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(I apologize for the formatting of Luke. I don't know how to fix it. Please continue to next page.)

"Luke offers his readers a polished literary account of the ministry of Jesus, presenting Jesus as the universal Savior of both Jews and gentiles. He dwells extensively on Jesus' teachings and his doings. Luke is favorable toward the gentiles and also gives more stories involving women than do the other records." (Bible Dictionary, "Gospels")

"[Luke] was born at Antioch in Syria, and was taught the science of medicine...He was not born a Jew, for he is not reckoned among those 'of the circumcision' by St. Paul." (William Smith, Dictionary of the Bible, "Luke, Gospel of") **"Luke was Paul's fellow-traveler. He was born of gentile parents, and practiced medicine.** He may have become a believer before our Lord's ascension, but there is no evidence of this. The identification of him with one of the disciples to whom our Lord appeared on the way to Emmaus is picturesque but historically unsupported. **The first information about him is when he joined Paul at Troas (Acts 16:10)** ...It is uncertain when or where the Gospel was written; it was specially intended for gentile readers. **The Acts was a continuation of the gospel, and deals mainly with the growth of the gentile churches. History tells us nothing of Luke's later years, but tradition says he died a martyr.**" (Bible Dictionary, "Luke")

"Through the eyes of Luke, we see the Savior, but we see aspects of His life and ministry that would have been lost to us without this Gospel. Luke teaches us that the gospel is for all persons, be they Jews or Gentiles, slaves or free, men or women, shepherds or kings. **Nobody is left out. Israel continues to be special in its relationship to God, but the Church draws Gentiles into Israel, as well as others who may have been considered to be outside the pale of God's chosen, or elect, people.** We also learn that the gospel is built upon the eyewitness reports of people who saw all that Jesus did and heard all that He said. Thus, they were true witnesses for Him, people who told what they had experienced and knew. **And finally, Luke teaches us, through Jesus' own example, about the essential nature of prayer and the critical role of the Holy Ghost.**

"What beauty would have been lost had Luke been left out of the scriptures! A diamond truly sparkles when all of its facets can be seen. How much brighter the gospel of Jesus Christ shines because of the insights of Luke the beloved physician." (Roger R. Keller, "Luke: One Facet of a Diamond," Ensign, Feb. 1999, 35)

As I did with Matthew, I am going to skip over the commentary of duplicate passages. However, Luke adds many more details and adds unique teachings, parables, and incidents. Luke is the largest book in the New Testament.

Luke 1:1 As I am a messenger of Jesus Christ, and knowing that many have taken in hand to set forth in order a declaration of those things which are most surely believed among us:	SINCE [as is well known] many have undertaken to put in order and draw up a [thorough] narrative of the surely established deeds which have been accomplished and fulfilled in and among us, (AMP)
Luke 1:2 Even as they delivered them unto us, who from the	Exactly as they were handed down to us by those who from the [official] beginning [of Jesus' ministry] were eyewitnesses and ministers of the Word

beginning were eye-witnesses and ministers of the word;	[that is, of the doctrine concerning the attainment through Christ of salvation in the kingdom of God], (AMP)
Luke 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee , in order, most excellent Theophilus,	<p>It seemed good and desirable to me, [and so I have determined] also after having searched out diligently and followed all things closely and traced accurately the course from the highest to the minutest detail from the very first, to write an orderly account for you, most excellent Theophilus, (AMP)</p> <p>Many attempts at writing gospels have been done before. A “gospel” in this sense of the word is a record of the life of Christ, as seen through the eyes of His disciples. There are several gospels which are not part of the New Testament. Included in them are the Gospel of Thomas, the Gospel of Philip, the Gospel of Judas, etc. See https://en.wikipedia.org/wiki/New_Testament_apocrypha</p>
Luke 1:4 That thou mightest know the certainty of those things wherein thou hast been instructed.	<p>[My purpose is] that you may know the full truth and understand with certainty and security against error the accounts (histories) and doctrines of the faith of which you have been informed and in which you have been orally instructed. (AMP)</p> <p>So, Luke is writing to a fellow church member and believer, helping to strengthen his testimony of Christ. Luke also wrote a second letter, which we know as the Acts of the Apostles.</p>
Luke 1:5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife being of the daughters of Aaron, and her name Elizabeth,	In the days when Herod was king of Judea there was a certain priest whose name was Zachariah, of the daily service (the division) of Abia; and his wife was also a descendant of Aaron, and her name was Elizabeth. (AMP)
<p>If we were able to ask Zacharias about the significance of John's lineage, what would he say? Robert J. Matthews suggests the following:</p> <p>"INQUIRER. Why do you think you and Elisabeth were selected to be the parents of John?</p> <p>"ZACHARIAS. We don't know why it was us, but one thing we do know. The office of the forerunner was a preparatory role and therefore came under the jurisdiction of the Aaronic Priesthood. In order for John to be a legal heir and hold the keys to that priesthood, he had to be a firstborn son of the family of Aaron. As you know, I am a priest, which means I am of that lineage. Elisabeth also was a direct descendant of Aaron. Our son John was the first-born of just the right lineage in order to be fully representative of the Aaronic Priesthood and the law of Moses. [See Luke 1:5-7; Ex. 30:30-31; 40:15.]" (Kent P. Jackson and Robert L. Millet, eds., <i>Studies in Scripture</i>, Vol. 5: <i>The Gospels</i> [Salt Lake City: Deseret Book Co., 1986], 162.</p>	

This lineage is significant in that it is the source of John's priesthood. John was never ordained to the office of a priest in the Aaronic priesthood because he held the priesthood by lineage through Zacharias and Elisabeth. <https://www.gospeldoctrine.com/new-testament/luke/luke-1>

Luke 1:6 Were both righteous before God, walking in all the commandments and ordinances of the Lord blameless;	And they both were righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. (AMP)
Luke 1:7 And they had no child, for Elizabeth was barren; and both were far advanced in years.	But they had no child, for Elizabeth was barren; and both were far advanced in years. (AMP)
Luke 1:8 And while he executed the priest's office before God, in the order of his priesthood,	Now while on duty, serving as priest before God in the order of his division, (AMP)
Luke 1:9 According to the law, (his lot was to burn incense when he went into the temple of the Lord,)	As was the custom of the priesthood, it fell to him by lot to enter [the sanctuary of] the temple of the Lord and burn incense. (AMP)
<p>"Twice each year, in April and October, the priests of the course of Abia, named for Abijah, traveled from their village homes to the House of the Lord in Jerusalem, there to take their week-long turns at performing those sacred rites and ordinances which for fifteen hundred years had been the center of Israel's worship. One of these priests, Zacharias, whose wife, Elisabeth, was both barren and past the childbearing age, dwelt in a village in the hill country of Judea, believed to be Hebron. It was the very locale where Abraham had lived with Sarah, who also was both barren and past the childbearing age when the Lord himself saw fit to tell the Father of the Faithful that his beloved Sarah would conceive and bear Isaac, through whom the blessings of the Abrahamic covenant would continue.</p> <p>"It was October, the autumn of the year, when Zacharias left his beloved Elisabeth-both of them being in the autumn of their lives-to travel the some twenty lonely miles to Jerusalem. At least it was the custom to leave family members at home, for the priests dwelt in the temple itself during their week-long ministry. But perhaps he went with other priests of his course, and if so, as was common among them in that era of great expectation, they would have discussed the Consolation of Israel who was to come and deliver his people...With his fellow priests, he then drew lots, as was the custom, so that each of the sons of Aaron serving that week might be assigned his duties. There was one service, favored above all others, that a priest to whose lot it fell might perform but once in a lifetime. It was the burning of incense on the altar of incense in the Holy Place, near the Holy of Holies where the very presence of Jehovah came on occasion. And, lo, this time the lot fell to Zacharias; he was chosen of the Lord to perform the great mediatorial service in which the smoke of the incense, ascending to heaven, would symbolize the prayers of all Israel ascending to the divine throne. That Zacharias was to be the central figure in the temple, through this service, all the assembled worshippers knew; and that heaven itself was to respond with divine approval shining</p>	

forth, they would soon learn." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 1: 306-307.)

Luke 1:10 The whole multitude of the people were praying without at the time of incense.	And all the throng of people were praying outside [in the court] at the hour of incense [burning]. (AMP)
Luke 1:11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.	And there appeared to him an angel of the Lord, standing at the right side of the altar of incense. (AMP)
Luke 1:12 And when Zacharias saw the angel, he was troubled and fear fell upon him.	And when Zachariah saw him, he was troubled, and fear took possession of him. (AMP)
Luke 1:13 But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.	But the angel said to him, Do not be afraid, Zachariah, because your petition was heard, and your wife Elizabeth will bear you a son , and you must call his name John [God is favorable]. (AMP) "Faith in God includes faith in His Timing." Neal A. Maxwell
Luke 1:14 Thou shalt have joy and gladness, and many shall rejoice at his birth;	And you shall have joy and exultant delight, and many will rejoice over his birth, (AMP)
Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.	For he will be great and distinguished in the sight of the Lord. And he must drink no wine nor strong drink, and he will be filled with and controlled by the Holy Spirit even in and from his mother's womb. (AMP)

We read a lot in Luke about being "filled with the Holy Ghost".

Was John a Nazarite?

Anciently, a Nazarite (not to be confused with a "Nazarene," meaning from Nazareth) was an **individual whose life was dedicated completely to the Lord**. They were to follow a strict moral and dietary code: separating themselves from all unclean things, abstaining from wine or strong drink, and never shaving or cutting their hair (see Num 6:1-12). Bible commentators have debated whether or

not John the Baptist had taken the vow of a Nazarite. Although the term is never used to describe him, the similarities between him and Old Testament Nazarites are impressive.

First, John had separated himself from the world, spending his days preparing in the desert. Luke records he 'was in the deserts till the day of his shewing unto Israel' (Lu 1:80). Just as the Nazarites, the angel declared, he 'shall drink neither wine nor strong drink' (Lu 1:15). Whether or not John ever cut his hair is not stated but certainly his appearance was wild, 'his raiment of camel's hair, and a leathern girdle about his loins' (Matt 3:4). Both of the Old Testament Nazarites, Samson and Samuel, like John, were born to women previously barren of children (Judg 13:2; 1 Sam 1:2, Lu 1:7). That they were the firstborn is significant, 'Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be' (Num 3:13). With Samson and John, their birth was announced by an angel and, in the case of Samuel, by prophetic promise (Judg 13:3-5, 1 Sam 1:17). Samson even ate wild honey (Judg 14:8-9). Thus, the scriptural evidence argues convincingly that John was indeed a Nazarite like Samson and Samuel. For him, the desert became a holy place, a dry and dusty temple where he was set apart from the world. <https://www.gospeldoctrine.com/new-testament/luke/luke-1>

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God;	And he will turn back and cause to return many of the sons of Israel to the Lord their God, (AMP) In other words, He will preach the Gospel of Repentance.
Luke 1:17 And he shall go before the Lord in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.	And he will [himself] go before Him in the spirit and power of Elijah , to turn back the hearts of the fathers to the children, and the disobedient and incredulous and unpersuadable to the wisdom of the upright [which is the knowledge and holy love of the will of God] --in order to make ready for the Lord a people [perfectly] prepared [in spirit, adjusted and disposed and placed in the right moral state]. (AMP)

The power of both Elias and Elijah are offices in the Priesthood. They are callings to perform specific functions. The "spirit and power of Elijah" is to prepare for something greater. In general, the spirit and power of Elijah is to seal something.

The following quote comes from the author of the Gospel Doctrine webpage:

No verse in all of the scriptures has confused the author **[The author of the Gospel Doctrine webpage, but we all share his confusion. However, the JST identifies John the Baptist as Elijah in Mark 9:3.]** as much as this one. For me, it has been the subject of more study and prayer than any other passage of scripture. The passage is confusing because it prophesies of John's role in the turning of the hearts of the fathers to the children-a mission assigned to Elijah the Tishbite (Mal. 4:5-6) not Elias the forerunner. The interpretation, born of the Spirit, is as follows.

The timing of John's death is a key to understanding this passage of scripture. John the Baptist, the great forerunner of the Messiah, died nearly 3 years before Jesus was crucified. But death did not end John's mission. This scripture (Luke 1:17) has reference to a mission that John would perform among the spirits in paradise. There, John continued to preach as an Elias. He preached deliverance to the

righteous saints in the Spirit World. He told them that Christ would soon minister among them. Joseph F. Smith saw multitudes of righteous spirits gathered in a great assembly, 'awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death' (DC 138:16). How did they know Jesus was coming if it weren't for a messenger sent to prepare them for his advent among them? These are the 'people prepared for the Lord' which John made ready.

Furthermore, John prepared the way for Christ who would establish, among other things, a system of missionary work among the spirits of the dead (see DC 138). That missionary work would inspire the hearts of the fathers to turn to their children as they sought for the blessings of the temple. In time, 'the spirits in prison; which sometime were disobedient' (1 Peter 3:19-20) would turn their hearts toward the 'wisdom of the just'. In this connection, we must assume that Elijah the Tishbite also performed a mission in the Spirit World. We know nothing of this mission but assume that it involved the administration of keys whereby the vicarious work could be administered on the other side of the veil. The Lord's servants there, as well as here, must be 'clothed with power and authority' (DC 138:30). Some of this authority must have come through Elijah.

Joseph Smith taught that if any man ministers "having the spirit and power of Elias, he will not transcend his bounds. John did not transcend his bounds, but faithfully performed that part belonging to his office [under the Aaronic Priesthood]" (Teachings, 336). In contrast, "the spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood" (Teachings, 337). Therefore, John acted under the spirit and power of Elias as a forerunner to prepare the way for the missions of Elijah and Jesus Christ among the spirits of the dead. <https://www.gospeldoctrine.com/new-testament/luke/luke-1>

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power...then Messiah comes...which is last of all." Joseph Smith (Teachings of the Prophet Joseph Smith, 340)

"Because of a misunderstanding of Luke 1:17, which states that the child later to be named John the Baptist would come in the spirit and power of Elias to turn the hearts of the fathers to the children, many persons have thought that John the Baptist who held the office of an Elias, or messenger, was the Elijah who was to return. This verse explains that John's work was a preparatory work to 'make ready a people prepared for the Lord' and not the work of sealing or completion, which keys Elijah held." Theodore M. Burton (Conference Report, April 1965, Third Day-Morning Meeting 110.)

Luke 1:18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife is well stricken in years.	<p>And Zachariah said to the angel, By what shall I know and be sure of this? For I am an old man, and my wife is well advanced in years. (AMP)</p> <p>Israel was currently in apostasy, so this appearance must have come as a shock to Zacharias, and to the people waiting for him outside in the outer temple court.</p>
Luke 1:19 And the angel answering, said unto him, I am Gabriel, who stand in the presence of God, and	<p>And the angel replied to him, I am Gabriel. I stand in the [very] presence of God, and I have been sent to talk to you and to bring you this good news. (AMP)</p>

am sent to speak unto thee, and to show thee these glad tidings.	
	"Noah was like a second Adam, the father of all who came after the flood. It is stated in Doctrine and Covenants 27:6-7 that a prophet named Elias holds the keys of 'bringing to pass the restoration of all things' in the last days. This Elias is further identified in these verses as the angel who visited Zacharias, the father of John the Baptist, and who gave him the promise of a son. (See Luke 1:11-13.) Since Luke identifies this angel as Gabriel (Luke 1:19), and Gabriel is Noah, we conclude that the Elias of Doctrine and Covenants 27 is Noah. [D&C 27] It therefore appears that Noah has a major role, under the direction of Adam, in bringing about the restoration of the gospel in the fulness of times; he therefore has a special relationship with The Church of Jesus Christ of Latter-day Saints." (Robert J. Matthews, "The Fulness of Times," Ensign, Dec. 1989, 50)
Luke 1:20 And behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believedst not my words which shall be fulfilled in their season.	Now behold, you will be and will continue to be silent and not able to speak till the day when these things take place, because you have not believed what I told you; but my words are of a kind which will be fulfilled in the appointed and proper time. (AMP)
Luke 1:21 And the people waited for Zacharias, and marveled that he tarried so long in the temple.	Now the people kept waiting for Zachariah, and they wondered at his delaying [so long] in the sanctuary. (AMP)
Luke 1:22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.	But when he did come out, he was unable to speak to them; and they [clearly] perceived that he had seen a vision in the sanctuary; and he kept making signs to them, still he remained dumb. (AMP)
Luke 1:23 And as soon as the days of his ministration were accomplished, he departed to his own house.	And when his time of performing priestly functions was ended, he returned to his [own] house. (AMP)
Luke 1:24 And after those days, his wife Elizabeth conceived,	Now after this his wife Elizabeth became pregnant, and for five months she secluded herself entirely, saying, [I have hid myself] (AMP)

and hid herself five months, saying,	
Luke 1:25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach from among men.	Because thus the Lord has dealt with me in the days when He deigned to look on me to take away my reproach among men. (AMP)
Luke 1:26 And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth.	Now in the sixth month [after that], the angel Gabriel was sent from God to a town of Galilee named Nazareth, (AMP)
Luke 1:27 To a virgin, espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.	To a girl never having been married and a virgin engaged to be married to a man whose name was Joseph, a descendant of the house of David; and the virgin's name was Mary. (AMP) An espousal among the Hebrews was significantly more binding than our engagements today. The Hebrew equivalent of <i>Mary</i> was <i>Maryam</i> or <i>Miriam</i> .
Luke 1:28 And the angel came in unto her and said, Hail, O favored one [endued with grace]! The Lord is with you! Blessed (favored of God) are you before all other women! (AMP)	And he came to her and said, Hail, O favored one [endued with grace]! The Lord is with you! Blessed (favored of God) are you before all other women! (AMP)
Luke 1:29 And when she saw him, she was greatly troubled and disturbed and confused at what he said and kept revolving in her mind what such a greeting might mean. (AMP)	But when she saw him, she was greatly troubled and disturbed and confused at what he said and kept revolving in her mind what such a greeting might mean. (AMP)
Luke 1:30 And the angel said unto her, Fear not, Mary, for thou hast found favor with God.	And the angel said to her, Do not be afraid, Mary, for you have found grace (free, spontaneous, absolute favor and loving-kindness) with God. (AMP)
Luke 1:31 And behold, thou shalt conceive, and bring forth a son, and shall call his name Jesus.	And listen! You will become pregnant and will give birth to a Son, and you shall call His name Jesus. (AMP)

Luke 1:32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David;	He will be great (eminent) and will be called the Son of the Most High; and the Lord God will give to Him the throne of His forefather David, (AMP)
Luke gets into Jesus' genealogy in chapter 3.	
Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.	
Luke 1:33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.	And He will reign over the house of Jacob throughout the ages; and of His reign there will be no end. (AMP)
Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.	
Luke 1:34 Then said Mary unto the angel; How can this be?	And Mary said to the angel, How can this be, since I have no [intimacy with any man as a] husband? (AMP)
Luke 1:35 And the angel answered and said unto her, Of the Holy Ghost, and the power of the Highest. Therefore also, that holy child that shall be born of thee shall be called the Son of God.	Then the angel said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you [like a shining cloud]; and so the holy (pure, sinless) Thing (Offspring) which shall be born of you will be called the Son of God. (AMP)
This wasn't intimacy, as Brigham Young suggested. There are several instances in scripture where people were overshadowed by a bright cloud. Matt. 17:5, Mark 9:7, Luke 9:34. And in each of these instances, a voice came out of the cloud saying: "This is my beloved Son, hear him."	
1 Nephi 11:15 And I said unto him: A virgin, most beautiful and fair above all other virgins.	
1 Nephi 11:16 And he said unto me: Knowest thou the condescension of God?	
<p>[Condescension means to step down from a higher estate to a lower one in order to assist others who are seeking to ascend. It is a beautiful and unselfish act which many of God's servants, including Jesus Christ, himself, have done throughout history. To sum it up musically: "I marvel that He should descend from His throne divine, to rescue a soul so rebellious and proud as mine."]</p>	

1 Nephi 11:17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things.

1 Nephi 11:18 And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh.

1 Nephi 11:19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look!

1 Nephi 11:20 And I looked and beheld the virgin again, bearing a child in her arms.

1 Nephi 11:21 And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

Luke 1:36 And behold, thy cousin Elizabeth, she hath also conceived a son, in her old age; and this is the sixth month with her who is called barren.	And listen! Your relative Elizabeth in her old age has also conceived a son, and this is now the sixth month with her who was called barren. (AMP)
Luke 1:37 For with God nothing can be impossible.	For with God nothing is ever impossible and no word from God shall be without power or impossible of fulfillment. (AMP)
Luke 1:38 And Mary said, Behold the handmade of the Lord; be it unto me according to thy word. And the angel departed from her.	Then Mary said, Behold, I am the handmaiden of the Lord; let it be done to me according to what you have said. And the angel left her. (AMP) This is an example of perfect humility and submission to the will of the Lord. This ought to be our attitude before the Lord. He is the Bridegroom and we are His Bride.
"Mary's example teaches us much about giving the answer of faith when things happen that we don't understand, about trusting in the Lord when things happen that try us and challenge our faith, about having confidence in his goodness at seasons of loss and sorrow.	
"We are so used to thinking of the annunciation as the beginning of the joyous celebration of Christmas that we focus on Mary's joy, which I'm sure she felt, and on the great gladness of the Savior's birth. We are not used to thinking of this season as a time of loss for Mary. But it was a loss. She was a righteous young woman, but she was bound to lose her reputation among her family and friends and those who knew her in Nazareth. What else could they think, when they saw her pregnant, but that she had been unchaste? The last line in the annunciation is, 'And the angel departed from her' (v. 38). In other words, the angel didn't take the rabbi aside for a quiet chat about this very special young woman he had in town. He didn't whisper to the chief merchants that Mary was going to be remembered till the end of time, while their names would barely survive their own generation. The angel was not there at the well when Mary went for water, after she came back from visiting Elisabeth, her body already rounded with a sixth-month pregnancy. He didn't explain to the other women, shocked and scandalized and whispering to each other behind their hands, that Mary	

was the chosen vessel of the Lord. Nobody explained to the girls younger than Mary that she was the living embodiment of faith.

