loses one, does not light a lamp, sweep the house, and search carefully until she finds it? Then she calls friends and neighbors: 'Rejoice with me, for I have found the coin I lost.' So there is joy before the angels of God over one sinner who repents."

NOTES · Luke 15:1-10

RESTORATION The lost are not invisible to the Shepherd, and recovering them is a cause of joy in heaven. Compare Alma 26:36-37.

The Father and His Two Sons

He continued: "A man had two sons. The younger said, 'Father, give me the portion of property that will fall to me.' The father divided his livelihood between them. Not many days later, the younger gathered everything and went to a far country. There he wasted his substance in reckless living. When it was spent, a severe famine arose, and he began to be in want. He hired himself to a citizen of that land, who sent him to feed pigs. He longed to fill his stomach with the pods the pigs ate, but no one gave him anything.

"Coming to himself, he said, 'How many hired servants of my father have bread enough and to spare, while I perish with hunger! I will arise and go to my father and say: Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Make me like one of your hired servants.' He arose and returned.

"While he was still far off, his father saw him, was moved with compassion, ran, fell upon his neck, and kissed him. The son began his confession: 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' But the father ordered his servants: 'Bring the finest robe and put it on him. Put a ring on his hand and sandals on his feet. Bring the fattened calf; let us eat and rejoice. This my son was dead and lives again; he was lost and is found.' And they began to celebrate.

"The older son was in the field. Returning, he heard music and dancing and asked a servant what had happened. Learning that his brother was home and the calf killed, he became angry and would not enter. His father came out and pleaded with him. He answered, 'All these years I have served you and never disobeyed your command, yet you never gave me even a young goat to celebrate with my friends. But when this son of yours returns after wasting your property with prostitutes, you kill the fattened calf!'

"The father said, 'Child, you are always with me, and all that is mine is yours. But we had to rejoice and be glad, because this brother of yours was dead and lives again; he was lost and is found.'"

NOTES · Luke 15:11-32

LANGUAGE The father runs while the son is still distant; the narrative makes mercy precede any negotiated restoration of status.

RESTORATION The image of a child returning to the Father resonates with Alma 36:17-21 and the promises of covenant homecoming.

Part Seven

The Kingdom and Its Stewards

The Steward and the True Treasure

Jesus told His disciples of a wealthy man who heard that his steward was wasting his property. He summoned the steward and demanded an accounting, saying he could no longer manage the estate. The steward thought, "What shall I do? I lack strength to dig and am ashamed to beg. I know how to make people welcome me when I lose my post." He called his master's debtors. To one owing a hundred measures of oil he said, "Write fifty." To another owing a hundred measures of wheat he said, "Write eighty." The master commended the dishonest steward for acting shrewdly, for the children of this age often act more prudently for their own interests than the children of light.

Jesus said, "Make friends by means of worldly wealth, so that when it fails you may be received into lasting dwellings. Whoever is trustworthy in very little is trustworthy in much; whoever is dishonest in little is dishonest in much. If you are unfaithful with worldly wealth, who will entrust to you true riches? If you cannot be trusted with what belongs to another, who will give you what is your own? No servant can serve two masters. You cannot serve God and Mammon."

The Pharisees, who loved money, mocked Him. Jesus said, "You justify yourselves before people, but God knows your hearts. What people esteem highly may be detestable before God. The Law and the

Prophets were proclaimed until John; since then the good news of the kingdom is announced, and people press toward it. Yet heaven and earth would pass away more easily than one stroke of the Law should fail." He warned also that one who divorces his wife to marry another commits adultery, as does one who marries a woman divorced from her husband.

NOTES · Luke 16:1-18

JST Luke 16:16-23 expands the dispute: the law and prophets testify of Christ; His opponents reject their witness, persecute the meek, and try to destroy the kingdom. The transition to the rich-man parable is made explicit.

PESHITTA "Mammon" is a Semitic term for wealth, retained in Greek and Syriac traditions alike. It is not necessarily a proper name for another god.

RESTORATION The steward image centers accountability for what has been entrusted to us. Compare Doctrine and Covenants 104:11-18.

The Rich Man and Lazarus

"There was a rich man clothed in purple and fine linen, feasting splendidly every day. At his gate lay a poor man named Lazarus, covered with sores, longing to eat what fell from the rich man's table. Even the dogs came and licked his wounds.

"The poor man died and was carried by angels to Abraham's side. The rich man also died and was buried. In torment in Hades, he lifted his eyes and saw Abraham far off, with Lazarus beside him. He cried, 'Father Abraham, have mercy on me! Send Lazarus to dip a finger in water and cool my tongue, for I suffer in this flame.' Abraham said, 'Child, remember that you received your good things in life and Lazarus his hardships. Now he is comforted and you are in anguish. Moreover, between us a great chasm has been fixed, so that none can cross from either side to the other.'