"Furthermore, Mary didn't explain it either. She obviously didn't explain it even to Joseph, because Joseph was the one person to whom the angel did come, to tell him that his faith in Mary was not misplaced. So, yes, I think we have to admit that despite the joy this was also a season of loss and mourning." Chieko N. Okazaki (Disciples [Salt Lake City: Deseret Book Co., 1998], 165 - 166.)

Luke 1:39 And in those days, Mary went into the hill country with haste, into a city of Juda,	And at that time Mary arose and went with haste into the hill country to a town of Judah, (AMP)
Luke 1:40 And entered into the house of Zacharias, and saluted Elizabeth.	And she went to the house of Zachariah and, entering it, saluted Elizabeth. (AMP)

"I have always been touched that in her moment of greatest need, her singular time of confusion and wonder and awe, Mary went to another woman. She knew she could go to Elisabeth. I have also been touched that age was no factor here; in God's love there is no generation gap. Mary was very young—probably in her mid-teens at most—and Elisabeth was well beyond her childbearing years. The scripture says she was 'well stricken' in years. (Luke 1:7.) Yet these two women came together, greeting one another in a bond that only women can know. **[The two women were bonded in that moment by the Holy Spirit. This may be easier and more natural for women, but it is possible, even for two men to be so connected, under the influence of the Spirit. This was the condition of the Apostles on the day of Pentecost, of Joseph and Oliver, after ascending from the waters of baptism, and the condition of the early elders when they met with Joseph Smith, sought the mind and will of God in prayer, and received revelation. I have witnessed it myself on many occasions.]** Indeed, it was their very womanhood that God used for his holiest of purposes. And in the special roles they were destined to play, these two beloved women—representing both personally and dispensationally the old and the new—sang to each other even as the babe in the womb of one leapt in recognition of the divinity of the other.

"Elisabeth was not petty or fearful or envious. Her son would not have the fame or role or divinity that had been bestowed on Mary's child; but her only feelings were of love and devotion. To this young, bewildered kinswoman she said only, 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me?' (Luke 1:42-43.)

"...This exchange between these two different yet similar women seems to me the essence of love and peace and purity. Surely the challenge for our day is to be equally pure in our womanhood. When we pollute the powerful potential for love with our pettiness and our fears, then disease replaces emotional health, and despondency replaces peace.

"As women, we have the choice and privilege to connect ourselves to God in a way whereby we draw his nourishing love down to our very roots. Such peace and power can then be extended to others. Like Mary, whose sweet joy and terrible burden could not be self-contained, each of us could find an

<p>Elisabeth to turn to if we would live for that relationship." (Jeffrey R. Holland and Patricia T. Holland, <i>On Earth As It Is in Heaven</i> [Salt Lake City: Deseret Book Co., 1989], 33.)</p>	
<p>Luke 1:41 And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb.</p>	<p>And it occurred that when Elizabeth heard Mary's greeting, the baby leaped in her womb, (AMP)</p> <p>This is beautiful. John was ever the witness.</p>
<p>Luke 1:42 And Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb.</p>	<p>and Elizabeth was filled with and controlled by the Holy Spirit. And she cried out with a loud cry, and then exclaimed, Blessed (favored of God) above all other women are you! And blessed (favored of God) is the Fruit of your womb! (AMP)</p> <p>Here we have both women, both filled with the Holy Ghost praising the Lord and prophesying of great things to come. Do you ever feel to praise the Lord in this manner and express gratitude for the great things He has done in your life?</p> <p>He has never don't anything that great, you say. If you had the eye of faith to see, you would be saying that.</p>
<p>Luke 1:43 And why is it, that this blessing is upon me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.</p>	<p>And how [have I deserved that this honor should] be granted to me, that the mother of my Lord should come to me?</p> <p>For behold, the instant the sound of your salutation reached my ears, the baby in my womb leaped for joy. (AMP)</p>
<p>Luke 1:44 And blessed art thou who believed, for those things which were told thee by the angel of the Lord, shall be fulfilled.</p>	<p>And blessed (happy, to be envied) is she who believed that there would be a fulfillment of the things that were spoken to her from the Lord. (AMP)</p>
<p>"...every blessing which is obtained in relation to [the plan of salvation] is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Saviour of the world excepted. 'Blessed is she that believed,' said Elizabeth to Mary, when she went to visit her, 'for there shall be a performance of those things which were told her from the Lord.' (Luke 1:45.) Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb." Joseph Smith (<i>Lectures on Faith</i> [Salt Lake City: Deseret Book Co., 1985], 7:17.)</p>	
<p>Luke 1:45 And Mary said, My soul doth magnify the Lord,</p>	<p>And Mary said, My soul magnifies and extols the Lord, (AMP)</p>

<p>We often hear, especially from women, that we ought to pray to Heavenly Mother, or both Father and Mother, instead of just Father. But, even Mary, one of the greatest disciples of Christ, deferred to Father. This is not to diminish the role of Mother in the least, but it is the law of heaven, that we call upon the Father for blessings, as Jesus and Mary both did.</p>	
Luke 1:46 And my spirit rejoiceth in God my Savior.	And my spirit rejoices in God my Savior, (AMP)
Luke 1:47 For he hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed.	For He has looked upon the low station and humiliation of His handmaiden. For behold, from now on all generations [of all ages] will call me blessed and declare me happy and to be envied! (AMP)
Luke 1:48 For he who is mighty hath done to me great things; and I will magnify his holy name,	For He Who is almighty has done great things for me--and holy is His name [to be venerated in His purity, majesty and glory]! (AMP)
Luke 1:49 For his mercy on those who fear him from generation to generation.	And His mercy (His compassion and kindness toward the miserable and afflicted) is on those who fear Him with godly reverence, from generation to generation and age to age. (AMP)
Luke 1:50 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.	He has shown strength and made might with His arm; He has scattered the proud and haughty in and by the imagination and purpose and designs of their hearts. (AMP)
Luke 1:51 He hath put down the mighty from their high seats; and exalted them of low degree.	He has put down the mighty from their thrones and exalted those of low degree. (AMP)
Luke 1:52 He hath filled the hungry with good things; but the rich he hath sent empty away.	He has filled and satisfied the hungry with good things, and the rich He has sent away empty-handed [without a gift]. (AMP)
Luke 1:53 He hath helped his servant Israel in remembrance of mercy,	He has laid hold on His servant Israel [to help him, to espouse his cause], in remembrance of His mercy, (AMP) Mary realizes the blessing, not only as a personal honor, but a blessing to all Israel.

Luke 1:54 As he spake to our fathers, to Abraham, and to his seed forever.	Even as He promised to our forefathers, to Abraham and to his descendants forever. (AMP)
Luke 1:55 And Mary abode with Elizabeth about three months, and returned to her own house.	And Mary remained with her [Elizabeth] for about three months and [then] returned to her [own] home. (AMP)
Luke 1:56 And now Elizabeth's full time came that she should be delivered; and she brought forth a son.	Now the time that Elizabeth should be delivered came, and she gave birth to a son. (AMP)
Luke 1:57 And her neighbors, and her cousins heard how the Lord had showed great mercy unto her; and they rejoiced with her.	And her neighbors and relatives heard that the Lord had shown great mercy on her, and they rejoiced with her. (AMP)
Luke 1:58 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.	And it occurred that on the eighth day, when they came to circumcise the child, they were intending to call him Zachariah after his father, (AMP)
Luke 1:59 And his mother answered and said, Not so; but he shall be called John.	But his mother answered, Not so! But he shall be called John. (AMP)
Luke 1:60 And they said unto her, There is none of thy kindred that is called by this name.	And they said to her, None of your relatives is called by that name. (AMP)
Luke 1:61 And they made signs to his father, and asked him how he would have him called.	And they inquired with signs to his father [as to] what he wanted to have him called. (AMP)
Luke 1:62 And he asked for a writing tablet, and wrote, saying, His name is John, and they all marveled.	Then Zachariah asked for a writing tablet and wrote, His name is John. And they were all astonished. (AMP)

Luke 1:63 And his mouth was opened immediately, and he spake with his tongue, and praised God.	And at once his mouth was opened and his tongue loosed, and he began to speak, blessing and praising and thanking God. (AMP)
Luke 1:64 And fear came on all who dwelt round about them. And all these sayings were noised abroad throughout all the hill country of Judea.	And awe and reverential fear came on all their neighbors; and all these things were discussed throughout the hill country of Judea. (AMP)
Luke 1:65 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.	And all who heard them laid them up in their hearts, saying, Whatever will this little boy be then? For the hand of the Lord was [so evidently] with him [protecting and aiding him]. (AMP)
Luke 1:66 And his father Zacharias was filled with the Holy Ghost , and prophesied, saying,	Now Zachariah his father was filled with and controlled by the Holy Spirit and prophesied, saying, (AMP)
<p>"His last words had been those of unbelief, his first were those of praise; his last words had been a question of doubt, his first were a hymn of assurance...this hymn of the Priest closely follows, and, if the expression be allowable, spiritualises a great part of the most ancient Jewish prayer: the so-called Eighteen Benedictions...a great portion of these prayers was said by the Priests before the lot was cast for incensing, or by the people in the time of incensing, it almost seems as if, during the long period of his enforced solitude, the aged Priest had meditated on, and learned to understand, what so often he had repeated. Opening with the common form of benediction, his hymn struck, one by one, the deepest chords of that prayer... 'Speedily make to shoot forth the Branch of David, Thy servant, and exalt Thou his horn by Thy salvation, for in Thy salvation we trust all the day long. Blessed art Thou, Jehovah! Who causeth to spring forth the Horn of Salvation'...</p> <p>"It was all most fitting. The question of unbelief had struck the Priest dumb, for most truly unbelief cannot speak; and the answer of faith restored to him speech, for most truly does faith loosen the tongue. The first evidence of his dumbness had been, that his tongue refused to speak the benediction to the people; and the first evidence of his restored power was, that he spoke the benediction of God in a rapturous burst of praise and thanksgiving." (Edersheim, The Life and Times of Jesus the Messiah, [Hendrickson Publishers, 1993], 111-112)</p>	
Luke 1:67 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,	Blessed (praised and extolled and thanked) be the Lord, the God of Israel, because He has come and brought deliverance and redemption to His people! (AMP)

Luke 1:68 And hath raised up an horn of salvation for us, in the house of his servant David,	And He has raised up a Horn of salvation [a mighty and valiant Helper, the Author of salvation] for us in the house of David His servant—(AMP)
Luke 1:69 As he spake by the mouth of his holy prophets, ever since the world began,	This is as He promised by the mouth of His holy prophets from the most ancient times [in the memory of man]—(AMP)
Luke 1:70 That we should be saved from our enemies, and from the hand of all those who hate us;	That we should have deliverance and be saved from our enemies and from the hand of all who detest and pursue us with hatred; (AMP)
Luke 1:71 To perform the mercy promised to our fathers, and to remember his holy covenant;	To make true and show the mercy and compassion and kindness [promised] to our forefathers and to remember and carry out His holy covenant [to bless, which is all the more sacred because it is made by God Himself], (AMP)
Luke 1:72 The oath which he sware to our father Abraham,	That covenant He sealed by oath to our forefather Abraham: (AMP)
Luke 1:73 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,	To grant us that we, being delivered from the hand of our foes, might serve Him fearlessly (AMP)
Luke 1:74 In holiness and righteousness before him, all the days of our lives.	In holiness (divine consecration) and righteousness [in accordance with the everlasting principles of right] within His presence all the days of our lives. (AMP)
Luke 1:75 And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways,	And you, little one, shall be called a prophet of the Most High; for you shall go on before the face of the Lord to make ready His ways, (AMP) Zachariah, moved by the Holy Spirit prophesied of his son's future.
Luke 1:76 To give knowledge of salvation unto his people, by baptism for the remission of their sins,	To bring and give the knowledge of salvation to His people in the forgiveness and remission of their sins. (AMP)
Luke 1:77 Through the tender mercy of our	Because of and through the heart of tender mercy and loving-kindness of our God, a Light from on high will dawn upon us and visit [us] (AMP)

God; whereby the day-spring from on high hath visited us,	
Luke 1:78 To give light to them who sit in darkness and the shadow of death; to guide our feet into the way of peace.	To shine upon and give light to those who sit in darkness and in the shadow of death, to direct and guide our feet in a straight line into the way of peace. (AMP)
Luke 1:79 And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel.	And the little boy grew and became strong in spirit; and he was in the deserts (wilderness) until the day of his appearing to Israel [the commencement of his public ministry]. (AMP)
<p>"As John grew to maturity, the Holy Ghost prepared the young man's mind for his ministry. John received the Holy Ghost while he was in his mother's womb (see D&C 84:27; Luke 1:15), and no one can receive the Holy Ghost without receiving revelation (see Teachings of the Prophet Joseph Smith, p. 328). John was 'baptized while yet in his childhood,' was set apart for his mission by an angel when he was only eight days old (see D&C 84:28), and later received the full keys of the Aaronic Priesthood, including the keys of the ministering of angels. (See D&C 13.) It follows that he would have received the visitation of angels during these preparatory years.</p> <p>"Elder James E. Talmage wrote that John 'had been a student under the tutelage of divine teachers; and there in the wilderness of Judea the word of the Lord reached him; as in similar environment it had reached Moses and Elijah of old.' (Jesus the Christ, 3d ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1916, p. 122.)</p> <p>"The training of this great Elias required the finest spiritual education possible and included study of the scriptures, lessons in Israel's history, the workings and revelations of the Holy Ghost, and the ministry of angels. When John came forth preaching at the age of thirty, he was ready. He knew what his mission was and what he was to do, and he had the authority to go about it." (Robert J. Matthews, "There Is Not a Greater Prophet": The Ministry of John the Baptist," Ensign, Jan. 1991, 15)</p>	
<p>CHAPTER 2</p>	
Luke 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all his empire should be taxed.	IN THOSE days it occurred that a decree went out from Caesar Augustus that the whole Roman empire should be registered. (AMP)
<p>Augustus Caesar solidified his power over the Roman Empire and became the most powerful man of the most powerful empire on earth. Juxtapose this with the truly most powerful and noteworthy man in history, born in the humblest of circumstances.</p>	
Luke 2:2 This same taxing was when	This was the first enrollment, and it was made when Quirinius was governor of Syria. (AMP)

Cyrenius was governor of Syria.	
Luke 2:3 And all went to be taxed, every one in his own city.	And all the people were going to be registered, each to his own city or town. (AMP)
Luke 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David,)	And Joseph also went up from Galilee from the town of Nazareth to Judea, to the town of David, which is called Bethlehem, because he was of the house and family of David, (AMP)
Here we have clear indication that Joseph originally hailed from Nazareth. Matthew and Mark don't make this clear.	<p>"Bethlehem. The city of David. Ancient homeland of Israel's greatest king. In Hebrew it is called Beth Lechem. Literally, Beth Lechem means 'The House of Bread.' How perfect that He who was to take the throne of David and become Israel's ultimate king should come to earth in the city of His illustrious ancestor! How fitting that He who would be known as the 'Bread of Life' should enter mortality in the tiny village called 'The House of Bread.' (See John 6:35.)" Gerald N. Lund (Jesus Christ, Key to the Plan of Salvation [Salt Lake City: Deseret Book Co., 1991], 12 - 13.)</p> <p>"Elder James E. Talmage explained: 'Had Judah been a free and independent nation, ruled by her rightful sovereign, Joseph the carpenter would have been her crowned king; and his lawful successor to the throne would have been Jesus of Nazareth, the King of the Jews' (Jesus the Christ [Salt Lake City: Deseret Book Co., 1948], p. 87)." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 78-79.)</p>
Luke 2:5 To be taxed, with Mary his espoused wife, she being great with child.	To be enrolled with Mary, his espoused (married) wife, who was about to become a mother. (AMP)
Luke 2:6 And so it was, that while they were there, the days were accomplished that she should be delivered.	And while they were there, the time came for her delivery, (AMP)
Luke 2:7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was none to give room for them in the inns.	And she gave birth to her Son, her Firstborn; and she wrapped Him in swaddling clothes and laid Him in a manger, because there was no room or place for them in the inn. (AMP) "Each of us is an innkeeper who decides if there is room for Jesus!" Neal A. Maxwell ("Settle This in Your Hearts," <i>Ensign</i> , Nov. 1992, 66)

Luke 2:8 And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night.	And in that vicinity there were shepherds living [out under the open sky] in the field, watching [in shifts] over their flock by night. (AMP)
<p>The Lord's timing is perfect. He doesn't miss a beat. There is incredible symbolism concealed with the birth of Christ. Keep in mind that in the LDS church, we believe that Christ was born in the month of April, not the traditional Roman Catholic pagan celebration in December.</p>	
<p>"The fields surrounding Bethlehem were home to numerous flocks of sheep, and the month of April was a traditional birthing season for the ewes of the flock, with lambs born almost every night. In their awkward role of midwives to the animals, the shepherds would have stayed up most of the night laboring beneath the crystal sky of the desert plateau; hence, the angels who heralded his birth would not have needed to wake them.</p>	
<p>"The boy child who arrived that birthing season was known as 'the Lamb of God.' It is a title of deep significance, for he arrived with the lambs and would someday be 'brought as a lamb to the slaughter' (Isa. 53:7). Yet paradoxically, he was also the Good Shepherd, one who cares for the lambs....He was the greatest, who made himself least; the heavenly Shepherd who became a lamb..."</p>	
<p>"The shepherds to whom the angels appeared were the keepers of the temple flocks, a conjecture based on an ancient Jewish tradition that the Messiah would be revealed from Migdal Eder, 'the tower of the flock.' The Jewish interpretive text of the Mishnah suggests that this could mean none other than the special flocks consecrated to the temple. If this is so, then lambs born years later into those same flocks may have been among those offered in the temple at the time of Christ's Passover sacrifice on the cross. Whether this is so or not, it is certainly the case that his atoning sacrifice was portended even in his birth. An ancient Hebrew tradition held that the Messiah would be born on the Passover. And from astronomical calculation we know that April 6 in the meridian of time was indeed the day of the Passover Feast, that sacred Jewish commemoration of Israel's salvation from the destroying angel that meant death for the firstborn sons of Egypt. It was a salvation granted to each Israelite family that sacrificed a lamb and smeared its blood on the wooden doorposts of their dwelling." (Bruce D. Porter, The King of Kings, 21, 23 as taken from Latter-day Commentary on the New Testament: The Four Gospels, by Pinegar, Bassett, and Earl, p. 20-21)</p>	
<p>"It has been pointed out that the 6 April 1 B.C. date also explains certain aspects of the New Testament account. For example, the date is during the short lambing season, which would explain why the shepherds were 'keeping watch over their flock by night.' (Luke 2:8.) Moreover, the fact that 'there was no room for them in the inn' (Luke 2:7) suggests that the birth probably occurred at the time of one of the three feasts, such as Passover, at which Jews were required to be in Jerusalem. That proposal is also consistent with the 6 April date." (John P. Pratt, "Passover-Was It Symbolic of His Coming?" Ensign, Jan. 1994, 44)</p>	
Luke 2:9 And lo, an angel of the Lord appeared unto them, and the glory of the	And behold, an angel of the Lord stood by them, and the glory of the Lord flashed and shone all about them, and they were terribly frightened. (AMP)