"The rich man pleaded, 'Send Lazarus to my father's house, for I have five brothers. Let him warn them, lest they also come to this place of torment.' Abraham answered, 'They have Moses and the prophets. Let them hear them.' 'No, father Abraham,' the man said, 'but if someone goes to them from the dead, they will repent.' Abraham replied, 'If they do not hear Moses and the prophets, they will not be persuaded even if someone rises from the dead.'"

NOTES · Luke 16:19-31

JST Luke 16:16-23 supplies a fuller covenant and prophetic context immediately before the parable, including Jesus' accusation that His hearers deny the law's testimony of Him.

LANGUAGE The Greek names Hades, a realm of the dead, rather than explaining a complete final-state cosmology.

RESTORATION Restoration teaching concerning the world of spirits offers additional perspective, but this parable should not by itself be treated as a full map of postmortal conditions. Compare Doctrine and Covenants 138.

Forgive, Trust, and Serve

Jesus told His disciples, "Occasions of stumbling will come, but woe to those through whom they come. It would be better to have a millstone tied around one's neck and be thrown into the sea than to cause one of these little ones to stumble. Watch yourselves. If your brother sins, rebuke him; if he repents, forgive him. Even if he sins against you seven times in a day and turns back seven times saying, 'I repent,' forgive him."

The apostles said, "Increase our faith!" The Lord answered, "If you had faith like a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey." He added: "If a servant plows or watches sheep, does his master say when he returns, 'Come at once and eat'? Does he not rather say, 'Prepare my supper

and serve me, then eat yourself'? Does the master thank the servant for doing what was commanded? So when you have done everything required, say, 'We are unworthy servants; we have done only our duty.'"

NOTES · Luke 17:1-10

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Stranger Who Returned

On the way toward Jerusalem, Jesus traveled along the border between Samaria and Galilee. Entering a village, He was met at a distance by ten men with leprosy. They cried, "Jesus, Master, have mercy upon us!" Seeing them, He said, "Go, show yourselves to the priests." As they went, they were cleansed.

One, when he saw that he was healed, returned glorifying God in a loud voice. He fell at Jesus' feet in thanks; he was a Samaritan. Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give glory to God except this foreigner?" Then He said, "Rise and go your way; your faith has made you well."

NOTES · Luke 17:11-19

RESTORATION A Samaritan becomes the model of gratitude; lineage is not allowed to eclipse faith.

The Kingdom in Your Midst

Asked by Pharisees when the kingdom of God would come, Jesus answered, "The kingdom does not come with observations by which people point and say, 'Look, here!' or 'There!' For behold, the kingdom of God is among you."

He told the disciples, “Days will come when you will long to see one of the days of the Son of Man and not see it. People will say, ‘Look here,’ or ‘Look there’; do not run after them. As lightning flashes from one side of heaven to the other, so the Son of Man will be in His day. But first He must suffer and be rejected by this generation.

“As in the days of Noah, people ate, drank, married, and were given in marriage until Noah entered the ark and the flood destroyed them. So in Lot’s days they ate, drank, bought, sold, planted, and built; but when Lot left Sodom, fire and sulfur fell. So shall it be when the Son of Man is revealed. On that day one on the rooftop should not go down to retrieve possessions, and one in the field should not turn back. Remember Lot’s wife. Whoever seeks to preserve life will lose it; whoever loses life will preserve it. In that night two may share a bed, and one be taken and the other left; two women may grind together, and one be taken and the other left.”

They asked, “Where, Lord?” He answered with the image of birds gathering wherever a body lies.

NOTES · Luke 17:20-37

JST Luke 17:21 reads that the kingdom of God “has already come unto you,” emphasizing its presence in Jesus’ own ministry.

JST Luke 17:36-40 interprets the gathering birds as the assembling of the Saints, joined by angels, and speaks of a cleansed earth and new heavens.

LANGUAGE Luke 17:21 may be read “within you” or “in your midst”; the encounter with Pharisees favors a public kingdom present among them rather than a claim about the state of each person’s heart.

A Widow and a Persistent Cry

Jesus told a parable so that His disciples might always pray and not lose heart. In a town lived a judge who feared neither God nor humanity. A widow repeatedly came to him: “Grant me justice against my adversary.” For a time he refused, but at last said, “Though I fear neither God nor people, this widow continues troubling me. I will grant her justice so she does not keep wearing me out.”

The Lord said, “Hear what the unjust judge says. Will not God give justice to His chosen ones who cry to Him day and night? Will He delay long over them? He will bring them justice. Yet when the Son of Man comes, will He find faith on the earth?”