Lord shone round about them; and they were sore afraid.	The shepherds were surrounded in heavenly light. They were transfigured in order to behold the angels. At first, the angels appeared to them and stood by them.
Luke 2:10 But the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.	But the angel said to them, Do not be afraid; for behold, I bring you good news of a great joy which will come to all the people. (AMP) The angel had to calm them down before delivering the news. There needed to be witnesses to this great event. Who could God find who were faithful, worthy, and humble enough to see and bear witness? Some of the least in that society.
Luke 2:11 For unto you is born this day in the city of David, a Savior, who is Christ the Lord.	For to you is born this day in the town of David a Savior, Who is Christ (the Messiah) the Lord! (AMP)
Luke 2:12 And this is the way you shall find the babe, he is wrapped in swaddling clothes, and is lying in a manger.	And this will be a sign for you [by which you will recognize Him]: you will find [after searching] a Baby wrapped in swaddling clothes and lying in a manger. [I Sam. 2:34; II Kings 19:29; Isa. 7:14.] (AMP)
Luke 2:13 And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying,	Then suddenly there appeared with the angel an army of the troops of heaven (a heavenly knighthood), praising God and saying, (AMP) The heavens could not be contained. The shepherds believed, and the veil was taken away.
Luke 2:14 Glory to God in the highest; and on earth, peace; good will to men.	Glory to God in the highest [heaven], and on earth peace among men with whom He is well pleased [men of goodwill, of His favor]. (AMP) It is not enough merely to have peace (the cessation of hostilities), there must also be goodwill.
Luke 2:15 And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another, Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.	When the angels went away from them into heaven, the shepherds said one to another, Let us go over to Bethlehem and see this thing (saying) that has come to pass, which the Lord has made known to us. (AMP) How long were the angels there? It would be interesting to speculate, but I think it was longer than just a brief visit.
Luke 2:16 And they came with haste, and found Mary and	So they went with haste and [by searching] found Mary and Joseph, and the Baby lying in a manger. (AMP)

Joseph, and the babe lying in a manger.	
Luke 2:17 And when they had seen, they made known abroad the saying which was told them concerning this child.	And when they saw it, they made known what had been told them concerning this Child, (AMP)
Luke 2:18 All they who heard it, wondered at those things which were told them by the shepherds;	And all who heard it were astounded and marveled at what the shepherds told them. (AMP) The shepherds listened to the angels' message, came and saw for themselves, then bore witness to others.
Luke 2:19 But Mary kept all these things and pondered them in her heart.	But Mary was keeping within herself all these things (sayings), weighing and pondering them in her heart. (AMP)
She had a lot to process. This Christmas carol expresses it perfectly. While asking Mary, it also asks us:	
<p>"Mary...did you know that your baby boy will one day walk on water? Mary, did you know that your baby boy will save our sons and daughters? Did you know that your baby boy has come to make you new? The child that you've delivered will soon deliver you.</p> <p>"Mary, did you know that your baby boy will give sight to a blind man? Mary, did you know that your baby boy will calm a storm with His hand? Did you know that your baby boy has walked where angels trod? When you kiss your little baby you've kissed the face of God.</p> <p>"The blind will see... The deaf will hear... The dead will live again. The lame will leap... The dumb will speak The praises of the Lamb!</p> <p>"Mary, did you know that your baby boy is Lord of all creation? Mary, did you know that your baby boy will one day rule the nations? Did you know that your baby boy is heaven's perfect Lamb? This sleeping child you're holding is the Great I Am."</p>	
(Mark Lowry, "Mary Did You Know," [Colorado Springs, CO: Waterbrook Press, 1998])	
Luke 2:20 And the shepherds returned, glorifying and praising God for all the things which they had heard	And the shepherds returned, glorifying and praising God for all the things they had heard and seen, just as it had been told them. (AMP)

and seen, as they were manifested unto them.	
Luke 2:21 And when eight days were accomplished for the circumcising of the child, his name was called Jesus; which was so named of the angel, before he was conceived.	<p>And at the end of eight days, when [the Baby] was to be circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. (AMP)</p> <p>Circumcision was an ordinance, introduced with Abraham in order to identify Israel.</p>
Luke 2:22 And when the days of her purification, according to the law of Moses, were accomplished; they brought him to Jerusalem, to present him to the Lord;	<p>And when the time for their purification [the mother's purification and the Baby's dedication] came according to the Law of Moses, they brought Him up to Jerusalem to present Him to the Lord—(AMP)</p>
<p>"...unclean, in the Mosaic sense did not...suggest something disgusting or filthy, nor did it imply that the body or the natural functions of the body, such as childbirth or sexual relations, were inherently evil. 'The term unclean in this and the following cases, is generally understood in a mere legal sense, the rendering a person unfit for sacred ordinances' (Clarke, Bible Commentary, 1:559)</p> <p>"...'In Canaan, prostitution and fertility rites were all mixed up with worship. In Israel, by sharp contrast, anything suggesting the sexual or sensual is strictly banned from the worship of God...The intention is not to write off this side of life as dirty, as is plain elsewhere in scripture. The purpose is to ensure its separation from the worship of God. The rule of strict cleanliness in all sexual matters was also a positive safeguard to health' (Alexander and Alexander, Eerdmans' Handbook to the Bible, p. 176.)'" (Old Testament Institute Manual: Gen - 2 Sam., p. 174)</p>	
Luke 2:23 As it is written in the law of the Lord, every male which openeth the womb shall be called holy to the Lord;	<p>As it is written in the Law of the Lord, Every [firstborn] male that opens the womb shall be set apart and dedicated and called holy to the Lord—(AMP)</p>
<p>"The firstborn of every family was to be consecrated to the service of Jehovah as a priest, while the firstborn of all clean animals were to be offered as a sacrifice...The law was a constant reminder that all things belonged to God, who had given his own firstborn as the great and last sacrifice. Obviously, it was also a reminder of what the Lord had done in preserving the firstborn of Israel in Egypt. Afterwards the tribe of Levi was consecrated to the priestly service in lieu of the firstborn of all the tribes. Still, the firstborn of the other tribes were released from this bond only by the payment of a redemption tax of five shekels apiece to the priests of the temple. Joseph and Mary complied with this law when they brought the Christ child to the temple forty days after his birth (Luke 2:23-24)." (Joseph Fielding McConkie, Gospel Symbolism [Salt Lake City: Bookcraft, 1999], 51.)</p>	
Luke 2:24 And to offer a sacrifice according to	And [they came also] to offer a sacrifice according to what is said in the Law of the Lord: a pair of turtledoves or two young pigeons. (AMP)

that which is written in the law of the Lord, A pair of turtle doves, or two young pigeons.	
Luke 2:25 And behold, there was a man at Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.	Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout [cautiously and carefully observing the divine Law], and looking for the Consolation of Israel; and the Holy Spirit was upon him. (AMP)
	<p>"Anna and Simeon were eyewitnesses to the infant, but, just like the Apostles, their knowledge of his divine mission came through the witness of the Holy Ghost. 'The testimony of Jesus is the spirit of prophecy.' (Rev. 19:10.) Therefore, we can properly say that when each received this witness, Simeon was a prophet and Anna was a prophetess. Each then fulfilled the prophetic duty to testify to those around them. As Peter said 'To [Christ] give all the prophets witness.' (Acts 10:43.) This was what Moses meant when he expressed the wish 'that all the Lord's people were prophets, and that the Lord would put his spirit upon them!' (Num. 11:29.)" (Dallin H. Oaks, "Witnesses of Christ," Ensign, Nov. 1990, 30)</p>
	<p>The testimony of Jesus is the spirit of prophecy. A prophet is a prophet when he or she is moved upon by the Holy Ghost and constrained to bear witness of Christ. It has nothing to do with a special calling in a church.</p>
Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.	And it had been divinely revealed (communicated) to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ (the Messiah, the Anointed One). (AMP)
Luke 2:27 And he came by the Spirit into the temple; and when the parents brought in the child, even Jesus, to do for him after the custom of the law,	And prompted by the [Holy] Spirit, he came into the temple [enclosure]; and when the parents brought in the little child Jesus to do for Him what was customary according to the Law, (AMP)
Luke 2:28 Then took he him up in his arms, and blessed God, and said,	[Simeon] took Him up in his arms and praised and thanked God and said, (AMP)
Luke 2:29 Lord, now lettest thy servant depart in peace, according to thy word;	And now, Lord, You are releasing Your servant to depart (leave this world) in peace, according to Your word. (AMP)

Luke 2:30 For mine eyes have seen thy salvation,	For with my [own] eyes I have seen Your Salvation, (AMP)
Luke 2:31 Which thou hast prepared before the face of all people;	Which You have ordained and prepared before (in the presence of) all peoples, (AMP)
Luke 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.	A Light for revelation to the Gentiles [to disclose what was before unknown] and [to bring] praise and honor and glory to Your people Israel. (AMP)
Luke 2:33 And Joseph, and Mary, marveled at those things which were spoken of the child.	And His [legal] father and [His] mother were marveling at what was said about Him. (AMP)
Luke 2:34 And Simeon blessed them, and said unto Mary, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;	And Simeon blessed them and said to Mary His mother, Behold, this Child is appointed and destined for the fall and rising of many in Israel, and for a sign that is spoken against—(AMP)
Luke 2:35 Yea, a spear shall pierce through him to the wounding of thine own soul also; that the thoughts of many hearts may be revealed.	And a sword will pierce through your own soul also--that the secret thoughts and purposes of many hearts may be brought out and disclosed. (AMP)
Luke 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of great age, and had lived with a husband only seven years, whom she married in her youth,	And there was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old, having lived with her husband seven years from her maidenhood, (AMP)
Luke 2:37 And she lived a widow about fourscore and four years, who departed not from the temple, but served God with	And as a widow even for eighty-four years. She did not go out from the temple enclosure, but was worshiping night and day with fasting and prayer. (AMP) I know of a widow who served thusly in the Salt Lake Temple, coming every day in order to do work for the dead. Her final act in life was to add somebody's name to the prayer roll.

fastings and prayers, night and day.	
Luke 2:38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him, to all those who looked for redemption in Jerusalem.	And she too came up at that same hour, and she returned thanks to God and talked of [Jesus] to all who were looking for the redemption (deliverance) of Jerusalem. (AMP)
Luke 2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city, Nazareth.	And when they had done everything according to the Law of the Lord, they went back into Galilee to their own town, Nazareth. (AMP)
Luke 2:40 And the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon him.	And the Child grew and became strong in spirit, filled with wisdom; and the grace (favor and spiritual blessing) of God was upon Him. (AMP)
	Like all of us, Jesus was born within the “veil of forgetfulness”. He had to learn and grow in grace, as we all do. Here is a thought to consider. We believe that Jesus was the most intelligent of our Father’s spirit children in the pre-earth life, but suppose for a minute (and I am not teaching doctrine or revealing mysteries, but try this on for size), Jesus was not the most innately intelligent. Maybe that designation went to Lucifer, or somebody else. But Jesus was the most faithful and the most diligent, and so gained His intelligence through His faithfulness and obedience, but the most innately intelligent soul sought power unto himself, or simply wasted his time and inheritance. It’s a classic “hare and tortoise” situation. But, in the end, does it make any difference, how Jesus became God, “the greatest of all”? (D&C 19:18, Abr. 3:19. Alma 13:4)
D&C 93:12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;	
D&C 93:13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;	
D&C 93:14 And thus he was called the Son of God, because he received not of the fulness at the first.	
Luke 2:41 Now his parents went to Jerusalem every year at the feast of the passover.	Now His parents went to Jerusalem every year to the Passover Feast. (AMP)
Luke 2:42 And when he was twelve years	And when He was twelve years [old], they went up, as was their custom. (AMP)

old, they went up to Jerusalem, after the custom, to the feast.	
	<p>"By custom, a Jewish boy at the age of 12 was taken to Jerusalem at one of the feasts and tested by the doctors of the law in the temple as to his knowledge of the duties and privileges to which he had been admitted. In passing this test, he was regarded as taking upon himself the yoke of the law. Thus Jesus, according to custom, was at the temple at age 12." (Source: Bible Dictionary, LDS edition of the King James Bible, p. 660.)</p>
	<p>"Luke records that at the age of twelve, Jesus, perhaps what would now be called a bar mitzvah, a 'son of the commandment' and a man in his own right, accompanied his parents into the holy city for the Feast of the Passover. It was expected that those men who resided within a reasonable distance of Jerusalem would go to the city to celebrate three sacred occasions: the feasts of Passover ('feast of unleavened bread,' in the spring of the year), Pentecost (the feast of 'first fruits,' fifty days after Passover), and Tabernacles (the 'feast of booths,' held during the fall of the year). Frequently large caravans of Israelites would travel together to enjoy the social benefits occasioned by the pilgrimages, as well as to protect themselves from marauding bands of robbers. It was at the end of a week of feasting and celebration following Passover that Mary and Joseph discovered, after a full day's journey from Jerusalem, that their twelve-year-old was missing. 'And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors [the scribes, the experts on the law], and they were hearing him, and asking him questions. And all who heard him were astonished at his understanding, and answers.' (JST, Luke 2:46-47, emphasis added.) Already we see in the mind and soul of the young Messiah the spiritual depth and infinite wisdom that would characterize his ministry. Even as a boy he demonstrated the originality and freshness and animation that comes only through one who is imbued with the powers of his Eternal Father. Indeed, Jesus 'taught them as one having authority from God, and not as having authority from the scribes.' (JST, Matt. 7:37.)" (Kent P. Jackson and Robert L. Millet, eds., <i>Studies in Scripture</i>, Vol. 5: The Gospels [Salt Lake City: Deseret Book Co., 1986], 154 - 155.)</p>
Luke 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind, in Jerusalem; and Joseph and his mother knew not that he tarried;	<p>And when the Feast was ended, as they were returning, the boy Jesus remained behind in Jerusalem. Now His parents did not know this, (AMP)</p> <p>They did not know the Jesus was absent was because they were traveling in a large caravan, and supposed Jesus was off talking with the other children, or more likely, the adults.</p>
Luke 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among his kindred and acquaintance,	<p>But, supposing Him to be in the caravan, they traveled on a day's journey; and [then] they sought Him [diligently, looking up and down for Him] among their kinsfolk and acquaintances. (AMP)</p>
Luke 2:45 And when they found him not, they turned back again	<p>And when they failed to find Him, they went back to Jerusalem, looking for Him [up and down] all the way. (AMP)</p>

to Jerusalem, seeking him.	
Luke 2:46 And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, and they were hearing him, and asking him questions.	After three days they found Him [came upon Him] in the [court of the] temple, sitting among the teachers, listening to them and asking them questions. (AMP)
	Like so much in the JST, the subject and the object are switched around. Instead of Jesus asking questions of the doctors of the law, the doctors were asking Jesus questions.
	"When still a boy He had all the intelligence necessary to enable Him to rule and govern the kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom He possessed; but He was a boy only, and lacked physical strength even to defend His own person; and was subject to cold, to hunger and to death." Joseph Smith (Teachings of the Prophet Joseph Smith, 392 as taken from Latter-day Commentary on the New Testament: The Four Gospels, by Pinegar, Bassett, and Earl, p. 33)
Luke 2:47 And all who heard him were astonished at his understanding, and answers.	And all who heard Him were astonished and overwhelmed with bewildered wonder at His intelligence and understanding and His replies. (AMP)
Luke 2:48 And when his parents saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.	And when they [Joseph and Mary] saw Him, they were amazed; and His mother said to Him, Child, why have You treated us like this? Here Your father and I have been anxiously looking for You [distressed and tormented]. (AMP)
Luke 2:49 And he said unto them, Why is it that ye sought me? Knew ye not that I must be about my Father's business?	And He said to them, How is it that you had to look for Me? Did you not see and know that it is necessary [as a duty] for Me to be in My Father's house and [occupied] about My Father's business? (AMP)
Matt 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?	
Matt 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing.	
Matt 24:47 Verily I say unto you, That he shall make him ruler over all his goods.	

D&C 64:29 Wherefore, as ye are agents, ye are on the Lord's errand; and whatever ye do according to the will of the Lord is the Lord's business.	
Luke 2:50 And they understood not the saying which he spake unto them.	But they did not comprehend what He was saying to them. (AMP)
Luke 2:51 And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart.	And He went down with them and came to Nazareth and was [habitually] obedient to them; and his mother kept and closely and persistently guarded all these things in her heart. (AMP)
As the author of the Gospel Doctrine webpage insightfully fully points out, Luke tells us three times that Mary kept all these things and pondered them in her heart, and the it was Mary who was likely the source of much of the information that Luke gives us, as she was a witness of all things from the beginning.	
Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.	And Jesus increased in wisdom (in broad and full understanding) and in stature and years, and in favor with God and man. (AMP)
CHAPTER 3	
Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene; Annas and Caiaphas being the high priests.	IN THE fifteenth year of Tiberius Caesar's reign--when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene-- In the high priesthood of Annas and Caiaphas, (AMP)
"Secular evidence for the year of the beginning of Christ's ministry is perhaps the strongest for any date in the New Testament, because it is closely tied to the reign of a Roman emperor. Luke 3:1-3 states that John the Baptist began his ministry during the fifteenth year of Tiberius Caesar, which Roman historians equate to the Julian calendar year A.D. 29. Some months later, Jesus began his ministry at the Passover of A.D. 30." (John P. Pratt, "Passover-Was It Symbolic of His Coming?" Ensign, Jan. 1994, 44)	

"Tetrarch. The word originally meant the ruler of the fourth part of a country, but was also used when the part governed was some other fraction of the whole. The title is applied in Luke 3:1 to Herod Antipas, Herod Philip (two of the sons of Herod the Great), and Lysanias." (Bible Dictionary)

Luke 3:2 Now in this same year, the word of God came unto John, the son of Zacharias, in the wilderness.	the Word of God [concerning the attainment through Christ of salvation in the kingdom of God] came to John son of Zachariah in the wilderness (desert). (AMP)
Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.	And he went into all the country round about the Jordan, preaching a baptism of repentance (of hearty amending of their ways, with abhorrence of past wrongdoing) unto the forgiveness of sin. (AMP)
Luke 3:4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.	As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness [shouting in the desert]: Prepare the way of the Lord, make His beaten paths straight. (AMP)
<p>3 A voice calls out, In the desert prepare the way for Jehovah; in the wilderness pave a straight highway for our God:</p> <p>4 every ravine must be raised up, every mountain and hill made low; the uneven ground must become level and rough terrain a plain.</p> <p>5 For the glory of Jehovah shall be revealed and all flesh see it at once. By his mouth Jehovah has spoken it.</p> <p>(Isa 40:3-5, Gileadi Translation)</p>	
Luke 3:5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations,	

<p>to gather together those who are lost, who are of the sheepfold of Israel;</p>	
<p>Luke 3:6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;</p>	
<p>Luke 3:7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father,</p>	
<p>Luke 3:8 Until the fullness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father;</p>	
<p>Luke 3:9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come;</p>	
<p>Luke 3:10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made</p>	<p>Every valley and ravine shall be filled up, and every mountain and hill shall be leveled; and the crooked places shall be made straight, and the rough roads shall be made smooth; (AMP)</p>

straight, and the rough ways made smooth;	
Luke 3:11 And all flesh shall see the salvation of God.	And all mankind shall see (behold and understand and at last acknowledge) the salvation of God (the deliverance from eternal death decreed by God). (AMP)
Luke 3:12 Then said John to the multitude that came forth to be baptized of him, crying against them with a loud voice, saying, O generation of vipers, who hath warned you to flee from the wrath to come?	So he said to the crowds who came out to be baptized by him, You offspring of vipers! Who secretly warned you to flee from the coming wrath? (AMP)
Luke 3:13 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, Abraham is our father; we have kept the commandments of God, and none can inherit the promises but the children of Abraham; for I say unto you, That God is able of these stones to raise up children unto Abraham.	Bear fruits that are deserving and consistent with [your] repentance [that is, conduct worthy of a heart changed, a heart abhorring sin]. And do not begin to say to yourselves, We have Abraham as our father; for I tell you that God is able from these stones to raise up descendants for Abraham. (AMP) John brought the message of repentance and baptism, and he tailored the message to every person, from every walk of life.
Luke 3:14 And now also, the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, shall be hewn down, and cast into the fire.	Even now the ax is laid to the root of the trees, so that every tree that does not bear good fruit is cut down and cast into the fire. (AMP)
Luke 3:15 And the people asked him, saying, What shall we do then?	And the multitudes asked him, Then what shall we do? (AMP)
Luke 3:16 He answered and said unto them, He that	And he replied to them, He who has two tunics (undergarments), let him share with him who has none; and he who has food, let him do it the same way. (AMP)

<p>hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.</p>	
<p>"Elder Russell M. Nelson has observed that 'when the Lord sent prophets to call Israel back from apostasy, in almost every instance, one of the first charges made was that the poor had been neglected.' Thus, part of John the Baptist's message of repentance was, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.' (Luke 3:11.)</p>	
<p>"The prophets of the Book of Mormon taught that the care of the poor was the only way we could obtain essential blessings. The prophet/king Benjamin declared that we must impart of our substance to the poor, 'such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief' for the sake of 'retaining a remission of [our] sins from day to day, that [we] may walk guiltless before God.' Dallin H. Oaks (Mosiah 4:26.)" (The Lord's Way [Salt Lake City: Deseret Book Co., 1991], 103.)</p>	
<p>This is rich coming from a church that has untold wealth but gives only a tiny fraction to assist the poor. Imagine some "wild man" preaching out in the desert in Delta, and church members, some of whom hadn't darkened the door of a chapel coming out to hear him preach the true gospel of Jesus Christ and baptizing people with true authority, teaching that tithing is intended by the Lord, in revelation to be given to the poor. But, wait. Some man has done this. And, many LDS members were baptized in the Boise River, and the church leader who wrote this quote traveled all the way from Salt Lake City to Boise to denounce this teacher and to condemn the doctrine of true faith, true repentance, authoritative baptism, rebirth by the Holy Ghost, and seeking the face of Christ. Rich, indeed.</p>	
<p>Luke 3:17 Then came also publicans to be baptized, and said unto him, Master, what shall we do?</p>	<p>Even tax collectors came to be baptized, and they said to him, Teacher, what shall we do? (AMP)</p>
<p>Luke 3:18 And he said unto them, Exact no more than that which is appointed unto you.</p>	<p>And he said to them, Exact and collect no more than the fixed amount appointed you. (AMP)</p>
<p>Luke 3:19 For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto</p>	<p>Here, we have, in the JST, John the Baptist teaching the true doctrine of tithing.</p>

the poor, every man his portion;	
Luke 3:20 And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.	
Luke 3:21 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.	Those serving as soldiers also asked him, And we, what shall we do? And he replied to them, Never demand or enforce by terrifying people or by accusing wrongfully, and always be satisfied with your rations (supplies) and with your allowance (wages). (AMP)
Luke 3:22 And as the people were in suspense and waiting expectantly, and everybody reasoned and questioned in their hearts concerning John, whether he perhaps might be the Christ (the Messiah, the Anointed One). (AMP)	
Luke 3:23 John answered, saying unto all, I indeed baptize you with water, but there cometh one mightier than I, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost, and with fire;	John answered them all by saying, I baptize you with water; but He Who is mightier than I is coming, the strap of Whose sandals I am not fit to unfasten. He will baptize you with the Holy Spirit and with fire. (AMP) If people were wondering this, it was only fitting that John made it clear that he was not the promised Messiah. John did not bask in his own glory – something strange to us in contrast to self-declared “prophets” and false Christ’s we see today.
Luke 3:24 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.	His winnowing shovel (fork) is in His hand to thoroughly clear and cleanse His [threshing] floor and to gather the wheat and store it in His granary, but the chaff He will burn with fire that cannot be extinguished. (AMP)

"A sickle was generally a crescent-shaped, sharpened metal tool held in one hand while the other hand clutched some stalks of grain. With one sweep of the arm, the reaper cut the grain and, after gathering many stalks, bound them together into a bundle. Bundles (or sheaves) were spread out to dry on a flat threshing floor usually made of stone, and then stalks (straw), husks, and heads of grain were shredded by animals treading over them, sometimes pulling a threshing sledge (upturned on one end, with jagged pieces of metal or stone fixed with pitch into the bottom-see "Amos 1:3).

"Following the threshing was the winnowing, which separated the grain from the husks. With a winnowing fork (sometimes called a 'fan'), the threshed mixture was tossed into the air, and the afternoon and evening breeze coming off the Mediterranean during the harvest time would carry the lighter husks (the chaff) to settle in their own pile while the heavier grain fell into a pile immediately below the winnower. Any stones or impurities could be further sifted out with a sieve (see Luke 22:31), and then the grain was ready to be used or transported to storage.

"The separation of the grain from the impurities is a scenario similar to that envisioned by John the Baptist, where he described the coming Messiah as one 'whose fan [winnowing fork] is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' (Matt. 3:12; see Luke 3:17.)" (D. Kelly Ogden, *Where Jesus Walked: The Land and Culture of New Testament Times* [Salt Lake City: Deseret Book Co., 1991], 79.)

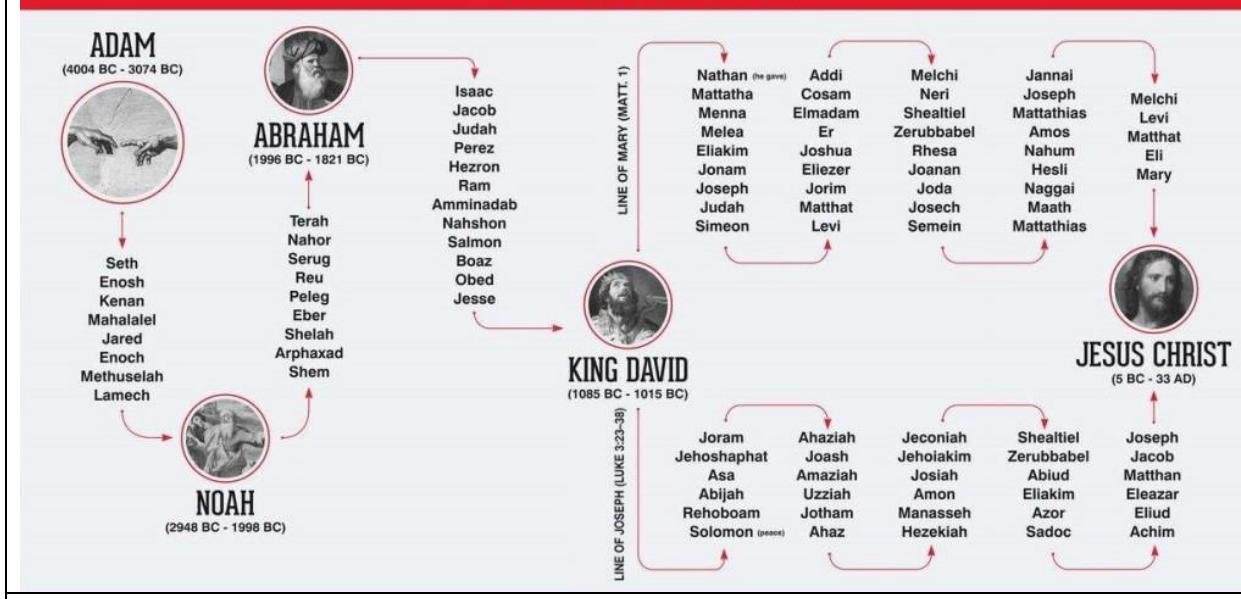
Luke 3:25 And many other things, in his exhortation, preached he unto the people.	So with many other [various] appeals and admonitions he preached the good news (the Gospel) to the people. (AMP)
Luke 3:26 But Herod, the tetrarch, being reproved of him for Herodias, his brother Philip's wife, and for all the evils which Herod had done;	But Herod the tetrarch, who had been [repeatedly] told about his fault and reproved with rebuke producing conviction by [John] for [having] Herodias, his brother's wife, and for all the wicked things that Herod had done, (AMP)
Luke 3:27 Added yet this above all, that he shut up John in prison.	Added this to them all--that he shut up John in prison. (AMP)
Luke 3:28 Now when all the people were baptized, it came to pass that Jesus also came unto John; and being baptized of him, and praying, the heaven was opened;	Now when all the people were baptized, and when Jesus also had been baptized, and [while He was still] praying, the [visible] heaven was opened (AMP)
Luke 3:29 And the Holy Ghost descended, in bodily shape like a dove, upon him; and a voice came from heaven, which said,	And the Holy Spirit descended upon Him in bodily form like a dove, and a voice came from heaven, saying, You are My Son, My Beloved! In You I am well pleased and find delight! (AMP) This is a little different account from the other gospels. Here, Jesus is praying, no doubt asking the Father to bestow upon Him the gift of the Holy

Thou art my beloved Son, in thee I am well pleased.	Ghost, aka the baptism of fire and the Holy Ghost. And, His prayers were answered.
Luke 3:30 And Jesus himself began to be about thirty years of age, having lived with his father, being, as was supposed of the world, the son of Joseph, who was from the loins of Heli,	Jesus Himself, when He began [His ministry], was about thirty years of age, being the Son, as was supposed, of Joseph, the son of Heli, (AMP)
Luke 3:31 Who was from the loins of Matthat, who was the son of Levi, who was a descendant of Melchi, and of Janna, and of Joseph,	The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, (AMP)
Luke 3:32 And of Mattathias, and of Amos, and of Naum, and of Esli, and of Nagge,	The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, (AMP)
Luke 3:33 And of Maath, and of Mattathias, and of Semei, and of Joseph, and of Juda,	The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, (AMP)
Luke 3:34 And of Joanna, and of Resa, and of Zorobabel, and of Salathiel, who was the son of Neri,	The son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, (AMP)
Luke 3:35 Who was a descendant of Melchi, and of Addi, and of Cosam, and of Elmodam, and of Er,	The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, (AMP)
Luke 3:36 And of Jose, and of Eliezer, and of Joram, and of Matthat, and of Levi,	The son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, (AMP)
Luke 3:37 And of Simeon, and of Juda, and of Joseph, and of Jonan, and of Eliakim,	The son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, (AMP)

Luke 3:38 And of Melea, and of Menan, and of Mattatha, and of Nathan, and of David,	The son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, (AMP)
Luke 3:39 And of Jesse, and of Obed, and of Booz, and of Salmon, and of Naasson,	The son of Jesse, the son of Obed, the son of Boaz, the son of Salmon (Sala), the son of Nahshon, (AMP)
Luke 3:40 And of Aminadab, and of Aram, and of Esrom, and of Phares, and of Juda,	The son of Aminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, (AMP)
Luke 3:41 And of Jacob, and of Isaac, and of Abraham, and of Thara, and of Nachor,	The son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, (AMP)
Luke 3:42 And of Saruch, and of Ragau, and of Phalec, and of Heber, and of Sala,	The son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, (AMP)
Luke 3:43 And of Cainan, and of Arphaxad, and of Shem, and of Noah, and of Lamech,	The son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, (AMP)
Luke 3:44 And of Mathusala, and of Enoch, and of Jared, and of Maleleel, and of Cainan,	The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, (AMP)
Luke 3:45 And of Enos, and of Seth, and of Adam, who was formed of God, and the first man upon the earth.	The son of Enos, the son of Seth, the son of Adam, the son of God. (AMP)
Both Matthew and Luke present genealogies of Jesus, both going back to King David. The author of this webpage offers the following chart. He believes, as do many others, that Luke is actually presenting the lineage of Jesus through Mary. See the webpage for an explanation and details. https://isjesusalive.com/why-do-matthew-and-luke-give-us-two-different-genealogies-for-jesus/	

GENEALOGY of JESUS

[FROM ADAM TO CHRIST]



CHAPTER 4

<p>Luke 4:1 And Jesus, being full of the Holy Ghost, returned from Jordan, and was let by the Spirit into the wilderness.</p>	<p>THEN JESUS, full of and controlled by the Holy Spirit, returned from the Jordan and was led in [by] the [Holy] Spirit (AMP)</p> <p>If Jesus needed to be fortified by the Spirit, prior to His fasting, and His seeking communion with God, and face the temptations of the adversary, how much more do we need this same preparation? We covered this in Matthew, Chapter 4.</p>
<p>Luke 4:2 And after forty days, the devil came unto him, to tempt him. And in those days, he did eat nothing; and when they were ended, he afterward hungered.</p>	<p>For (during) forty days in the wilderness (desert), where He was tempted (tried, tested exceedingly) by the devil. And He ate nothing during those days, and when they were completed, He was hungry. (AMP)</p>
<p>Luke 4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.</p>	<p>Then the devil said to Him, If You are the Son of God, order this stone to turn into a loaf [of bread]. (AMP)</p>
<p>Luke 4:4 And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.</p>	<p>And Jesus replied to him, It is written, Man shall not live and be sustained by (on) bread alone but by every word and expression of God. (AMP)</p>

Luke 4:5 And the Spirit taketh him up into a high mountain , and he beheld all the kingdoms of the world, in a moment of time.	Then the devil took Him up to a high mountain and showed Him all the kingdoms of the habitable world in a moment of time [in the twinkling of an eye]. (AMP)
Luke 4:6 And the devil came unto him, and said unto him, All this power will I give unto thee, and the glory of them; for they are delivered unto me, and to whomsoever I will, I give them.	And he said to Him, To You I will give all this power and authority and their glory (all their magnificence, excellence, preeminence, dignity, and grace), for it has been turned over to me, and I give it to whomever I will. (AMP)
Luke 4:7 If thou therefore, wilt worship me, all shall be thine.	Therefore if You will do homage to and worship me [just once], it shall all be Yours. (AMP)
Luke 4:8 Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	And Jesus replied to him, Get behind Me, Satan! It is written, You shall do homage to and worship the Lord your God, and Him only shall you serve. (AMP)
"...we are confronted by two opposing concepts of dominion that have always divided the human race. From the beginning men have been asked to choose between them. Thus the Clementine Recognitions tell us that Abel's claim to dominion was challenged by Cain, that Noah was challenged by the giants (the 'Watchers' of Enoch's day), Abraham by Pharaoh, Isaac by the Philistines, Jacob by Esau, Moses by the magicians of Egypt, Christ by the adversary in person, Simon Peter by Simon Magus, the apostles by the whole world, and finally, in the last days, Christ by the anti-Christ again. In each case the challenger argued from a position of strength and promised 'all the kingdoms of the world' with all their power and glory to those who would worship and follow him, while the other offered the kingdom of heaven hereafter to those who worship the Lord and serve him only. (Luke 4:5-8.)" Hugh Nibley (Nibley on the Timely and the Timeless [Provo: BYU Religious Studies Center, 1978], 86 - 87.)	
Luke 4:9 And the Spirit brought him to Jerusalem , and set him on a pinnacle of the temple. And the devil came unto him, and said unto him, If thou be the Son of God, cast thyself down from hence;	Then he took Him to Jerusalem and set Him on a gable of the temple, and said to Him, If You are the Son of God, cast Yourself down from here; (AMP)

<p>Luke 4:10 For it is written, He shall give his angels charge over thee, to keep thee; and in his hands they shall bear thee up, lest at any time thou dash thy foot against a stone.</p>	<p>For it is written, He will give His angels charge over you to guard and watch over you closely and carefully; And on their hands they will bear you up, lest you strike your foot against a stone. (AMP)</p>
<p>Luke 4:11 And Jesus answering, said unto him, It is written, Thou shalt not tempt the Lord thy God.</p>	<p>And Jesus replied to him, [The Scripture] says, You shall not tempt (try, test exceedingly) the Lord your God. (AMP)</p>
<p>Luke 4:12 And when the devil had ended all the temptation, he departed from him for a season.</p>	<p>And when the devil had ended every [the complete cycle of] temptation, he [temporarily] left Him [that is, stood off from Him] until another more opportune and favorable time. (AMP)</p>
<p>Luke 4:13 And Jesus returned in the power of the Spirit, into Galilee.</p>	<p>Then Jesus went back full of and under the power of the [Holy] Spirit into Galilee, and the fame of Him spread through the whole region round about. (AMP)</p>
<p>Luke 4:14 And there went out a fame of him through all the region round about;</p>	<p>And He Himself conducted [a course of] teaching in their synagogues, being recognized and honored and praised by all. (AMP)</p>
<p>Luke 4:15 And he taught in their synagogues, being glorified of all who believed on his name.</p>	
<p>Luke 4:16 And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up to read.</p>	<p>So He came to Nazareth, [that Nazareth] where He had been brought up, and He entered the synagogue, as was His custom on the Sabbath day. And He stood up to read. (AMP)</p>
<p>Luke 4:17 And there was delivered unto him, the book of the prophet Esaias. And when he had opened the book, he found the</p>	<p>And there was handed to Him [the roll of] the book of the prophet Isaiah. He opened (unrolled) the book and found the place where it was written, (AMP)</p>

place where it was written,	
Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised;	The Spirit of the Lord [is] upon Me, because He has anointed Me [the Anointed One, the Messiah] to preach the good news (the Gospel) to the poor; He has sent Me to announce release to the captives and recovery of sight to the blind, to send forth as delivered those who are oppressed [who are downtrodden, bruised, crushed, and broken down by calamity],
Luke 4:19 To preach the acceptable year of the Lord.	To proclaim the accepted and acceptable year of the Lord [the day when salvation and the free favors of God profusely abound. (AMP)]
In what would be the most startling moment of His earthly ministry, Jesus stood up in His home synagogue in Nazareth and read these words prophesied by Isaiah and recorded in the gospel of Luke: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and ... set at liberty them that are bruised."	
Thus, the Savior made the first public announcement of His messianic ministry. But this verse also made clear that on the way to His ultimate atoning sacrifice and Resurrection, Jesus's first and foremost messianic duty would be to bless the poor, including the poor in spirit.	
From the beginning of His ministry, Jesus loved the impoverished and the disadvantaged in an extraordinary way. He was born into the home of two of them and grew up among many more of them. We don't know all the details of His temporal life, but He once said, "Foxes have holes, and... birds... have nests; but the Son of man hath not where to lay his head." Apparently the Creator of heaven and earth "and all things that in them are" was, at least in His adult life, homeless. Jeffrey R. Holland (Ensign, Nov. 2014, 40)	
"Here then we have an account of our Savior preaching to the spirits in prison, to spirits that had been imprisoned from the days of Noah. And what did he preach to them? That they were to stay there? Certainly not. Let his own declaration testify: 'He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised' [Luke 4:18]. Isaiah has it, 'to bring out the prisoners from the prison, and them that sit in darkness from the prison house' [Isa. 42:7]. It is very evident from this that he not only went to preach to them but to deliver, or bring them out of the prison house." Joseph Smith (Teachings of the Prophet Joseph Smith, 219)	
Luke 4:20 And he closed the book, and he gave it again to the	Then He rolled up the book and gave it back to the attendant and sat down; (AMP)

minister, and he sat down.	
Luke 4:21 And the eyes of all those who were in the synagogue, were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears.	and the eyes of all in the synagogue were gazing [attentively] at Him. And He began to speak to them: Today this Scripture has been fulfilled while you are present and hearing. (AMP)
Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?	And all spoke well of Him and marveled at the words of grace that came forth from His mouth; and they said, Is not this Joseph's Son? (AMP)
<p>"They were truly impressed. Yet they asked, 'Is not this Joseph's son?'</p> <p>"Mark's writings, too, indicate how impressed His own people were as Jesus spoke to them in their own country. They marveled at His wisdom and His works. No doubt they had heard of His miracles. (Mark 6:1-6.) Matthew says they were astonished at His 'wisdom and these mighty works' (Matthew 13:53-58).</p> <p>"Yet all of this was discounted or dismissed by some because in their view, after all, 'Jesus was Joseph the carpenter's son.'</p> <p>"In His sermon in one synagogue, Jesus boldly declared His Lordship. He was rejected, and some of the people even tried to throw Him off the brow of a hill...Familiarity got in the way of their recognizing Jesus' divinity.</p> <p>"Instead of truly assessing Him, they used labels-'the carpenter's son'-to classify Him. Past proximity caused townsfolk and kinsmen alike to regard Him with indifference.</p> <p>"In addition to the problems caused by familiarity and proximity, something else was present. Though subtle, this insight must not escape us. There was apparently no objection to Jesus' Sermon on the Mount. However, the Sermon at Capernaum (John 6) caused a violent reaction. Why? Because in the sermon at Capernaum, Jesus declared His Lordship! The more declarative He was, the more restive His audience and the more attrition among His followers. The more specific His message, the more difficult He was to follow." Neal A. Maxwell (Sermons Not Spoken [Salt Lake City: Bookcraft, 1985], 41-43.)</p>	
Luke 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself.	So He said to them, You will doubtless quote to Me this proverb: Physician, heal Yourself! What we have learned by hearsay that You did in Capernaum, do here also in Your [own] town. (AMP)