NOTES · Luke 18:1-8

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Pharisee and the Tax Collector

To those who trusted in their own righteousness and despised others, Jesus spoke this parable: “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed about himself: ‘God, I thank You that I am not like other people—extortioners, unjust, adulterers—or even this tax collector. I fast twice a week and tithe all I gain.’

“The tax collector stood at a distance, unwilling even to raise his eyes toward heaven. He beat his breast and said, ‘God, be merciful to me, a sinner.’ I tell you, this man went home justified rather than the other. Whoever exalts himself will be humbled; whoever humbles himself will be exalted.”

NOTES · Luke 18:9-14

This unit is retained in its narrative sequence; no additional editorial note is supplied.

Children and the Rich Ruler

People brought even infants for Jesus to touch, but the disciples rebuked them. Jesus called the children near and said, “Let the little children come to Me; do not hinder them, for God’s kingdom belongs to such as these. Whoever does not receive the kingdom like a child shall not enter it.”

A ruler asked, “Good Teacher, what must I do to inherit eternal life?” Jesus said, “Why call Me good? No one is good except God alone. You know the commandments: Do not commit adultery, murder, steal, or bear false witness; honor your father and mother.” The ruler said he had kept these from youth. Jesus answered, “One thing is still lacking: sell what you possess, distribute to the poor, and you shall have treasure in heaven; then come, follow Me.” The man became deeply sorrowful because he was very rich.

Jesus said, “How hard it is for those possessing wealth to enter God’s kingdom! It is easier for a camel to pass through a needle’s eye than for a rich person to enter.” Those listening asked, “Then who can be saved?” He answered, “What is impossible with human beings is possible with God.” Peter said they had left their homes to follow Him. Jesus replied that no one who had left home or family for the kingdom would fail to receive many times more in this age and eternal life in the age to come.

NOTES · Luke 18:15-30

JST Luke 18:27 specifies that entry is impossible for those who trust in riches, but possible with God for one who forsakes worldly things.

RESTORATION The obstacle is attachment that displaces God, not a simplistic assertion that every prosperous person is outside the covenant.

The Son of Man Foretells His Suffering Again

Taking the Twelve aside, Jesus said, “Behold, we go up to Jerusalem. Everything written by the prophets concerning the Son of Man will be fulfilled. He will be handed to the nations, mocked, insulted, and spat upon; they will scourge and kill Him, and on the third day He will rise.” The disciples understood none of this; its meaning was hidden from them.

Near Jericho a blind man sat begging by the road. Hearing a crowd pass, he asked what was happening. They said Jesus of Nazareth was passing by. He cried, “Jesus, Son of David, have mercy on me!” Those in front told him to be silent, but he cried louder. Jesus stopped, ordered that he be brought near, and asked, “What do you want Me to do for you?” He answered, “Lord, that I may see again.” Jesus said, “Receive your sight; your faith has saved you.” Immediately he saw and followed Jesus, glorifying God; the whole people gave praise.

NOTES · Luke 18:31-43

This unit is retained in its narrative sequence; no additional editorial note is supplied.

Zacchaeus and the Lost

Passing through Jericho, Jesus encountered a wealthy chief tax collector named Zacchaeus. Small in stature, Zacchaeus could not see Him for the crowd, so he ran ahead and climbed a sycamore tree. Jesus looked up and said, “Zacchaeus, come down quickly. Today I must stay at your house.” He descended joyfully and welcomed Him. The crowd complained that Jesus had gone to lodge with a sinner.

Zacchaeus stood and said, “Lord, behold, half my possessions I give to the poor, and if I have defrauded anyone, I restore fourfold.” Jesus said, “Today salvation has come to this house, because he too is a son of Abraham. The Son of Man came to seek and save what was lost.”

NOTES · Luke 19:1-10

LANGUAGE “Son of Abraham” restores the tax collector to the language of covenant belonging; his response includes costly restitution.

The Mina and the Coming King

Because they were near Jerusalem and people supposed the kingdom would appear immediately, Jesus told a parable. A nobleman traveled to a distant country to receive royal authority and return. He called ten servants, gave each a mina, and said, “Trade until I return.” His citizens hated him and sent a delegation saying they did not want him as king.

After receiving the kingdom he returned to reckon with his servants. One had made ten additional minas, and was given authority over ten cities. Another had made five, and received five cities. A third returned the coin wrapped in a cloth, saying he feared the master as severe, reaping what he had not sown. The king condemned him by his own words: if he truly believed this, why had he not placed the money with bankers to yield interest? The mina was taken from him and given to the one with ten. Those who protested that the first already had ten were told, “To everyone who has, more will be given; from the one who has not, even what he has will be taken.” The tale ends with judgment on the king’s enemies who refused his reign.