Whatsoever we have heard was done in Capernaum, do also here in thy country.	
A common rabbinnical proverb, which as used here seems to mean: 'You have performed miracles in Cana and Capernaum, but none here, and yet you are a native of Nazareth. Why can't we see a sign, some great exhibition of your purported power? Don't you know that charity begins at home, that unless the physician heals himself of his own diseases we cannot believe he has power to heal others?'" Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 162.)	
Luke 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.	Then He said, Solemnly I say to you, no prophet is acceptable and welcome in his [own] town (country). (AMP)
Luke 4:25 But I tell you the truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, and great famine was throughout all the land;	But in truth I tell you, there were many widows in Israel in the days of Elijah, when the heavens were closed up for three years and six months, so that there came a great famine over all the land; (AMP) The purpose of miracles, sign, and wonders was to reward select individuals for their faith, not to convince the general populace that you come with power.
Luke 4:26 But unto none of them was Elias sent, save unto Sarepta, of Sidon, unto a woman who was a widow.	And yet Elijah was not sent to a single one of them, but only to Zarephath in the country of Sidon, to a woman who was a widow. [I Kings 17:1, 8-16; 18:1.] (AMP)
Luke 4:27 And many lepers were in Israel, in the time of Eliseus the prophet; and none of them were cleansed, save Naaman the Syrian.	And there were many lepers in Israel in the time of Elisha the prophet, and yet not one of them was cleansed [by being healed]--but only Naaman the Syrian. [II Kings 5:1-14.] (AMP)
Luke 4:28 And all they in the synagogue, when they heard these things, were filled with wrath,	When they heard these things, all the people in the synagogue were filled with rage. (AMP) Why were they filled with rage? Was it because the home town boy was acting "above his raisin"? Was it because He proclaimed Himself the literal fulfillment of prophecy? Was it because he rebuked them for their lack of faith? All of the above?
Luke 4:29 And rose up, and thrust him out of	And rising up, they pushed and drove Him out of the town, and [laying hold of Him] they led Him to the [projecting] upper part of the hill on which their

the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong.	town was built, that they might hurl Him headlong down [over the cliff]. (AMP)
Luke 4:30 But he, passing through the midst of them, went his way,	But passing through their midst, He went on His way. (AMP) Showing no fear, he just walked out of their midst with calm dignity.
Luke 4:31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.	And He descended to Capernaum, a town of Galilee, and there He continued to teach the people on the Sabbath days. (AMP) The remainder of this chapter has been covered in Mark.
Luke 4:32 And they were astonished at his doctrine; for his words were with power.	And they were amazed at His teaching, for His word was with authority and ability and weight and power. (AMP)
Luke 4:33 And in the synagogue there was a man who had a spirit of an unclean devil, and he cried out with a loud voice,	Now in the synagogue there was a man who was possessed by the foul spirit of a demon; and he cried out with a loud (deep, terrible) cry, (AMP) Even in supposedly holy places, like synagogues, we find evil spirits. What would Jesus find in our chapels and temples today?
Luke 4:34 Saying, Let us alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, The Holy One of God.	Ah, let us alone! What have You to do with us [What have we in common], Jesus of Nazareth? Have You come to destroy us? I know Who You are--the Holy One of God! (AMP)
Luke 4:35 Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.	But Jesus rebuked him, saying, Be silent (muzzled, gagged), and come out of him! And when the demon had thrown the man down in their midst, he came out of him without injuring him in any possible way. (AMP)
Luke 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and	And they were all amazed and said to one another, What kind of talk is this? For with authority and power He commands the foul spirits and they come out! (AMP)

power he commandeth the unclean spirits, and they come out.	
Luke 4:37 And the fame of him went out in every place round about.	And a rumor about Him spread into every place in the surrounding country. (AMP)
Luke 4:38 And he arose, and went out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for to heal her.	Then He arose and left the synagogue and went into Simon's (Peter's) house. Now Simon's mother-in-law was suffering in the grip of a burning fever, and they pleaded with Him for her. (AMP)
Luke 4:39 And he stood over her, and rebuked the fever, and it left her; and immediately she arose, and ministered unto them.	And standing over her, He rebuked the fever, and it left her; and immediately she got up and began waiting on them. (AMP)
Luke 4:40 Now, when the sun was setting, all they who had any sick, with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.	Now at the setting of the sun [indicating the end of the Sabbath], all those who had any [who were] sick with various diseases brought them to Him, and He laid His hands upon every one of them and cured them. (AMP)
Luke 4:41 And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ.	And demons even came out of many people, screaming and crying out, You are the Son of God! But He rebuked them and would not permit them to speak, because they knew that He was the Christ (the Messiah). (AMP)
Luke 4:42 And when it was day, he departed and went into a solitary place; and the people sought him,	And when daybreak came, He left [Peter's house] and went into an isolated [desert] place. And the people looked for Him until they came up to Him and tried to prevent Him from leaving them. (AMP)

and came unto him, and desired him that he should not depart from them.	
Luke 4:43 But he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.	But He said to them, I must preach the good news (the Gospel) of the kingdom of God to the other cities [and towns] also, for I was sent for this [purpose]. (AMP)
Luke 4:44 And he preached in the synagogues of Galilee.	And He continued to preach in the synagogues of Galilee. (AMP)
CHAPTER 5	
Luke 5:1 And it came to pass, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,	NOW IT occurred that while the people pressed upon Jesus to hear the message of God, He was standing by the Lake of Gennesaret (Sea of Galilee). (AMP)
Luke 5:2 And saw two ships standing on the lake; but the fishermen were gone out of them, and were wetting their nets.	And He saw two boats drawn up by the lake, but the fishermen had gone down from them and were washing their nets. (AMP)
Luke 5:3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.	And getting into one of the boats, [the one] that belonged to Simon (Peter), He requested him to draw away a little from the shore. Then He sat down and continued to teach the crowd [of people] from the boat. (AMP)
Luke 5:4 Now, when he had done speaking, he said to Simon, Launch out into the deep, and let down your net for a draught.	When He had stopped speaking, He said to Simon (Peter), Put out into the deep [water], and lower your nets for a haul. (AMP)
Luke 5:5 And Simon answering, said unto him, Master, we toiled all night [exhaustingly] and caught nothing [in our nets]. But on the ground of Your word , I will lower the nets [again]. (AMP)	And Simon (Peter) answered, Master, we toiled all night [exhaustingly] and caught nothing [in our nets]. But on the ground of Your word , I will lower the nets [again]. (AMP) Peter is showing his faith, again.

word I will let down the net.	
Luke 5:6 And when they had done this, they enclosed a great multitude of fishes; and their net brake.	And when they had done this, they caught a great number of fish; and as their nets were [at the point of] breaking, (AMP)
Luke 5:7 And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.	They signaled to their partners in the other boat to come and take hold with them. And they came and filled both the boats, so that they began to sink. (AMP)
Luke 5:8 When Simon Peter saw the multitude of fishes, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. (AMP)	But when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. (AMP) This was on the occasion when Jesus and Peter first met. Peter was bound to feel guilty in the presence of this greatest of all men.
Luke 5:9 For he was astonished, and all who were with him, at the draught of the fishes which they had taken.	For he was gripped with bewildering amazement [allied to terror], and all who were with him, at the haul of fish which they had made; (AMP)
Luke 5:10 And so were also James, and John, the sons of Zebedee, who were partners with Simon (Peter). And Jesus said to Simon, Have no fear; from now on you will be catching men! (AMP)	And so also were James and John, the sons of Zebedee, who were partners with Simon (Peter). And Jesus said to Simon, Have no fear; from now on you will be catching men! (AMP)
Luke 5:11 And when they had brought their ships to land, they forsook all, and followed him.	And after they had run their boats on shore, they left everything and joined Him as His disciples and sided with His party and accompanied Him. (AMP)
Luke 5:12 And it came to pass, when he was in a certain city, behold, a man, full of	While He was in one of the towns, there came a man full of (covered with) leprosy; and when he saw Jesus, he fell on his face and implored Him,

<p>leprosy, who, seeing Jesus, fell on his face, and besought him, saying, Lord, If thou wilt, thou canst make me clean.</p>	<p>saying, Lord, if You are willing, You are able to cure me and make me clean. (AMP)</p> <p>See Mark for the commentary on the remainder of this chapter.</p>
<p>Luke 5:13 And he put forth his hand and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.</p>	<p>And [Jesus] reached out His hand and touched him, saying, I am willing; be cleansed! And immediately the leprosy left him. (AMP)</p>
<p>Luke 5:14 And he charged him to tell no man; but said unto him, Go and show thyself to the priests, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.</p>	<p>And [Jesus] charged him to tell no one [that he might chance to meet], until [He said] you go and show yourself to the priest, and make an offering for your purification, as Moses commanded, for a testimony and proof to the people, that they may have evidence [of your healing]. (AMP)</p>
<p>Luke 5:15 But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.</p>	<p>But so much the more the news spread abroad concerning Him, and great crowds kept coming together to hear [Him] and to be healed by Him of their infirmities. (AMP)</p>
<p>Luke 5:16 And he withdrew himself into the wilderness, and prayed.</p>	<p>But He Himself withdrew [in retirement] to the wilderness (desert) and prayed. (AMP)</p>
<p>Luke 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem. And the power of the Lord was present to heal them.</p>	<p>One of those days, as He was teaching, there were Pharisees and teachers of the Law sitting by, who had come from every village and town of Galilee and Judea and from Jerusalem. And the power of the Lord was [present] with Him to heal them. (AMP)</p>

Luke 5:18 And behold, men brought in a bed, a man who was taken with a palsy; and they sought to bring him in, and to lay him before Jesus.	And behold, some men were bringing on a stretcher a man who was paralyzed, and they tried to carry him in and lay him before [Jesus]. (AMP)
Luke 5:19 And when they found that they could not bring him in for the multitude, they went upon the house-top, and let him down through the tiling, with his couch, into the midst, before Jesus.	But finding no way to bring him in because of the crowd, they went up on the roof and lowered him with his stretcher through the tiles into the midst, in front of Jesus. (AMP)
Luke 5:20 Now he saw their faith, and said unto the man, Thy sins are forgiven thee.	And when He saw [their confidence in Him, springing from] their faith, He said, Man, your sins are forgiven you! (AMP)
Luke 5:21 And the scribes and Pharisees begin to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?	And the scribes and the Pharisees began to reason and question and argue, saying, Who is this [Man] Who speaks blasphemies? Who can forgive sins but God alone? (AMP)
Luke 5:22 But Jesus perceived their thoughts, and he said unto them, What reason ye in your hearts?	But Jesus, knowing their thoughts and questionings, answered them, Why do you question in your hearts? (AMP)
Luke 5:23 Does it require more power to forgive sins than to make the sick rise up and walk?	Which is easier: to say, Your sins are forgiven you, or to say, Arise and walk [about]? (AMP)
Luke 5:24 But, that ye may know that the Son of Man hath power upon earth to forgive sins, I said it. And he said unto the sick of the palsy, I say unto thee, Arise, and take	But that you may know that the Son of Man has the [power of] authority and right on earth to forgive sins, He said to the paralyzed man, I say to you, arise, pick up your litter (stretcher), and go to your own house! (AMP)

up thy couch, and go unto thy house.	
Luke 5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.	And instantly [the man] stood up before them and picked up what he had been lying on and went away to his house, recognizing and praising and thanking God. (AMP)
Luke 5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.	And overwhelming astonishment and ecstasy seized them all, and they recognized and praised and thanked God; and they were filled with and controlled by reverential fear and kept saying, We have seen wonderful and strange and incredible and unthinkable things today! (AMP)
Luke 5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the place where they received custom; and he said unto him, Follow me.	And after this, Jesus went out and looked [attentively] at a tax collector named Levi sitting at the tax office; and He said to him, Join Me as a disciple and side with My party and accompany Me. (AMP)
Luke 5:28 And he left all, rose up, and followed him.	And he forsook everything and got up and followed Him [becoming His disciple and siding with His party]. (AMP)
Luke 5:29 And Levi made him a great feast, in his own house; and there was a great company of publicans, and of others, that sat down with them.	And Levi (Matthew) made a great banquet for Him in his own house, and there was a large company of tax collectors and others who were reclining [at the table] with them. (AMP)
Luke 5:30 But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?	Now the Pharisees and their scribes were grumbling against Jesus' disciples, saying, Why are you eating and drinking with tax collectors and [preeminently] sinful people? (AMP)
Luke 5:31 Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.	And Jesus replied to them, It is not those who are healthy who need a physician, but those who are sick. (AMP)

Luke 5:32 I came not to call the righteous, but sinners to repentance.	I have not come to arouse and invite and call the righteous, but the erring ones (those not free from sin) to repentance [to change their minds for the better and heartily to amend their ways, with abhorrence of their past sins]. (AMP)
Luke 5:33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?	Then they said to Him, The disciples of John practice fasting often and offer up prayers of [special] petition, and so do [the disciples] of the Pharisees also, but Yours eat and drink. (AMP)
Luke 5:34 And he said unto them, Can ye make the children of the bride- chamber fast while the bridegroom is with them?	And Jesus said to them, Can you make the wedding guests fast as long as the bridegroom is with them? (AMP)
Luke 5:35 But the days will come when the bridegroom shall be taken away from them; and then shall they fast in those days.	But the days will come when the bridegroom will be taken from them; and then they will fast in those days. (AMP)
Luke 5:36 And he spake also a parable unto them, saying, No man putteth a piece of new cloth upon an old garment; if so, then the new maketh a rent, and agreeth not with the old.	He told them a proverb also: No one puts a patch from a new garment on an old garment; if he does, he will both tear the new one, and the patch from the new [one] will not match the old [garment]. (AMP)
Luke 5:37 And no man putteth new wine into old wineskins; if he does, the fresh wine will burst the skins and it will be spilled and the skins will be ruined (destroyed). (AMP)	And no one pours new wine into old wineskins; if he does, the fresh wine will burst the skins and it will be spilled and the skins will be ruined (destroyed). (AMP)
Luke 5:38 But new wine must be put into new bottles, and both are preserved.	But new wine must be put into fresh wineskins. (AMP)
Luke 5:39 No man also, having drank old wine,	And no one after drinking old wine immediately desires new wine, for he says, The old is good or better. (AMP)

desireth new; for he saith, The old is better.	
CHAPTER 6	
Luke 6:1 And it came to pass on the second Sabbath after this, that he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.	ONE SABBATH while Jesus was passing through the fields of standing grain, it occurred that His disciples picked some of the spikes and ate [of the grain], rubbing it out in their hands. (AMP) This chapter is mostly a duplicate of Mark 2 and 3.
Luke 6:2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?	But some of the Pharisees asked them, Why are you doing what is not permitted to be done on the Sabbath days? (AMP)
Luke 6:3 Jesus answering them, said, Have ye not read so much as this, what David did, when he himself was an hungered, and they who were with him;	And Jesus replied to them, saying, Have you never so much as read what David did when he was hungry, he and those who were with him?--[I Sam. 21:1-6.] (AMP)
Luke 6:4 How he went into the house of God, and did take and eat the shewbread, and gave also to them who were with him, which it is not lawful to eat, but for the priests alone?	How he went into the house of God and took and ate the [sacred] loaves of the showbread, which it is not permitted for any except only the priests to eat, and also gave to those [who were] with him? (AMP)
Luke 6:5 And he said unto them, That the Son of Man is Lord also of the Sabbath.	And He said to them, The Son of Man is Lord even of the Sabbath. (AMP)
Luke 6:6 And it came to pass also on another Sabbath, that he entered into the synagogue, and taught. And there was a man whose right hand was withered;	And it occurred on another Sabbath that when He went into the synagogue and taught, a man was present whose right hand was withered. (AMP)

Luke 6:7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.	And the scribes and the Pharisees kept watching Jesus to see whether He would [actually] heal on the Sabbath, in order that they might get [some ground for] accusation against Him. (AMP)
Luke 6:8 But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.	But He was aware all along of their thoughts, and He said to the man with the withered hand, Come and stand here in the midst. And he arose and stood there. (AMP)
Luke 6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy?	Then Jesus said to them, I ask you, is it lawful and right on the Sabbath to do good [so that someone derives advantage from it] or to do evil, to save a life [and make a soul safe] or to destroy it? (AMP)
Luke 6:10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other.	Then He glanced around at them all and said to the man, Stretch out your hand! And he did so, and his hand was fully restored like the other one. (AMP)
Luke 6:11 And they were filled with madness; and communed one with another what they might do to Jesus.	But they were filled with lack of understanding and senseless rage and discussed (consulted) with one another what they might do to Jesus. (AMP)
Luke 6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.	Now in those days it occurred that He went up into a mountain to pray, and spent the whole night in prayer to God. (AMP)
Luke 6:13 And when it was day, he called his disciples; and of them he chose twelve,	And when it was day, He summoned His disciples and selected from them twelve, whom He named apostles (special messengers): (AMP)

whom also he named apostles.	
Luke 6:14 Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,	They were Simon, whom He named Peter, and his brother Andrew; and James and John; and Philip and Bartholomew; (AMP)
Luke 6:15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes.	And Matthew and Thomas; and James son of Alphaeus, and Simon who was called the Zealot, (AMP)
Luke 6:16 And Judas the brother of James, and Judas Iscariot, who also was the traitor.	And Judas son of James, and Judas Iscariot, who became a traitor (a treacherous, basely faithless person). (AMP)
Luke 6:17 And he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoasts of Tyre and Sidon, who came to hear him, and to be healed of their diseases;	And Jesus came down with them and took His stand on a level spot, with a great crowd of His disciples and a vast throng of people from all over Judea and Jerusalem and the seacoast of Tyre and Sidon, who came to listen to Him and to be cured of their diseases-- (AMP)
Luke 6:18 And they who were vexed with unclean spirits; and they were healed.	Even those who were disturbed and troubled with unclean spirits, and they were being healed [also]. (AMP)
Luke 6:19 And the whole multitude sought to touch him; for there went virtue out of him and healed them all.	And all the multitude were seeking to touch Him, for healing power was all the while going forth from Him and curing them all [saving them from severe illnesses or calamities]. (AMP)
Luke 6:20 And he lifted up his eyes on his disciples, and said, Blessed are the poor; for theirs is the kingdom of God.	And solemnly lifting up His eyes on His disciples, He said: Blessed (happy--with life-joy and satisfaction in God's favor and salvation, apart from your outward condition--and to be envied) are you poor and lowly and afflicted (destitute of wealth, influence, position, and honor), for the kingdom of God is yours! (AMP)

	<p>This is the Sermon on the Mount, but the best version is in Matthew 5, 6, 7.</p> <p>However, I will highlight some significant teachings not found elsewhere.</p>
Luke 6:21 Blessed are they who hunger now; for they shall be filled. Blessed are they who weep now; for they shall laugh.	Blessed (happy-- with life-joy and satisfaction in God's favor and salvation, apart from your outward condition--and to be envied) are you who hunger and seek with eager desire now, for you shall be filled and completely satisfied! Blessed (happy-- with life-joy and satisfaction in God's favor and salvation, apart from your outward condition--and to be envied) are you who weep and sob now, for you shall laugh! (AMP)
Luke 6:22 Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.	Blessed (happy-- with life-joy and satisfaction in God's favor and salvation, apart from your outward condition--and to be envied) are you when people despise (hate) you, and when they exclude and excommunicate you [as disreputable] and revile and denounce you and defame and cast out and spurn your name as evil (wicked) on account of the Son of Man. (AMP)
Luke 6:23 Rejoice ye in that day, and leap for joy; for behold your reward shall be great in heaven; for in the like manner did their fathers unto the prophets.	Rejoice and be glad at such a time and exult and leap for joy, for behold, your reward is rich and great and strong and intense and abundant in heaven; for even so their forefathers treated the prophets. (AMP)
Luke 6:24 But woe unto you that are rich! For ye have received your consolation.	But woe to (alas for) you who are rich (abounding in material resources), for you already are receiving your consolation (the solace and sense of strengthening and cheer that come from prosperity) and have taken and enjoyed your comfort in full [having nothing left to be awarded you]. (AMP)
Luke 6:25 Woe unto you who are full! For ye shall hunger. Woe unto you who laugh now! For ye shall mourn and weep.	Woe to (alas for) you who are full now (completely filled, luxuriously gorged and satiated), for you shall hunger and suffer want! Woe to (alas for) you who laugh now, for you shall mourn and weep and wail! (AMP)
Luke 6:26 Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets.	Woe to (alas for) you when everyone speaks fairly and handsomely of you and praises you, for even so their forefathers did to the false prophets. (AMP)
Luke 6:27 But I say unto you who hear my words, Love your enemies, do good to them who hate you.	But I say to you who are listening now to Me: [in order to heed, make it a practice to] love your enemies, treat well (do good to, act nobly toward) those who detest you and pursue you with hatred, (AMP)

Luke 6:28 Bless them who curse you, and pray for them who despitefully use you and persecute you.	<p>Invoke blessings upon and pray for the happiness of those who curse you, implore God's blessing (favor) upon those who abuse you [who revile, reproach, disparage, and high-handedly misuse you]. (AMP)</p>
Luke 6:29 And unto him who smiteth thee on the cheek, offer also the other; or, in other words, it is better to offer the other, than to revile again. And him who taketh away thy cloak, forbid not to take thy coat also.	<p>To the one who strikes you on the jaw or cheek, offer the other jaw or cheek also; and from him who takes away your outer garment, do not withhold your undergarment as well. (AMP)</p>
Luke 6:30 For it is better that thou suffer thine enemy to take these things, than to contend with him. Verily I say unto you, Your heavenly Father who seeth in secret, shall bring that wicked one into judgment.	
Luke 6:31 Therefore give to every man who asketh of thee; and of him who taketh away thy goods, ask them not again.	<p>Give away to everyone who begs of you [who is in want of necessities], and of him who takes away from you your goods, do not demand or require them back again. (AMP)</p>
Luke 6:32 And as ye would that men should do to you, do ye also to them likewise.	<p>And as you would like and desire that men would do to you, do exactly so to them. (AMP)</p>
Luke 6:33 For if ye love them only who love you, what reward have you? For sinners also do even the same.	<p>If you [merely] love those who love you, what quality of credit and thanks is that to you? For even the [very] sinners love their lovers (those who love them). And if you are kind and good and do favors to and benefit those who are kind and good and do favors to and benefit you, what quality of credit and thanks is that to you? For even the preeminently sinful do the same. (AMP)</p>
Luke 6:34 And if ye lend to them of whom ye hope to receive, what reward have you? For sinners also	<p>And if you lend money at interest to those from whom you hope to receive, what quality of credit and thanks is that to you? Even notorious sinners lend money at interest to sinners, so as to recover as much again. (AMP)</p>

lend to sinners, to receive as much again.	
Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great; and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil.	But love your enemies and be kind and do good [doing favors so that someone derives benefit from them] and lend, expecting and hoping for nothing in return but considering nothing as lost and despairing of no one; and then your recompense (your reward) will be great (rich, strong, intense, and abundant), and you will be sons of the Most High, for He is kind and charitable and good to the ungrateful and the selfish and wicked. (AMP)
Luke 6:36 Be ye therefore merciful, as your Father also is merciful.	So be merciful (sympathetic, tender, responsive, and compassionate) even as your Father is [all these]. (AMP)
Luke 6:37 Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.	Judge not [neither pronouncing judgment nor subjecting to censure], and you will not be judged; do not condemn and pronounce guilty, and you will not be condemned and pronounced guilty; acquit and forgive and release (give up resentment, let it drop), and you will be acquitted and forgiven and released. (AMP)
Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.	Give, and [gifts] will be given to you; good measure, pressed down, shaken together, and running over, will they pour into [the pouch formed by] the bosom [of your robe and used as a bag]. For with the measure you deal out [with the measure you use when you confer benefits on others], it will be measured back to you. (AMP)
Luke 6:39 And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?	He further told them a proverb: Can a blind [man] guide and direct a blind [man]? Will they not both stumble into a ditch or a hole in the ground? (AMP)
Luke 6:40 A disciple is not above his master; but every one that is perfect shall be as his master.	A pupil is not superior to his teacher, but everyone [when he is] completely trained (readjusted, restored, set to rights, and perfected) will be like his teacher. (AMP)

<p>Luke 6:41 And why beholdest thou the mote which is in thy brother's eye, but perceivest not the beam which is in thine own eye?</p>	<p>Why do you see the speck that is in your brother's eye but do not notice or consider the beam [of timber] that is in your own eye? (AMP)</p>
<p>Luke 6:42 Again, how canst thou say to thy brother, Let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote which is in thy brother's eye.</p>	<p>Or how can you say to your brother, Brother, allow me to take out the speck that is in your eye, when you yourself do not see the beam that is in your own eye? You actor (pretender, hypocrite)! First take the beam out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye. (AMP)</p>
<p>Luke 6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit;</p>	<p>For there is no good (healthy) tree that bears decayed (worthless, stale) fruit, nor on the other hand does a decayed (worthless, sickly) tree bear good fruit. (AMP)</p>
<p>Luke 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.</p>	<p>For each tree is known and identified by its own fruit; for figs are not gathered from thornbushes, nor is a cluster of grapes picked from a bramblebush. (AMP)</p>
<p>Luke 6:45 A good man out of the good treasure of his heart, bringeth forth that which is good. And an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.</p>	<p>The upright (honorable, intrinsically good) man out of the good treasure [stored] in his heart produces what is upright (honorable and intrinsically good), and the evil man out of the evil storehouse brings forth that which is depraved (wicked and intrinsically evil); for out of the abundance (overflow) of the heart his mouth speaks. (AMP)</p>

Luke 6:46 And why call ye me Lord, Lord, and do not the things which I say?	Why do you call Me, Lord, Lord, and do not [practice] what I tell you? (AMP)
Luke 6:47 Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like.	For everyone who comes to Me and listens to My words [in order to heed their teaching] and does them, I will show you what he is like: (AMP)
Luke 6:48 He is like a man who built a house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.	He is like a man building a house, who dug and went down deep and laid a foundation upon the rock; and when a flood arose, the torrent broke against that house and could not shake or move it, because it had been securely built or founded on a rock. (AMP)
Luke 6:49 But he who heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.	But he who merely hears and does not practice doing My words is like a man who built a house on the ground without a foundation, against which the torrent burst, and immediately it collapsed and fell, and the breaking and ruin of that house was great. (AMP)
CHAPTER 7	
Luke 7:1 Now when he had ended all these sayings in the audience of the people, he entered into Capernaum.	AFTER JESUS had finished all that He had to say in the hearing of the people [on the mountain], He entered Capernaum. (AMP) This chapter is a duplicate of Matthew 8 and 11.
Luke 7:2 And a certain centurion's servant, who was dear unto him, was sick and ready to die.	Now a centurion had a bond servant who was held in honor and highly valued by him , who was sick and at the point of death. (AMP)
Luke 7:3 And when he heard of Jesus, he sent unto him the elders of	And when the centurion heard of Jesus, he sent some Jewish elders to Him, requesting Him to come and make his bond servant well. (AMP)

the Jews, beseeching him that he would come and heal his servant.	
Luke 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this;	And when they reached Jesus, they begged Him earnestly, saying, He is worthy that You should do this for him, (AMP)
Luke 7:5 For he loveth our nation, and he hath built us a synagogue.	For he loves our nation and he built us our synagogue [at his own expense]. (AMP)
Luke 7:6 Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.	And Jesus went with them. But when He was not far from the house, the centurion sent [some] friends to Him, saying, Lord, do not trouble [Yourself], for I am not sufficiently worthy to have You come under my roof; (AMP)
Luke 7:7 Wherefore, neither thought I myself worthy to come unto thee; but say the word, and my servant shall be healed.	<p>Neither did I consider myself worthy to come to You. But [just] speak a word, and my servant boy will be healed. (AMP)</p> <p>We learn from verses 2 and 7 that this servant was “held in honor and highly values”, yet also a “servant boy”.</p>
Luke 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he comes; and to my servant, Do this, and he doeth it.	For I also am a man [daily] subject to authority, with soldiers under me. And I say to one, Go, and he goes; and to another, Come, and he comes; and to my bond servant, Do this, and he does it. (AMP)
Luke 7:9 When Jesus heard these things, he marveled at him, and turned him about, and said unto the people	Now when Jesus heard this, He marveled at him, and He turned and said to the crowd that followed Him, I tell you, not even in [all] Israel have I found such great faith [as this]. (AMP)

who followed him, I say unto you, I have not found so great faith, no, not in Israel.	
Luke 7:10 And they who were sent, returning to the house, found the servant whole who had been sick.	And when the messengers who had been sent returned to the house, they found the bond servant who had been ill quite well again. (AMP)
Luke 7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.	Soon afterward, Jesus went to a town called Nain, and His disciples and a great throng accompanied Him. (AMP)
Luke 7:12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and many people of the city were with her.	[Just] as He drew near the gate of the town, behold, a man who had died was being carried out--the only son of his mother, and she was a widow; and a large gathering from the town was accompanying her. (AMP)
Luke 7:13 And now the Lord saw her, and had compassion on her, and he said unto her, Weep not.	And when the Lord saw her, He had compassion on her and said to her, Do not weep. (AMP)
Luke 7:14 And he came and touched the bier; and they who bare it stood still, and he said, Young man, I say unto thee, Arise.	And He went forward and touched the funeral bier, and the pallbearers stood still. And He said, Young man, I say to you, arise [from death]! (AMP)
Luke 7:15 And he who was dead, sat up, and began to speak; and he delivered him to his mother.	And the man [who was] dead sat up and began to speak. And [Jesus] gave him [back] to his mother. (AMP) Another man raised from the dead.
Luke 7:16 And there came a fear on all; and they glorified God, saying, That a great	Profound and reverent fear seized them all, and they began to recognize God and praise and give thanks, saying, A great Prophet has appeared among us! And God has visited His people [in order to help and care for and provide for them]! (AMP)

prophet is risen up among us; and, That God hath visited his people.	
Luke 7:17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.	And this report concerning [Jesus] spread through the whole of Judea and all the country round about. [I Kings 17:17-24; II Kings 4:32-37.] (AMP)
Luke 7:18 And the disciples of John showed him of all these things.	And John's disciples brought him [who was now in prison] word of all these things. (AMP)
Luke 7:19 And John calling two of his disciples, sent them to Jesus, saying, Art thou he that should come, or look we for another?	And John summoned to him a certain two of his disciples and sent them to the Lord, saying, Are You He Who is to come, or shall we [continue to] look for another? (AMP)
Luke 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he who should come, or look we for another?	So the men came to Jesus and said, John the Baptist sent us to You to ask, Are You the One Who is to come, or shall we [continue to] look for another? (AMP)
Luke 7:21 And in the same hour he cured many of infirmities, and plagues, and of evil spirits, and unto many blind he gave sight.	In that very hour Jesus was healing many [people] of sicknesses and distressing bodily plagues and evil spirits, and to many who were blind He gave [a free, gracious, joy-giving gift of] sight. (AMP)
Luke 7:22 Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good news (the Gospel) preached to them. (AMP)	So He replied to them, Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good news (the Gospel) preached to them. (AMP) John's disciples got to see for themselves.

raised, and to the poor the gospel is preached;	
Luke 7:23 And blessed are they who shall not be offended in me.	And blessed (happy-- with life-joy and satisfaction in God's favor and salvation, apart from outward conditions--and to be envied) is he who takes no offense in Me and who is not hurt or resentful or annoyed or repelled or made to stumble [whatever may occur]. (AMP)
Luke 7:24 And when the messengers of John were departed, he began to speak unto the people concerning John; What went ye out into the wilderness to see? A reed shaken with the wind? Or a man clothed in soft raiment?	And the messengers of John having departed, Jesus began to speak to the crowds about John: What did you go out into the desert to gaze on? A reed shaken and swayed by the wind? (AMP)
Luke 7:25 Behold, they who are gorgeously apparelled, and live delicately, are in king's courts.	Then what did you go out to see? A man dressed up in soft garments? Behold, those who wear fine apparel and live in luxury are in the courts or palaces of kings. (AMP)
Luke 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.	What then did you go out to see? A prophet (a forthteller)? Yes, I tell you, and far more than a prophet. (AMP)
Luke 7:27 This is the one of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee.	This is the one of whom it is written, Behold, I send My messenger before Your face, who shall make ready Your way before You. (AMP)
Luke 7:28 For I say unto you, Among those who are born of Women, there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.	I tell you, among those born of women there is no one greater than John; but he that is inferior [to the other citizens] in the kingdom of God is greater [in incomparable privilege] than he. (AMP)
Luke 7:29 And all the people who heard him, and the publicans,	And all the people who heard Him, even the tax collectors, acknowledged the justice of God [in calling them to repentance and in pronouncing future wrath on the impenitent], being baptized with the baptism of John. (AMP)

justified God, being baptized with the baptism of John.	
Luke 7:30 But the Pharisees, and lawyers, rejected the counsel of God against themselves, not being baptized of him.	<p>But the Pharisees and the lawyers [of the Mosaic Law] annulled and rejected and brought to nothing God's purpose concerning themselves, by [refusing and] not being baptized by him [John]. (AMP)</p> <p>I believe this conflicts with other gospels that say that even the Pharisees received John's baptism.</p>
Luke 7:31 And the Lord said, Whereunto then shall I liken the men of this generation? And to what are they like?	<p>So to what shall I compare the men of this generation? And what are they like? (AMP)</p>
Luke 7:32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped for you, and ye have not danced; we have mourned for you, and ye have not wept.	<p>They are like little children sitting in the marketplace, calling to one another and saying, We piped to you [playing wedding], and you did not dance; we sang dirges and wailed [playing funeral], and you did not weep. (AMP)</p>
Luke 7:33 For John the Baptist came neither eating bread, nor drinking wine; and ye say he hath a devil.	<p>For John the Baptist has come neither eating bread nor drinking wine, and you say, He has a demon. (AMP)</p>
Luke 7:34 The Son of Man is come, eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber; a friend of publicans and sinners!	<p>The Son of Man has come eating and drinking, and you say, Behold, a Man Who is a glutton and a wine drinker, a friend of tax collectors and notorious sinners. (AMP)</p>
Luke 7:35 But wisdom is justified of all her children.	<p>Yet wisdom is vindicated (shown to be true and divine) by all her children [by their life, character, and deeds]. (AMP)</p>
Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and reclined at table.	<p>One of the Pharisees asked Jesus to dine with him, and He went into the Pharisee's house and reclined at table. (AMP)</p>

Luke 7:37 And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.	And behold, a woman of the town who was an especially wicked sinner, when she learned that He was reclining at table in the Pharisee's house, brought an alabaster flask of ointment (perfume). (AMP)
Luke 7:38 And stood at his feet weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.	And standing behind Him at His feet weeping, she began to wet His feet with [her] tears; and she wiped them with the hair of her head and kissed His feet [affectionately] and anointed them with the ointment (perfume). (AMP)
Luke 7:39 Now when the Pharisee who had bidden him saw this, he spake within himself, saying, This man, if he were a prophet, would have known who, or what manner of woman this is who toucheth him; for she is a sinner.	Now when the Pharisee who had invited Him saw it, he said to himself, If this Man were a prophet, He would surely know who and what sort of woman this is who is touching Him--for she is a notorious sinner (a social outcast, devoted to sin). (AMP)
Luke 7:40 And Jesus answering, said unto him, Simon, I have something to say to you. And he answered, Teacher, say it. (AMP)	And Jesus, replying, said to him, Simon, I have something to say to you. And he answered, Teacher, say it. (AMP)
Luke 7:41 And Jesus said, There was a certain creditor, who had two debtors; the one owed five hundred pence, and the other fifty.	A certain lender of money [at interest] had two debtors: one owed him five hundred denarii, and the other fifty. (AMP)
Luke 7:42 And when he found they had nothing to pay, he frankly forgave them both. Tell me therefore, which of	When they had no means of paying, he freely forgave them both. Now which of them will love him more? (AMP)

them will love him most?	
Luke 7:43 Simon answered and said, I suppose the man to whom he forgave most. And he said unto him, Thou hast rightly judged.	Simon answered, The one, I take it, for whom he forgave and cancelled more. And Jesus said to him, You have decided correctly. (AMP)
Luke 7:44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head.	Then turning toward the woman, He said to Simon, Do you see this woman? When I came into your house, you gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair. (AMP)
Luke 7:45 Thou gavest me no kiss; but this woman since the time I came in, hath not ceased to kiss my feet.	You gave Me no kiss, but she from the moment I came in has not ceased [intermittently] to kiss My feet tenderly and caressingly. (AMP)
Luke 7:46 My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.	You did not anoint My head with [cheap, ordinary] oil, but she has anointed My feet with [costly, rare] perfume. (AMP)
Luke 7:47 Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little.	Therefore I tell you, her sins, many [as they are], are forgiven her--because she has loved much. But he who is forgiven little loves little. (AMP)
Luke 7:48 And he said unto her, Thy sins are forgiven.	And He said to her, Your sins are forgiven! (AMP)
Luke 7:49 And they who sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?	Then those who were at table with Him began to say among themselves, Who is this Who even forgives sins? (AMP) Notice that Jesus does not say "I forgive your sins." But "Your sins are forgiven." It is the Father who forgives sins.

Luke 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.	But Jesus said to the woman, Your faith has saved you; go (enter) into peace [in freedom from all the distresses that are experienced as the result of sin]. (AMP)
CHAPTER 8	
Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve who were ordained of him, were with him,	SOON AFTERWARD, [Jesus] went on through towns and villages, preaching and bringing the good news (the Gospel) of the kingdom of God. And the Twelve [apostles] were with Him, (AMP) This chapter is duplicated in Matthew 12, 13, 8, 9 and Mark 3, 4, 5.
Luke 8:2 And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils;	And also some women who had been cured of evil spirits and diseases: Mary, called Magdalene, from whom seven demons had been expelled; (AMP) More details about women we don't find elsewhere.
Luke 8:3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him with their substance.	And Joanna, the wife of Chuza, Herod's household manager; and Susanna; and many others, who ministered to and provided for Him and them out of their property and personal belongings. (AMP)
Luke 8:4 And when much people were gathered together, and were come to him out of every city, he spake by a parable, saying,	And when a very great throng was gathering together and people from town after town kept coming to Jesus, He said in a parable: (AMP)
Luke 8:5 A sower went out to sow his seed; and as he sowed, some fell along the traveled path and was trodden underfoot, and the birds of the air ate it up.	A sower went out to sow seed; and as he sowed, some fell along the traveled path and was trodden underfoot, and the birds of the air ate it up. (AMP)
Luke 8:6 And some fell upon a rock; and as soon as it was sprung	And some [seed] fell on the rock, and as soon as it sprouted, it withered away because it had no moisture. (AMP)

up, it withered away, because it lacked moisture.	
Luke 8:7 And some fell among thorns; and the thorns sprang up with it, and choked it.	And other [seed] fell in the midst of the thorns, and the thorns grew up with it and choked it [off]. (AMP)
Luke 8:8 And others fell on good ground, and sprang up, and bare fruit an hundred-fold.	And some seed fell into good soil, and grew up and yielded a crop a hundred times [as great]. (AMP)
Luke 8:9 And when he had said these things, he cried, He who hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be?	As He said these things, He called out, He who has ears to hear, let him be listening and let him consider and understand by hearing! And when His disciples asked Him the meaning of this parable, (AMP)
Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.	He said to them, To you it has been given to [come progressively to] know (to recognize and understand more strongly and clearly) the mysteries and secrets of the kingdom of God, but for others they are in parables, so that, [though] looking, they may not see; and hearing, they may not comprehend. (AMP) Jesus is speaking of coming to know the mysteries as a progressive act, not a sudden realization.
Luke 8:11 Now the parable is this; The seed is the word of God.	Now the meaning of the parable is this: The seed is the Word of God. (AMP)
Luke 8:12 That which fell by the wayside are they who hear; and the devil cometh and taketh away the word out of their hearts, lest they should believe and be saved.	Those along the traveled road are the people who have heard; then the devil comes and carries away the message out of their hearts, that they may not believe (acknowledge Me as their Savior and devote themselves to Me) and be saved [here and hereafter]. (AMP)
Luke 8:13 That which fell on the rock are they, who, when they hear, receive the word with joy; and they have no root, but for a	And those upon the rock [are the people] who, when they hear [the Word], receive and welcome it with joy; but these have no root. They believe for a while, and in time of trial and temptation fall away (withdraw and stand aloof). (AMP)

while believe, and in a time of temptation fall away.	
Luke 8:14 And that which fell among thorns are they, who, when they have heard, go forth and are choked with cares, and riches, and pleasures of life, and bring no fruit to perfection.	And as for what fell among the thorns, these are [the people] who hear, but as they go on their way they are choked and suffocated with the anxieties and cares and riches and pleasures of life, and their fruit does not ripen (come to maturity and perfection). (AMP)
Luke 8:15 But that which fell on the good ground are they, who receive the word in an honest and good heart, having heard the word, keep what they hear, and bring forth fruit with patience.	But as for that [seed] in the good soil, these are [the people] who, hearing the Word, hold it fast in a just (noble, virtuous) and worthy heart, and steadily bring forth fruit with patience. (AMP)
Luke 8:16 For no man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they who enter in may see the light.	No one after he has lighted a lamp covers it with a vessel or puts it under a [dining table] couch; but he puts it on a lampstand, that those who come in may see the light. (AMP)
Luke 8:17 For nothing is secret, which shall not be made manifest; neither hid, which shall not be made known, and go abroad.	For there is nothing hidden that shall not be disclosed, nor anything secret that shall not be known and come out into the open. (AMP)
Luke 8:18 Take heed therefore how ye hear; for whosoever receiveth, to him shall be given; and whosoever receiveth not from him shall be taken even that which he seemeth to have.	Be careful therefore how you listen. For to him who has [spiritual knowledge] will more be given; and from him who does not have [spiritual knowledge], even what he thinks and guesses and supposes that he has will be taken away. (AMP)