NOTES · Luke 19:11-27

RESTORATION The parable introduces a delay before the king’s return, warning against expecting immediate visible rule and against burying what has been entrusted.

Blessed Is the King Who Comes

After speaking these things, Jesus went ahead toward Jerusalem. Near Bethphage and Bethany at the Mount of Olives, He sent two disciples to find a colt tied where no one had ridden. “Untie it and bring it,” He said. “If asked why, answer, ‘The Lord needs it.’” They found it as He had said. They brought it, laid their cloaks upon it, and set Jesus upon the colt. As He rode, others spread cloaks on the road.

At the descent of the Mount of Olives the multitude of disciples praised God loudly for the mighty works they had seen: “Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!” Some Pharisees asked Him to silence the disciples. He answered, “If these were silent, the stones would cry out.”

Drawing near, He wept over the city. “If you, even you, had known today what makes for peace! But it is hidden from your eyes. Days will come when your enemies build embankments against you, surround you, hem you in, and level you and your children, leaving no stone upon another, because you did not recognize the time of your visitation.”

NOTES · Luke 19:28-44

LANGUAGE The repeated “visitation” language connects the city’s missed recognition with God’s coming among His people.

A House of Prayer and an Authority Challenged

Jesus entered the temple and began driving out those selling there. “It is written,” He said, “‘My house shall be a house of prayer,’ but you have made it a den of robbers.” Each day He taught in the temple. The chief priests, scribes, and leading men sought to destroy Him, but could not find a way because the people were intent on His words.

While He taught and announced good news, priests, scribes, and elders demanded, “By what authority do You do these things? Who gave it to You?” Jesus answered with a question: “Was John’s baptism from heaven or from men?” They reasoned that if they said “from heaven,” He would ask why they had not believed John; if they said “from men,” the people would stone them, being persuaded John was a prophet. They answered that they did not know. Jesus replied, “Neither do I tell you by what authority I do these things.”

NOTES · Luke 19:45-20:8

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Vineyard and Its Rejected Son

He told the people of a man who planted a vineyard, leased it to tenants, and went away for a long time. At harvest he sent a servant for fruit; the tenants beat him and sent him away empty. A second servant was beaten and shamed; a third was wounded and thrown out. The owner asked what to do and decided, “I will send my beloved son. Surely they will respect him.”

But the tenants said, “This is the heir. Let us kill him, and the inheritance will be ours.” They cast him out of the vineyard and killed him. Jesus asked, “What will the owner do?” He answered that the

owner would destroy those tenants and give the vineyard to others. Some protested, “May it never be!” Jesus looked at them and quoted scripture: “The stone the builders rejected has become the cornerstone.” Whoever falls upon that stone will be broken, and upon whomever it falls it will crush. The scribes and chief priests knew He had spoken against them and sought to seize Him, but feared the people.

NOTES · Luke 20:9-19

RESTORATION The vineyard recalls Israel’s stewardship of divine promises. Compare Jacob 5 and its wider covenant imagery.

Caesar, Resurrection, and the Messiah

Watching Jesus carefully, His opponents sent spies pretending righteousness, hoping to trap Him in speech and hand Him over to the governor. They asked whether paying tribute to Caesar was lawful. Jesus perceived their craft and requested a denarius. “Whose image and inscription?” He asked. “Caesar’s,” they replied. He said, “Then give Caesar what is Caesar’s, and God what is God’s.” They could not trap Him and were silent.

Some Sadducees, who deny resurrection, asked about a woman successively married to seven brothers under the law of levirate marriage. All died childless; whose wife would she be in the resurrection? Jesus replied that those of this age marry, but those counted worthy of the coming age and resurrection neither marry nor are given in marriage. They cannot die any longer; they are like angels and are God’s children, being children of the resurrection. As for the dead rising, Moses showed it at the bush, calling the Lord the God of Abraham, Isaac, and Jacob. “He is not God of the dead, but of the

living; for all live unto Him." Some scribes praised His answer, and they dared question Him no more.

Jesus then asked how the Messiah could be merely David's son, since David calls Him Lord in the psalm: "The Lord said to my Lord: Sit at My right hand until I make Your enemies Your footstool." While people listened He warned against scribes who loved long robes, public greetings, chief seats and places of honor, devoured widows' houses, and made long prayers for show. They would receive greater judgment.

NOTES · Luke 20:20-47

RESTORATION The encounter is a resurrection argument in first-century Jewish debate. Restoration teaching about eternal marriage should not be silently substituted for Luke's actual words; see Doctrine and Covenants 132 for that separate context.

Part Eight

The Hour of Visitation

The Widow□s Offering

Looking up, Jesus watched rich people placing gifts in the temple treasury. He saw a poor widow put in two tiny copper coins. He said, "Truly I tell you, this poor widow has put in more than all the others. They gave from their abundance; she, out of her poverty, gave all the livelihood she had."

NOTES · Luke 21:1-4

RESTORATION Luke places the widow's unobserved devotion beside the public honor sought by teachers who exploit widows. Compare Mark 12:40-44.

Stones That Will Fall

Some praised the temple's beautiful stones and offerings. Jesus said, "Days are coming when not one stone will remain upon another; all will be thrown down." They asked when this would happen and what sign would announce it. He answered, "Beware of being led astray. Many will come in My name, saying, 'I am he,' and 'The time is near.' Do not follow them. When you hear of wars and uprisings, do not be terrified. These things must happen, but the end does not come at once."

He spoke of nation rising against nation, earthquakes, famines, plagues, terrors, and signs from heaven. "Before all these things, hands will be laid upon you, and you will be persecuted, handed over to synagogues and prisons, brought before kings and governors for My name's sake. It will turn into an occasion for testimony. Settle in your hearts not to prepare a defense anxiously beforehand, for I will give you a mouth and wisdom your adversaries cannot withstand. Even parents, brothers, relatives, and friends will betray some of you; some will be put to death. You will be hated for My name, yet not a hair of your head will ultimately perish. By endurance you will gain your lives.

"When you see Jerusalem surrounded by armies, know that her desolation is near. Then those in Judea should flee to the mountains; those within the city should depart, and those in the countryside should not enter. These are days of recompense, fulfilling what is written. Woe to pregnant women and nursing mothers in those days, for great distress will be upon the land and wrath against this people. They will fall by the sword and be led captive among the nations; Jerusalem will be trodden down by the nations until their times are fulfilled."

NOTES · Luke 21:5-24

RESTORATION The prophecy joins a specific historical warning about Jerusalem with a wider horizon of covenant judgment and hope. Compare Joseph Smith—Matthew, while respecting the distinct wording in Luke.

The Son of Man Comes in Glory

"There will be signs in sun, moon, and stars, and on earth distress among nations, bewildered by the roaring of sea and waves. People will faint with fear at what approaches the world, for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. When these things begin, stand upright and lift your heads, because your redemption is drawing near."

He told them to observe trees: when leaves appear, summer is near. Likewise, when these events occur, they should know that the kingdom is near. "Truly I tell you, this generation shall not pass until all is accomplished. Heaven and earth shall pass, but My words shall not pass."

"Take heed to yourselves, lest your hearts be weighed down with indulgence, drunkenness, and the cares of life, and the day come suddenly upon you like a snare. It will come upon all dwelling on the face of the earth. Watch and pray at all times that you may have strength to escape what is coming and stand before the Son of Man."

By day Jesus taught in the temple; at night He withdrew to the Mount of Olives. Early each morning the people came to hear Him.

NOTES · Luke 21:25-38

JST Luke 21:24-26 explicitly distinguishes Jesus' words about Jerusalem's destruction from the disciples' subsequent question about His coming, and places the later signs in the time of the Gentiles.

JST Luke 21:32 reads “this generation” as the generation in which the times of the Gentiles are fulfilled.

The Betrayal Prepared and Passover Made Ready

The Feast of Unleavened Bread, called Passover, was near. Chief priests and scribes sought a way to kill Jesus, but feared the people. Satan entered Judas called Iscariot, one of the Twelve. Judas went to the chief priests and temple captains to discuss handing Jesus over. They rejoiced and agreed to pay him; he consented and sought a time to betray Him away from the crowd.

The day arrived when the Passover lamb was to be sacrificed. Jesus sent Peter and John, saying, “Prepare the Passover for us.” They asked where. He said that upon entering the city they would meet a man carrying a water jar. They should follow him to a house and tell its master: “The Teacher asks where the guest room is in which I may eat the Passover with My disciples.” He would show them a large furnished upper room. They went, found it as He had spoken, and made ready.

NOTES · Luke 22:1-13

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The Covenant at the Table

When the hour came, Jesus reclined with the apostles and said, “I have earnestly desired to eat this Passover with you before I suffer. I tell you, I will not eat it again until it is fulfilled in God’s kingdom.” Taking a cup, He gave thanks and told them to share it, saying that He would not drink of the fruit of the vine until the kingdom came.

He took bread, gave thanks, broke it, and gave it to them: "This is My body, given for you. Do this in remembrance of Me." Likewise after supper He took the cup: "This cup is the new covenant in My blood, poured out for you." Yet He warned that His betrayer's hand was with His at the table. The Son of Man went as appointed, but woe to the one who betrayed Him. They began questioning which of them would do this.

NOTES · Luke 22:14-23

TEXT Some early Greek witnesses differ concerning the longer wording of Luke 22:19-20. The familiar longer form, also reflected in the Syriac tradition, is retained here.