Luke 8:19 Then came to him his mother and his brethren, and could not speak to him for the multitude.	Then Jesus' mother and His brothers came along toward Him, but they could not get to Him because of the crowd. (AMP)
Luke 8:20 And some who stood by, said unto him, Thy mother and thy brethren stand without, desiring to see thee.	And it was told Him, Your mother and Your brothers are standing outside, desiring to have an interview with You. (AMP)
Luke 8:21 And he answered and said unto them, My mother and my brethren are those who hear the word of God, and do it.	But He answered them, My mother and My brothers are those who listen to the Word of God and do it! (AMP)
Luke 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.	One of those days He and His disciples got into a boat, and He said to them, Let us go across to the other side of the lake. So they put out to sea. (AMP)
Luke 8:23 But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filled with fear, and were in danger.	But as they were sailing, He fell off to sleep. And a whirlwind revolving from below upwards swept down on the lake, and the boat was filling with water, and they were in great danger. (AMP)
Luke 8:24 And they came to him and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the waters, and they ceased; and there was a calm.	And the disciples came and woke Him, saying, Master, Master, we are perishing! And He, being thoroughly awakened, censured and blamed and rebuked the wind and the raging waves; and they ceased, and there came a calm. (AMP)
Luke 8:25 And he said unto them, Where is your faith? and they being afraid,	And He said to them, [Why are you so fearful?] Where is your faith (your trust, your confidence in Me--in My veracity and My integrity)? And they were seized with alarm and profound and reverent dread, and they

<p>wondered, saying one to another, What manner of man is this? For he commandeth even the winds and waters, and they obey him.</p>	<p>marveled, saying to one another, Who then is this, that He commands even wind and sea, and they obey Him? (AMP)</p>
<p>Luke 8:26 And they arrived at the country of the Gadarenes, which is over against Galilee.</p>	<p>Then they came to the country of the Gerasenes, which is opposite Galilee. (AMP)</p>
<p>Luke 8:27 And when he went forth to land, there met him out of the city a certain man, who had devils for a long time, and he would wear no clothes, neither abode in a house, but in the tombs.</p>	<p>Now when Jesus stepped out on land, there met Him a certain man out of the town who had [was possessed by] demons. For a long time he had worn no clothes, and he lived not in a house but in the tombs. (AMP)</p>
<p>Luke 8:28 When he saw Jesus, he cried out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.</p>	<p>And when he saw Jesus, he raised a deep (terrible) cry [from the depths of his throat] and fell down before Him [in terror] and shouted loudly, What have You [to do] with me, Jesus, Son of the Most High God? [What have we in common?] I beg You, do not torment me! (AMP)</p>
<p>Luke 8:29 (For he had commanded the unclean spirit to come out of the man.) For oftentimes it had caught him; and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.</p>	<p>For Jesus was already commanding the unclean spirit to come out of the man. For many times it had snatched and held him; he was kept under guard and bound with chains and fetters, but he would break the bonds and be driven by the demon into the wilderness (desert). (AMP)</p>
<p>Luke 8:30 Jesus asked him, saying, What is thy name? And he said, Legion; because</p>	<p>Jesus then asked him, What is your name? And he answered, Legion; for many demons had entered him. (AMP)</p>

many devils were entered into him.	
Luke 8:31 And there was there a herd of many swine, feeding on the mountain.	Now a great herd of swine was there feeding on the hillside; (AMP)
Luke 8:32 And they besought him that he would suffer them to enter into the swine, and he suffered them.	and [the demons] begged Him to give them leave to enter these. And He allowed them [to do so]. (AMP)
Luke 8:33 And they besought him also, that he would not command them to go out into the deep. And he said unto them, Come out of the man.	And they begged [Jesus] not to command them to depart into the Abyss (bottomless pit). (AMP)
Luke 8:34 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.	Then the demons came out of the man and entered into the swine, and the herd rushed down the steep cliff into the lake and were drowned. (AMP)
Luke 8:35 When they who fed the swine saw what was done, they fled, and went and told the people in the city and in the country.	When the herdsmen saw what had happened, they ran away and told it in the town and in the country. (AMP)
Luke 8:36 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.	And [people] went out to see what had occurred, and they came to Jesus and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed and in his right (sound) mind; and they were seized with alarm and fear. (AMP)
Luke 8:37 They also who saw the miracle, told them by what means he who was	And those [also] who had seen it told them how he who had been possessed with demons was restored [to health]. (AMP)

possessed of the devils was healed.	
Luke 8:38 Then the whole multitude of the country of the Gadarenes round about, besought Jesus to depart from them; for they were taken with great fear. And Jesus went up into the ship, and returned back again.	Then all the people of the country surrounding the Gerasenes' district asked [Jesus] to depart from them, for they were possessed and suffering with dread and terror; so He entered a boat and returned [to the west side of the Sea of Galilee]. (AMP)
Luke 8:39 Now, the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,	But the man from whom the demons had gone out kept begging and praying that he might accompany Him and be with Him, but [Jesus] sent him away, saying, (AMP) Jesus commanded some people to follow Him and others to remain where they were. If you think God always commands the same thing to everyone, think again.
Luke 8:40 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.	Return to your home, and recount [the story] of how many and great things God has done for you. And [the man] departed, proclaiming throughout the whole city how much Jesus had done for him. (AMP)
Luke 8:41 And it came to pass, that, when Jesus was returned, the people received him; for they were all waiting for him.	Now when Jesus came back [to Galilee], the crowd received and welcomed Him gladly, for they were all waiting and looking for Him. (AMP)
Luke 8:42 And behold, there came a man named Jairus, who had [for a long time] been a director of the synagogue; and falling at the feet of Jesus, he begged Him to come to his house, (AMP)	

Luke 8:43 For he had an only daughter, about twelve years of age, and she lay a-dying. But as he went, the people thronged him.	For he had an only daughter, about twelve years of age, and she was dying. As [Jesus] went, the people pressed together around Him [almost suffocating Him]. (AMP)
Luke 8:44 And a woman, having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any,	And a woman who had suffered from a flow of blood for twelve years and had spent all her living upon physicians, and could not be healed by anyone, (AMP)
Luke 8:45 Came behind Jesus, and touched the border of his garment; and immediately her issue of blood staunched.	Came up behind Him and touched the fringe of His garment, and immediately her flow of blood ceased. (AMP)
Luke 8:46 And Jesus said, Who touched me? When all denied, Peter and they who were with him, said, Master, the multitude throng thee, and press upon thee, and sayest thou, Who touched me?	And Jesus said, Who is it who touched Me? When all were denying it, Peter and those who were with him said, Master, the multitudes surround You and press You on every side! (AMP) This was not a unique occurrence. Luke 6:16 says the whole multitude wanted to touch Him for virtue went out of Him and He healed them all.
Luke 8:47 And Jesus said, Some one hath touched me; for I perceive that virtue is gone out of me.	But Jesus said, Someone did touch Me; for I perceived that [healing] power has gone forth from Me. (AMP)
Luke 8:48 And when the woman found that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.	And when the woman saw that she had not escaped notice, she came up trembling, and, falling down before Him, she declared in the presence of all the people for what reason she had touched Him and how she had been instantly cured. (AMP)

Luke 8:49 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace.	And He said to her, Daughter, your faith (your confidence and trust in Me) has made you well! Go (enter) into peace (untroubled, undisturbed well-being). (AMP)
Luke 8:50 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.	While He was still speaking, a man from the house of the director of the synagogue came and said [to Jairus], Your daughter is dead; do not weary and trouble the Teacher any further. (AMP)
Luke 8:51 But Jesus heard him, and he said unto the ruler of the synagogue, Fear not; believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.	But Jesus, on hearing this, answered him, Do not be seized with alarm or struck with fear; simply believe [in Me as able to do this], and she shall be made well. And when He came to the house, He permitted no one to enter with Him except Peter and John and James, and the girl's father and mother. (AMP)
Luke 8:52 And all wept and bewailed her; but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.	And all were weeping for and bewailing her; but He said, Do not weep, for she is not dead but sleeping. And they laughed Him to scorn, knowing full well that she was dead. (AMP)
Luke 8:53 And he put them all out, and took her by the hand, and he called, saying, Maid, arise.	And grasping her hand, He called, saying, Child, arise [from the sleep of death]! (AMP)
Luke 8:54 And her spirit came again, and she arose straightway; and he commanded to give her meat.	And her spirit returned [from death], and she arose immediately; and He directed that she should be given something to eat. (AMP)
Luke 8:55 And her parents were astonished; but he	And her parents were amazed, but He charged them to tell no one what had occurred. (AMP)

charged them that they should tell no man what was done.	
CHAPTER 9	
Luke 9:1 Then he called his twelve disciples together, and he gave them power and authority over all devils, and to cure diseases.	THEN JESUS called together the Twelve [apostles] and gave them power and authority over all demons, and to cure diseases, (AMP) This chapter duplicates Matthew 9, 14-18, and 8. Also, Mark 6-9. Verses 51-60 contain unduplicated material.
Luke 9:2 And he sent them to preach the kingdom of God, and to heal the sick.	And He sent them out to announce and preach the kingdom of God and to bring healing. (AMP)
Luke 9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.	And He said to them, Do not take anything for your journey--neither walking stick, nor wallet [for a collection bag], nor food of any kind, nor money, and do not have two undergarments (tunics). (AMP)
Luke 9:4 And into whatsoever house ye enter, there abide until ye depart thence.	And whatever house you enter, stay there until you go away [from that place]. (AMP)
Luke 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.	And wherever they do not receive and accept and welcome you, when you leave that town shake off [even] the dust from your feet, as a testimony against them. (AMP)
Luke 9:6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.	And departing, they went about from village to village, preaching the Gospel and restoring the afflicted to health everywhere. (AMP)
Luke 9:7 Now Herod the tetrarch heard of all that was being done by [Jesus], and he was [thoroughly] perplexed and troubled, because it was said by some that John [the Baptist] had been raised from the dead, (AMP)	

some, That John was risen from the dead;	
Luke 9:8 And of some, That Elias had appeared; and of others, That one of the old prophets was risen again.	And by others that Elijah had appeared, and by others that one of the prophets of old had come back to life. (AMP)
Luke 9:9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.	But Herod said, John I beheaded; but Who is this about Whom I [learn] such things by hearsay? And he sought to see Him. (AMP)
Luke 9:10 And the apostles, when they returned, told Jesus all that they had done. And he took them, and went aside privately into a solitary place belonging to the city called Bethsaida.	Upon their return, the apostles reported to Jesus all that they had done. And He took them [along with Him] and withdrew into privacy near a town called Bethsaida. (AMP) I mentioned earlier that after their brief missionary endeavors, the apostles returned and reported,
Luke 9:11 And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them who had need of healing.	But when the crowds learned of it, [they] followed Him; and He welcomed them and talked to them about the kingdom of God, and healed those who needed restoration to health. (AMP)
Luke 9:12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a solitary place.	Now the day began to decline, and the Twelve came and said to Him, Dismiss the crowds and send them away, so that they may go to the neighboring hamlets and villages and the surrounding country and find lodging and get a supply of provisions, for we are here in an uninhabited (barren, solitary) place. (AMP)
Luke 9:13 But he said unto them, Give ye them to eat. And they said, We have but five	But He said to them, You [yourselves] give them [food] to eat. They said, We have no more than five loaves and two fish--unless we are to go and buy food for all this crowd, [II Kings 4:42-44.] (AMP)

loaves and two fishes; and except we should go and buy meat, we can provide no more food for all this multitude.	
Luke 9:14 For they were in number about five thousand men. And Jesus said unto his disciples, Make them sit down by fifties in a company.	For there were about 5,000 men. And [Jesus] said to His disciples, Have them [sit down] reclining in table groups (companies) of about fifty each. (AMP)
Luke 9:15 And they did so, and made them all sit down.	And they did so, and made them all recline. (AMP) People in that era reclined eat. They did not sit down to eat.
Luke 9:16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	And taking the five loaves and the two fish, He looked up to heaven and [praising God] gave thanks and asked Him to bless them [to their use]. Then He broke them and gave them to the disciples to place before the multitude. (AMP)
Luke 9:17 And they did eat, and were all filled. And there was taken up of the fragments which remained, twelve baskets.	And all the people ate and were satisfied. And they gathered up what remained over--twelve [small hand] baskets of broken pieces. (AMP)
Luke 9:18 And it came to pass, as he went alone with his disciples to pray, he asked them, saying, Who say the people that I am?	Now it occurred that as Jesus was praying privately, the disciples were with Him, and He asked them, Who do men say that I am? (AMP)
Luke 9:19 They answering said, Some say, John the Baptist; but others say, Elijah; and others, that one of the ancient prophets has come back to life.	(AMP)
Luke 9:20 He said unto them, But who do you [yourselves] say that I am? And Peter replied, The Christ of God!	(AMP)

answering said, The Christ, the Son of God.	
Luke 9:21 And he straitly charged them, and commanded them to tell no man of him,	But He strictly charged and sharply commanded them [under penalty] to tell this to no one [no one, whoever he might be], (AMP)
Luke 9:22 Saying, the Son of Man must suffer many things, and be rejected of the elders, and chief priests, and scribes; and be slain, and be raised the third day.	Saying, The Son of Man must suffer many things and be [deliberately] disapproved and repudiated and rejected on the part of the elders and chief priests and scribes, and be put to death and on the third day be raised [again]. (AMP)
Luke 9:23 And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.	And He said to all, If any person wills to come after Me, let him deny himself [disown himself, forget, lose sight of himself and his own interests, refuse and give up himself] and take up his cross daily and follow Me [cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also]. (AMP)
Luke 9:24 For whosoever will save his life, must be willing to lose it for my sake; and whosoever will be willing to lose his life for my sake, the same shall save it.	For whoever would preserve his life and save it will lose and destroy it, but whoever loses his life for My sake, he will preserve and save it [from the penalty of eternal death]. (AMP) Note the changes in the JST. God judges our desires and intentions. Whosoever will save life life, must be willing to lose it for Christ' sake.
Luke 9:25 For what doth it profit a man if he gain the whole world, and yet he receive him not whom God hath ordained, and he lose his own soul, and he himself be a castaway?	For what does it profit a man, if he gains the whole world and ruins or forfeits (loses) himself? (AMP)
Luke 9:26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own kingdom, clothed in	Because whoever is ashamed of Me and of My teachings, of him will the Son of Man be ashamed when He comes in the [threefold] glory (the splendor and majesty) of Himself and of the Father and of the holy angels. (AMP)

the glory of his Father, with the holy angels.	
Luke 9:27 Verily, I tell you of a truth, there are some standing here who shall not taste of death, until they see the kingdom of God coming in power.	However I tell you truly, there are some of those standing here who will not taste death before they see the kingdom of God. (AMP)
Luke 9:28 And it came to pass, eight days after these sayings, that he took Peter and John and James, and went up into a mountain to pray.	Now about eight days after these teachings, Jesus took with Him Peter and John and James and went up on the mountain to pray. (AMP)
Luke 9:29 And as he prayed, the fashion of his countenance was changed, and his raiment became white and glittering.	And as He was praying, the appearance of His countenance became altered (different), and His raiment became dazzling white [flashing with the brilliance of lightning]. (AMP)
Luke 9:30 And behold, there came and talked with him two men, even Moses and Elias,	And behold, two men were conversing with Him--Moses and Elijah, (AMP)
Luke 9:31 Who appeared in glory, and spake of his death, and also his resurrection, which he should accomplish at Jerusalem.	Who appeared in splendor and majesty and brightness and were speaking of His exit [from life], which He was about to bring to realization at Jerusalem. (AMP) We now know the subject of their discussion.
Luke 9:32 But Peter and they who were with him were heavy with sleep, and when they were awake they saw his glory, and the two men who stood with him.	Now Peter and those with him were weighed down with sleep, but when they fully awoke, they saw His glory (splendor and majesty and brightness) and the two men who stood with Him. (AMP)
Luke 9:33 And after the two men departed from him, Peter said unto Jesus, Master, it is good for us to be	And it occurred as the men were parting from Him that Peter said to Jesus, Master, it is delightful and good that we are here; and let us construct three booths or huts-- one for You and one for Moses and one for Elijah! not noticing or knowing what he was saying. (AMP)

here; let us make three tabernacles; one for thee, and one for Moses, and one for Elias; not knowing what he said.	
Luke 9:34 While he thus spake, there came a cloud, and overshadowed them all; and they feared as they entered into the cloud.	But even as he was saying this, a cloud came and began to overshadow them, and they were seized with alarm and struck with fear as they entered into the cloud. (AMP)
Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.	Then there came a voice out of the cloud, saying, This is My Son, My Chosen One or My Beloved; listen to and yield to and obey Him! (AMP) It is rare that the Father makes an appearance as a person, except in vision, otherwise, we hear a voice out of a cloud.
Luke 9:36 And when the voice was past, Jesus was found alone. And these things they kept close, and they told no man, in those days, any of the things which they had seen.	And when the voice had died away, Jesus was found there alone. And they kept still, and told no one at that time any of these things that they had seen. (AMP)
Luke 9:37 And it came to pass that on the next day, when they were come down from the hill, much people met him.	Now it occurred the next day, when they had come down from the mountain, that a great multitude met Him. (AMP)
Luke 9:38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.	And behold, a man from the crowd shouted out, Master, I implore You to look at my son, for he is my only child; (AMP)
Luke 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him, that he foameth, and bruising him hardly, departeth from him.	And behold, a spirit seizes him and suddenly he cries out; it convulses him so that he foams at the mouth; and he is sorely shattered, and it will scarcely leave him. (AMP)

Luke 9:40 And I besought thy disciples to cast him out, and they could not.	And I implored Your disciples to drive it out, but they could not. (AMP)
Luke 9:41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.	Jesus answered, O [faithless ones] unbelieving and without trust in God, a perverse (wayward, crooked and warped) generation! Until when and how long am I to be with you and bear with you? Bring your son here [to Me]. (AMP)
Luke 9:42 And as he was coming, the devil threw him down, and tare him again. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.	And even while he was coming, the demon threw him down and [completely] convulsed him. But Jesus censured and severely rebuked the unclean spirit and healed the child and restored him to his father. (AMP)
Luke 9:43 And they were all amazed at the mighty power of God. But while they wondered every one, at all the things which Jesus did, he said unto his disciples,	And all were astounded at the evidence of God's mighty power and His majesty and magnificence. But [while] they were all marveling at everything Jesus was doing, He said to His disciples, (AMP)
Luke 9:44 Let these sayings sink down into your hearts; for the Son of Man shall be delivered into the hands of men.	Let these words sink into your ears: the Son of Man is about to be delivered into the hands of men [whose conduct is opposed to God]. (AMP)
Luke 9:45 But they understood not this saying, and it was hid from them that they perceived it not; and they feared to ask him of that saying.	However, they did not comprehend this saying; and it was kept hidden from them, so that they should not grasp it and understand, and they were afraid to ask Him about the statement. (AMP)
Luke 9:46 Then there arose a reasoning among them, who of them should be greatest.	But a controversy arose among them as to which of them might be the greatest [surpassing the others in excellence, worth, and authority]. (AMP)