RESTORATION The new covenant is spoken at Passover: remembrance, sacrificial giving, and covenant fellowship are joined. Compare 3 Nephi 18:1-11 and Doctrine and Covenants 20:75-79.

The Greatest Serves

A dispute arose among the apostles about which of them should be considered greatest. Jesus said, "Kings of nations rule over them and those exercising authority are called benefactors. But it shall not be so among you. Let the greatest become like the youngest, and the leader like one who serves. Which is greater, one reclining at table or one serving? Yet I am among you as one who serves.

"You have remained with Me in My trials. As My Father appointed a kingdom to Me, so I appoint to you a kingdom, that you may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel."

He said, "Simon, Simon, Satan has demanded to sift you like wheat. But I have prayed for you, that your faith may not fail. When you have turned back, strengthen your brothers." Peter insisted he was

ready for prison and death. Jesus answered, “Peter, before the rooster crows today you will deny three times that you know Me.”

Jesus reminded them how they had been sent without purse, bag, or sandals and had lacked nothing. “But now,” He said, “let whoever has a purse take it, and likewise a bag. Whoever lacks a sword should sell his cloak and buy one. This scripture must be fulfilled in Me: ‘He was counted among transgressors.’” They said, “Lord, behold, here are two swords.” He answered, “It is enough.”

NOTES · Luke 22:24-38

LANGUAGE Jesus’ reference to “two swords” is embedded in a prediction of arrest, not a repeal of His teaching on mercy or His later rebuke of violence.

The Cup in the Garden

As He was accustomed, Jesus went out to the Mount of Olives, and His disciples followed. Arriving at the place He said, “Pray that you do not enter into temptation.” He withdrew about a stone’s throw, knelt, and prayed: “Father, if You are willing, take this cup from Me. Nevertheless, not My will, but Yours be done.”

An angel from heaven appeared, strengthening Him. In anguish He prayed more earnestly, and His sweat became like great drops of blood falling to the ground. Rising, He found the disciples sleeping from sorrow. He asked, “Why do you sleep? Rise and pray, so that you do not enter into temptation.”

NOTES · Luke 22:39-46

TEXT Luke 22:43-44, describing the strengthening angel and sweat like drops of blood, is absent from some early Greek manuscripts. It belongs to the traditional received text and is included here with notice.

RESTORATION The Restoration gives particular attention to the Savior’s suffering and submission to the Father. Compare Mosiah 3:7 and Doctrine and Covenants

19:16-19.

A Kiss, a Wounded Servant, and a Denial

While Jesus was still speaking, a crowd approached led by Judas, one of the Twelve. Judas drew near to kiss Him. Jesus said, “Judas, do you betray the Son of Man with a kiss?” Those around Him asked whether to strike with the sword, and one struck the high priest’s servant, cutting off his right ear. Jesus said, “No more of this!” He touched the ear and healed him.

To the chief priests, captains, and elders who came, He said, “Have you come out with swords and clubs as against a robber? Day after day I was with you in the temple and you did not seize Me. But this is your hour, and the authority of darkness.”

They led Him to the high priest’s house. Peter followed from a distance. People made a fire in the courtyard and sat together; Peter sat among them. A servant girl looked at him and said he had been with Jesus. Peter denied it: “Woman, I do not know Him.” Another said the same; Peter replied, “Man, I am not.” About an hour later someone insisted Peter was a Galilean and surely with Jesus. Peter said, “Man, I do not know what you are talking about.” At once the rooster crowed. The Lord turned and looked at Peter. Peter remembered the warning that before the rooster crowed he would deny Him three times, and went out and wept bitterly.

NOTES · Luke 22:47-62

This unit is retained in its narrative sequence; no additional editorial note is supplied.

Before the Council, Pilate, and Herod

The men holding Jesus mocked and beat Him, blindfolding Him and demanding, "Prophesy—who struck You?" They insulted Him in many ways. At daybreak the elders, priests, and scribes gathered in council and brought Him before them. "If You are the Messiah, tell us," they said. Jesus answered that they would not believe even if He told them, nor answer if He questioned them. "From now on the Son of Man shall be seated at the right hand of God's power." They asked, "Are You then the Son of God?" He replied, "You say that I am." They said they needed no further testimony, for they had heard Him themselves.

The assembly brought Him to Pilate and accused Him of subverting the nation, forbidding tribute to Caesar, and claiming to be Messiah and king. Pilate asked, "Are You the King of the Jews?" Jesus answered, "You say so." Pilate told the accusers he found no fault. When they insisted that Jesus stirred up the people from Galilee onward, Pilate learned He was Galilean and sent Him to Herod, who was then in Jerusalem.

Herod was delighted, hoping to see a sign. He questioned Jesus at length, but Jesus did not answer. The chief priests and scribes accused Him vehemently. Herod and his soldiers treated Him with contempt, clothed Him in splendid dress, and sent Him back. That day Herod and Pilate became friends, having previously been enemies.

Pilate summoned the people and leaders and said that neither he nor Herod had found guilt deserving death. He proposed to chastise and release Jesus. But the crowd demanded the release of Barabbas, who had been imprisoned for rebellion and murder, and called for Jesus to be crucified. Three times Pilate pressed for Jesus' release, asking what

evil He had done. The shouting prevailed. Pilate granted their demand, released Barabbas, and handed Jesus over to their will.

NOTES · Luke 22:63-23:25

LANGUAGE The account distinguishes the Roman governor's verdict from the growing public pressure and the interests of Jesus' accusers.

Daughters of Jerusalem

As they led Him away, they seized Simon of Cyrene, coming in from the countryside, and laid the cross upon him to carry behind Jesus. A great crowd followed, including women who mourned and lamented. Jesus turned to them: "Daughters of Jerusalem, do not weep for Me. Weep for yourselves and your children. Days are coming when people will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' Then they will call to the mountains, 'Fall upon us,' and to the hills, 'Cover us.' If these things are done when the wood is green, what shall happen when it is dry?"

NOTES · Luke 23:26-31

This unit is retained in its narrative sequence; no additional editorial note is supplied.

The King upon the Cross

Two others, criminals, were led with Jesus to be executed. At the place called the Skull they crucified Him, one criminal on His right and one on His left. Jesus said, “Father, forgive them, for they do not know what they do.” They divided His clothing by casting lots. The people stood watching while leaders sneered, “He saved others; let Him save Himself if He is God’s Messiah, the Chosen One!” Soldiers mocked Him and offered sour wine: “If You are the King of the Jews, save Yourself.” An inscription stood above Him: “This is the King of the Jews.”

One criminal railed at Him: “Are You not the Messiah? Save Yourself and us!” The other rebuked him: “Do you not fear God, seeing you are under the same sentence? We receive the just result of our deeds; this man has done nothing wrong.” He said, “Jesus, remember me when You come into Your kingdom.” Jesus replied, “Truly I tell you, today you will be with Me in paradise.”

Around the sixth hour darkness came over the whole land until the ninth, the sun’s light failing; the veil of the temple was torn down the middle. Jesus called with a great voice, “Father, into Your hands I commit My spirit.” Having said this, He breathed His last. The centurion, seeing what happened, glorified God: “Certainly this man was righteous.” The assembled crowds went home beating their breasts, and His acquaintances and the women who had followed from Galilee stood at a distance, watching.

NOTES · Luke 23:32-49

JST Luke 23:35 (corresponding to Luke 23:34) identifies the soldiers carrying out the crucifixion as the intended referents of “Father, forgive them.”

TEXT The saying “Father, forgive them” is absent from some early Greek witnesses but retained in the traditional text and the JST discussion.

RESTORATION The prayer to the Father and the entrusting of His spirit belong to Luke's witness of Jesus' willing suffering. Compare Alma 7:11-13.

The Tomb and the Sabbath Rest

A member of the council named Joseph, a good and righteous man from Arimathea who had not agreed with their decision, was waiting for God's kingdom. He went to Pilate and requested Jesus' body. Taking it down, he wrapped it in linen and laid it in a rock-cut tomb where no one had yet been placed. It was the preparation day, and Sabbath was beginning.

Women who had come from Galilee followed and saw the tomb and how His body was laid. They returned to prepare spices and ointments, and then rested on the Sabbath according to the commandment.

NOTES · Luke 23:50-56

This unit is retained in its narrative sequence; no additional editorial note is supplied.

Why Seek the Living among the Dead?

Very early on the first day of the week, the women came to the tomb carrying the spices they had prepared. They found the stone rolled away but did not find the body of the Lord Jesus. While they were bewildered, two men in shining garments stood near them. Frightened, they bowed their faces to the ground. The messengers said, "Why do you seek the living among the dead? He is not here; He has risen. Remember what He told you in Galilee: the Son of Man must be given into sinners' hands, be crucified, and rise on the third day." The women remembered His words.

Returning from the tomb they told the Eleven and the others. They were Mary Magdalene, Joanna, Mary mother of James, and other women with them. Their words seemed nonsense to the apostles, and they did not believe. Peter, however, ran to the tomb and stooped to look; he saw the linen wrappings by themselves and went away marveling.

NOTES · Luke 24:1-12

JST Luke 24:2-4 places two angels in shining garments by the tomb before the women enter, and the angels ask why they seek the living among the dead.

RESTORATION The first witnesses of the emptied tomb include women who remained faithful through burial and the Sabbath.

The Scriptures Opened on the Road

That same day two disciples walked to a village called Emmaus, about seven miles from Jerusalem, talking about all that had happened. Jesus Himself drew near and walked with them, but their eyes were kept from recognizing Him. He asked what they were discussing. One, named Cleopas, answered in astonishment, "Are You the only visitor to Jerusalem who does not know what happened?" Jesus asked, "What things?"

They spoke of Jesus of Nazareth, a prophet mighty in deed and word before God and all the people; of chief priests and rulers handing Him over for execution; of their hope that He would redeem Israel. "But it is now the third day," they said. "Women of our company astonished us. They found the tomb empty and said they had seen angels announcing that He lives. Some of us went and found it so, but did not see Him."

Jesus said, "O foolish ones, slow of heart to believe all that the prophets spoke! Was it not necessary for the Messiah to suffer these

things and enter His glory?" Beginning with Moses and all the prophets, He explained in all the scriptures the things concerning Himself.

As they drew near the village, He seemed ready to travel farther, but they urged, "Stay with us, for evening approaches." He went in. At table He took bread, blessed and broke it, and gave it to them. Their eyes were opened and they recognized Him; then He vanished from their sight. They said, "Did not our hearts burn within us as He spoke to us on the road and opened the scriptures?" They rose that very hour and returned to Jerusalem, finding the Eleven and others gathered, saying, "The Lord has truly risen and has appeared to Simon." They told what had happened on the road and how He was known in the breaking of bread.

NOTES · Luke 24:13-35

LANGUAGE Luke's movement from closed eyes to opened scriptures to recognition at the table presents revelation as an event of both mind and fellowship.

RESTORATION The risen Lord teaches His own story from Moses and the prophets, treating the ancient covenant records as testimony of Him. Compare 1 Nephi 19:23.

Flesh and Bones, Peace and Witness

While they were speaking, Jesus stood among them and said, "Peace be to you." They were startled and afraid, thinking they saw a spirit. He said, "Why are you troubled? Why do doubts rise in your hearts? See My hands and My feet, that it is I Myself. Touch Me and see. A spirit does not have flesh and bones as you see I have." He showed them His hands and feet. While joy and amazement still held them, He asked, "Have you anything here to eat?" They gave Him broiled fish, and He ate before them.

Then He said, "These are the words I spoke while I was with you: everything written concerning Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled." He opened their minds to understand the scriptures and said, "Thus it is written: the Messiah must suffer and rise from the dead on the third day, and repentance for the forgiveness of sins must be proclaimed in His name to all nations, beginning at Jerusalem. You are witnesses of these things. Behold, I send upon you what My Father promised. Remain in the city until you are clothed with power from on high."

NOTES · Luke 24:36-49

RESTORATION The bodily Resurrection receives particular emphasis: flesh and bones, recognizable wounds, and eating with witnesses. Compare Doctrine and Covenants 129:1-2 and 130:22.

Blessing and Departure

He led them out as far as Bethany, lifted His hands, and blessed them. While He blessed them, He parted from them and was carried into heaven. They worshiped Him and returned to Jerusalem with great joy. They remained continually in the temple, blessing God.

NOTES · Luke 24:50-53

TEXT Some early witnesses differ regarding wording about the ascension here; Luke's second volume, Acts, also narrates it.

RESTORATION Luke closes where he began: at Jerusalem, in worship, and in expectation of the Father's promise. The story continues in Acts.

Sources and Verification

The texts and links below allow a reader to check passages and distinguish the nature of each witness. References to the JST refer to Joseph Smith's revision, not to an extant Greek or Syriac manuscript variant.

World English Bible: Luke. The public-domain English base used to check the narrative sequence and conventional verse ranges. Read the complete WEB text.

Greek Gospel. Greek text and interlinear comparison can be checked through BibleHub Greek interlinear or other critical editions. This reading does not claim to reconstruct a Greek critical text.

Syriac Peshitta. Syriac reader and James Murdock's historical Syriac rendering. The Syriac is a translation tradition and does not replace the Greek witness.

Joseph Smith Translation. Official JST appendix, including Luke 1, 2, 3, 6, 9, 11, 12, 14, 16, 17, 18, 21, 23, and 24. Shorter JST changes may also appear as footnotes in the Church's scripture edition.

Restoration scriptures. Cross-references to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price may be checked at Scriptures online.

A final editorial caution

This edition aims to preserve Luke's Semitic and covenant setting without forcing the ancient Gospel to say everything that later Restoration scriptures reveal. It should be read as a companion for devotional study, not as a replacement for an unabridged biblical text or careful Greek–Syriac textual work.