Luke 9:47 And Jesus perceiving the thoughts of their hearts, took a child and set him in the midst;	But Jesus, as He perceived the thoughts of their hearts, took a little child and put him at His side (AMP)
Luke 9:48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him who sent me; for he who is least among you all, the same shall be great.	<p>And told them, Whoever receives and accepts and welcomes this child in My name and for My sake receives and accepts and welcomes Me; and whoever so receives Me so also receives Him Who sent Me. For he who is least and lowliest among you all--he is [the one who is truly] great. (AMP)</p> <p>Besides their curiosity, trust, fearlessness, and humility, little children do not over-think.</p>
Luke 9:49 And John spake and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.	John said, Master, we saw a man driving out demons in Your name and we commanded him to stop it, for he does not follow along with us. (AMP)
Luke 9:50 And Jesus said unto him, Forbid not any; for he who is not against us is for us.	But Jesus told him, Do not forbid [such people]; for whoever is not against you is for you. (AMP)
Luke 9:51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem;	Now when the time was almost come for Jesus to be received up [to heaven], He steadfastly and determinedly set His face to go to Jerusalem. (AMP)
Luke 9:52 And sent messengers before his face; and they went and entered into a village of the Samaritans to make ready for him.	<p>And He sent messengers before Him; and they reached and entered a Samaritan village to make [things] ready for Him; (AMP)</p> <p>There is a contradiction here. Jesus instructed the twelve in Matthew and Mark not to enter a Samarian village. In John, met the woman at the well and entered the Samarian village to preach. Here, He was planning on entering a Samarian village, but the people did not welcome Him.</p>
Luke 9:53 And the Samaritans would not receive him, because his face was turned as	But [the people] would not welcome or receive or accept Him, because His face was [set as if He was] going to Jerusalem. (AMP)

though he would go to Jerusalem.	
Luke 9:54 And when his disciples, James and John, saw that they would not receive him, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?	And when His disciples James and John observed this, they said, Lord, do You wish us to command fire to come down from heaven and consume them, even as Elijah did ? [II Kings 1:9-16.] (AMP)
Luke 9:55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.	But He turned and rebuked and severely censured them. He said, You do not know of what sort of spirit you are, (AMP)
Luke 9:56 For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.	For the Son of Man did not come to destroy men's lives, but to save them [from the penalty of eternal death]. And they journeyed on to another village. (AMP) This is something we should always remember when we are quick to judge. Now is not the time for judgment. That will come soon enough. In the meantime, do as the Lord does: don't come to destroy men's lives, but to save them. As He taught earlier: "Judge not and you will not be judged." (Luke 6:37)
Luke 9:57 And it came to pass, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.	And it occurred that as they were going along the road, a man said to Him, Lord, I will follow You wherever You go. (AMP)
Luke 9:58 And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.	And Jesus told him, Foxes have lurking holes and the birds of the air have roosts and nests, but the Son of Man has no place to lay His head. (AMP)
Luke 9:59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.	And He said to another, Become My disciple, side with My party, and accompany Me! But he replied, Lord, permit me first to go and bury (await the death of) my father. (AMP)

Luke 9:60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.	But Jesus said to him, Allow the dead to bury their own dead; but as for you, go and publish abroad throughout all regions the kingdom of God. (AMP)
Luke 9:61 And another also said, Lord, I will follow thee; but let me first go and bid them farewell who are at my house.	Another also said, I will follow You, Lord, and become Your disciple and side with Your party; but let me first say good-bye to those at my home. (AMP)
Luke 9:62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.	Jesus said to him, No one who puts his hand to the plow and looks back [to the things behind] is fit for the kingdom of God. (AMP)
CHAPTER 10	
Luke 10:1 After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place where he himself would come.	NOW AFTER this the Lord chose and appointed seventy others and sent them out ahead of Him, two by two, into every town and place where He Himself was about to come (visit). (AMP)
Now, we are entering a portion of Luke, which is completely unique to him, or familiar teachings are presented in a different sequence. Chapters 10-17.	
Only Luke mentions the seventy being sent out as missionaries to prepare the way for Jesus coming to town.	
The Lord organized quorums of the Seventy in this dispensation:	
D&C 107:25 The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world--thus differing from other officers in the church in the duties of their calling.	
D&C 107:26 And they form a quorum, equal in authority to that of the Twelve special witnesses or Apostles just named.	
D&C 107:34 The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;	

D&C 107:38 It is the duty of the traveling high council to call upon the Seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

D&C 107:97 And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.

The seventy are to be presided over by seven presidents, and there are to be as many seventies as necessary. The Lord specifically states that elders are standing ministers. Were the church in order, all missionaries in the field would be ordained seventies.

D&C 107:98 **Whereas other officers of the church**, who belong not unto the Twelve, neither to the Seventy, **are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow**, notwithstanding they may hold as high and responsible offices in the church.

Luke 10:2 And he said unto them, The harvest truly is great, but the laborers few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.	And He said to them, The harvest indeed is abundant [there is much ripe grain], but the farmhands are few. Pray therefore the Lord of the harvest to send out laborers into His harvest. (AMP) The Lord wants to save us, then He wants to put us to work, teaching and testifying to others. When you have been born again, you have this driving desire for others to have the same experience and knowledge of the Lord that you have.
Luke 10:3 Go your ways; behold I send you forth as lambs among wolves.	Go your way; behold, I send you out like lambs into the midst of wolves. (AMP) These are similar instructions to what Jesus gave to the Twelve in Matthew and Mark.
Luke 10:4 Carry neither purse, nor scrip, nor shoes; nor salute any man by the way.	Carry no purse, no provisions bag, no [change of] sandals; refrain from [retarding your journey by] saluting and wishing anyone well along the way. (AMP) In other words, don't stop and visit friends and relatives. Stick to your work.
Luke 10:5 And into whatsoever house ye enter, first say, Peace to this house.	Whatever house you enter, first say, Peace be to this household! [Freedom from all the distresses that result from sin be with this family]. (AMP)
Luke 10:6 And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.	And if anyone [worthy] of peace and blessedness is there, the peace and blessedness you wish shall come upon him; but if not, it shall come back to you. (AMP)
There is nothing I love more than a LeGrand Richards missionary story. He set me apart for my mission. "(Speaking of Luke 10:5-7) I figured that if I were in a home one night, and the peace of heaven rested there, it was my responsibility to bring the family into the Church. If I didn't, it was because the devil	

was a better salesman than I. Now, I visited a home in Amsterdam, and on our first evening, tears rolled down the lady's cheeks because of what we said. Upon leaving, I said, 'If your minister learns we've been here, he will tell you we are the wickedest people on earth, and if you believe him, you will not want us to return.'

"That is just what happened. A daughter from that home met one of the Saints on the street and said, 'When Mr. Richards comes to see us on Tuesday, Mother and Father will not be home.' So we made another appointment for Tuesday, and called at their place on Monday. I put on all the smiles I could and said, 'Pardon us, but something came up for Tuesday and we couldn't come. We knew you spend each evening at home, so we didn't think it would make any difference if we came Monday or Tuesday.' We were in, and we brought that whole family into the Church." (Lucile C. Tate, LeGrand Richards: Beloved Apostle [Salt Lake City: Bookcraft, 1982], 51)

Luke 10:7 And into whatsoever house they receive you, remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house.	And stay on in the same house, eating and drinking what they provide, for the laborer is worthy of his wages . Do not keep moving from house to house. (AMP)
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So, what do the clean, polished suburban missionaries do? Rent their own apartment, receive support from home, and travel from house to house. But I think this is changing. The church finally figured out what the missionaries knew all along. Tracting is not as effective as working with people in sports or service projects, or helping with chores around the house.

Compare this with the Lord's clear instruction to Joseph Smith:

D&C 84:77 And again I say unto you, my friends, for from henceforth I shall call you friends, it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them, traveling to preach the gospel in my power;

D&C 84:78 For I suffered them not to have purse or scrip, neither two coats.

D&C 84:79 Behold, I send you out to prove the world, and the laborer is worthy of his hire.

D&C 84:80 And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

D&C 84:81 Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.

D&C 84:82 For, consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these.

D&C 84:83 For your Father, who is in heaven, knoweth that you have need of all these things.

D&C 84:84 Therefore, let the morrow take thought for the things of itself.

D&C 84:85 Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

D&C 84:86 Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom.

D&C 84:87 Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

D&C 84:88 And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

D&C 84:89 Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

D&C 84:90 And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

D&C 84:91 And he that doeth not these things is not my disciple; by this you may know my disciples.

D&C 84:92 He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

D&C 84:93 And in whatsoever village or city ye enter, do likewise.

D&C 84:94 Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

D&C 84:95 Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

Luke 10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;	Whenever you go into a town and they receive and accept and welcome you, eat what is set before you; (AMP)
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Luke 10:9 And heal the sick that are therein, and say, The kingdom of God is come nigh unto you.	And heal the sick in it and say to them, The kingdom of God has come close to you. (AMP)
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Luke 10:10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,	But whenever you go into a town and they do not receive and accept and welcome you, go out into its streets and say, (AMP)
Luke 10:11 Even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding, be sure of this, that the kingdom of God is come nigh unto you.	Even the dust of your town that clings to our feet we are wiping off against you; yet know and understand this: the kingdom of God has come near you. (AMP)
Luke 10:12 But I say unto you, That it shall be more tolerable in the day of judgment for Sodom, than for that city.	I tell you, it shall be more tolerable in that day for Sodom than for that town. (AMP)
<p>Why more tolerable for Sodom? Because Sodom rejected all strangers and drove them out of their city. It's worse when you reject the Lord's appointed messengers.</p> <p>A simple search through the Bible will show that the Lord often compared the inequities of other places with the iniquities of Sodom, and their destruction as with the destruction of Gomorrah. Why?</p> <p>Ezek 16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.</p> <p>Ezek 16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.</p> <p>Notice that the first thing and the only thing most people point to are the "abominations". (There are many things that the Lord considers abominable.) But, the first thing the Lord mentions is "pride".</p>	
Luke 10:13 Then began he to upbraid the people in every city wherein his mighty works were done, who received him not, saying,	
Luke 10:14 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty miracles performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. (AMP)	Can you imagine the Lord giving this pep talk to green missionaries?

and Sidon, which have been done in you, they would have repented, sitting in sackcloth and ashes.	
Luke 10:15 But it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.	However, it shall be more tolerable in the judgment for Tyre and Sidon than for you. (AMP)
Luke 10:16 And thou, Capernaum, which art exalted to heaven, shall be cast down to hell.	And you, Capernaum, will you be exalted unto heaven? You shall be brought down to Hades (the regions of the dead). (AMP)
Luke 10:17 And he said unto his disciples, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him who sent me.	He who hears and heeds you [disciples] hears and heeds Me; and he who slighteth and rejects you slighteth and rejects Me; and he who slighteth and rejects Me slighteth and rejects Him who sent Me. (AMP)
Luke 10:18 And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name.	The seventy returned with joy, saying, Lord, even the demons are subject to us in Your name! (AMP)
Imagine a young missionary coming home and giving his return talk in Sacrament Meeting: "We healed the sick and preached the Gospel. We even drove out evil spirits in the name of Jesus Christ." It does happen.	
I have tremendous respect for these young elders and sisters. They serve many times in trying circumstances, which calls them to rise to greatness – especially now with Covid-19 raging throughout the world.	
Luke 10:19 And he said unto them, As lightning falleth from heaven, I beheld Satan also falling.	And He said to them, I saw Satan falling like a lightning [flash] from heaven. (AMP)
'And there appeared another wonder in heaven; and behold a great red dragon...And his tail drew the third part of the stars of heaven, and did cast them to the earth...And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.	

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' (Rev. 12:3-9, see also Rev. 9:1)

<p>Luke 10:20 Behold, I will give unto you power over serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.</p>	<p>Behold! I have given you authority and power to trample upon serpents and scorpions, and [physical and mental strength and ability] over all the power that the enemy [possesses]; and nothing shall in any way harm you. (AMP)</p>
<p>"Lucifer, then, becomes a factor to be reckoned with in the persecution of the Saints. In heaven he opposed the gospel of Jesus Christ; cast out into the earth will he not oppose it there? Herein lies the real cause of the persecution of the Christians... So long as the inhabitants of the earth were content with the pagan superstitions, wherein there was no power of God unto salvation; so long as they were content with conflicting pagan philosophies, wherein was no power of God unto salvation, it was a matter of indifference to Lucifer whether they worshiped Jupiter Olympus, or Isis; Apollo, or Minerva; or bowed at the philosopher's shrine of the Unknown God-all were equally barren of saving power and left the kingdom of Lucifer undiminished in its strength and numbers... But when the Christ and His apostles came preaching repentance and the coming of the kingdom of heaven; making known the origin of man and his relationship to Deity; making known the purpose of God to redeem him from his fallen state; establishing His Church as the depository of divine truth, and the instrumentality for conveying to man divine instruction-then Lucifer saw cause for alarm, for it was evident that the days of his dominion were numbered; his kingdom must decline if Christianity prevailed; his sway over the kingdoms of the earth must be broken if Christ was preached." Joseph Smith (History of the Church, 3: lix - lx.)</p>	
<p>Luke 10:21 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.</p>	<p>Nevertheless, do not rejoice at this, that the spirits are subject to you, but rejoice that your names are enrolled in heaven. (AMP) Don't rejoice or take pride in your Priesthood authority, but rather in your eternal blessings. The names of those who witness for Christ truly are written in heaven. I saw it once in a dream.</p>
<p>Luke 10:22 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from them who think they are wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight.</p>	<p>In that same hour He rejoiced and gloried in the Holy Spirit and said, I thank You, Father, Lord of heaven and earth, that You have concealed these things [relating to salvation] from the wise and understanding and learned, and revealed them to babes (the childish, unskilled, and untaught). Yes, Father, for such was Your gracious will and choice and good pleasure. (AMP) He told his disciples to rejoice in their salvation, but what did Jesus rejoice in? That His Father was granting His disciples revelation.</p>

<p>Luke 10:23 All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it.</p>	<p>All things have been given over into My power by My Father; and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son may choose to reveal and make Him known. (AMP)</p>
<p>Note the slight, but important, difference in wording. The purpose of the Son is to lead us to and reveal the Father. The purpose of the Father is to reveal the Son. They bear witness of each other and they are one in purpose. This is what we have been taught. This is the general understanding.</p>	
<p>3 Nephi 11:35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.</p>	
<p>3 Nephi 11:36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.</p>	
<p>So, what did Joseph Smith mean in his translation when he said, "No man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it?" Didn't he just reveal something that only the Son should reveal? Just because he said it, do you know it and all that this implies? You don't really know God until you obtain eternal life, so you wouldn't know this either. According to this scripture, it is the prerogative of the Son to reveal this to you. I will respect this prerogative.</p>	
<p>Luke 10:24 And he turned him unto the disciples, and said privately, Blessed are the eyes which see the things that ye see.</p>	<p>Then turning to His disciples, He said privately, Blessed (happy, to be envied) are those whose eyes see what you see! (AMP)</p> <p>The disciples were witnessing the literal fulfillment of prophecy.</p>
<p>Luke 10:25 For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.</p>	<p>For I tell you that many prophets and kings longed to see what you see and they did not see it, and to hear what you hear and they did not hear it. (AMP)</p>
<p>Luke 10:26 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?</p>	<p>And then a certain lawyer arose to try (test, tempt) Him, saying, Teacher, what am I to do to inherit everlasting life [that is, to partake of eternal salvation in the Messiah's kingdom]? (AMP)</p>

This is why you need opposition in all things. The greatest lessons in the Bible and the Book of Mormon were given not to the righteous and believing, but to the wicked, contentious, and disbelieving. The test of a true teacher is, in these cases, not to react with anger or spout dogma, but to patiently respond with an explanation of the true principle behind a teaching.

Luke 10:27 He said unto him, What is written in the law? How readest thou?	Jesus said to him, What is written in the Law? How do you read it? (AMP) Before answering our question, the Lord wants us to assess what we already know.
Luke 10:28 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.	And he replied, You must love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself. (AMP) Notice the complete response. Not just love God and your neighbor, but love with a certain quality and purity.
Luke 10:29 And he said unto him, Thou hast answered right; this do, and thou shalt live.	And Jesus said to him, You have answered correctly; do this, and you will live [enjoy active, blessed, endless life in the kingdom of God]. (AMP) Jesus said this was the correct answer. Anything more or less than this would have been an incorrect answer, and Jesus would have corrected him. This is all you need to obtain eternal life.
Luke 10:30 But he, willing to justify himself, said unto Jesus, and who is my neighbor?	And he, determined to acquit himself of reproach, said to Jesus, And who is my neighbor? (AMP) Simple, but let's talk specifics. Who is my neighbor? Any person you run across.
<p>"Who is my neighbor? To the Jews among whom Jesus ministered, this was one of the most important and yet difficult questions. They had been commanded by Moses to love God with all the strength and power their whole souls possessed (Deut. 6:4-5) and also to love their neighbors as themselves. (Lev. 19:18.)...But who among earth's teeming hosts were their neighbors? Traditionally they had loved their neighboring kindred in Israel and hated the pagan Gentiles, with whom they also frequently found themselves engaged in armed conflicts.</p> <p>"Foreigners and Samaritans were not neighbors according to rabbinical teachings. 'The rabbis said: He excepts all Gentiles when he saith His neighbour...We are not to contrive the death of the Gentiles, but if they are in any danger of death we are not bound to deliver them, e.g. if any of them fall into the sea you need not take him out, for such a one is not thy neighbour.' (Dummelow, p. 751, italics added)</p> <p>"But Jesus in this parable drew from one trained in the spirit-killing letter of the Jewish law the instinct-born gospel truth that all of our Father's children with whom we have contact are our neighbors. The parable presupposes that God 'hath made of one blood all nations of men' (Acts 17:26); it teaches the lesson that each member of this great brotherhood of man should exhibit an active benevolence toward every other one of his Father's children." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 471.)</p>	

<p>Luke 10:31 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead.</p>	<p>Jesus, taking him up, replied, A certain man was going from Jerusalem down to Jericho, and he fell among robbers, who stripped him of his clothes and belongings and beat him and went their way, [unconcernedly] leaving him half dead, as it happened. (AMP)</p>
<p>The parable of the Good Samaritan. There is a lot of commentary and “deeper symbolism” associated with this parable, but I won’t clutter the story with much talking. This parable is so ingrained in our culture that we hear “Good Samaritan” stories nearly every day on the news. We often praise others for being Good Samaritans, but do we practice it ourselves?</p>	
<p>Luke 10:32 And by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side of the way.</p>	<p>Now by coincidence a certain priest was going down along that road, and when he saw him, he passed by on the other side. (AMP)</p>
<p>Luke 10:33 And likewise a Levite, when he was at the place, came and looked upon him, and passed by on the other side of the way; for they desired in their hearts that it might not be known that they had seen him.</p>	<p>A Levite likewise came down to the place and saw him, and passed by on the other side [of the road]. (AMP)</p>
<p>Luke 10:34 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.</p>	<p>But a certain Samaritan, as he traveled along, came down to where he was; and when he saw him, he was moved with pity and sympathy [for him], (AMP)</p> <p>The one least likely to help was the one who helped.</p>
<p>Luke 10:35 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.</p>	<p>And went to him and dressed his wounds, pouring on [them] oil and wine. Then he set him on his own beast and brought him to an inn and took care of him. (AMP)</p>

Luke 10:36 And on the morrow, when he departed, he took money, and gave to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.	And the next day he took out two denarii [two day's wages] and gave [them] to the innkeeper, saying, Take care of him; and whatever more you spend, I [myself] will repay you when I return. (AMP)
Luke 10:37 Who now of these three, thinkest thou, was neighbor unto him who fell among the thieves?	Which of these three do you think proved himself a neighbor to him who fell among the robbers? (AMP)
Luke 10:38 And he said, He who showed mercy on him. Then said Jesus unto him, Go and do likewise.	He answered, The one who showed pity and mercy to him. And Jesus said to him, Go and do likewise. (AMP) A good teacher always elicits feedback from his students. He leads the student to the proper conclusion, and then lets the student state the obvious.
Luke 10:39 Now it came to pass, as they went, they entered into a certain village; and a certain woman named Martha received him into her house.	Now while they were on their way, it occurred that Jesus entered a certain village, and a woman named Martha received and welcomed Him into her house. (AMP)
Luke 10:40 And she had a sister named Mary, who seated herself at the Lord's feet and was listening to His teaching.	(AMP)
Luke 10:41 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.	But Martha [overly occupied and too busy] was distracted with much serving; and she came up to Him and said, Lord, is it nothing to You that my sister has left me to serve alone? Tell her then to help me [to lend a hand and do her part along with me]! (AMP)

Here is an example about serving in the church, but we should apply this to our personal lives as well. Too often, we let the cares of the world take us away from spending time with the Lord.

"Sometimes in the Church we gravitate toward conspicuous busyness rather than doing what we have really been called to do. Getting thus diverted usually occurs, however, because of bad judgment rather than bad motives. When we fail to accord priority to our real opportunities, we tend to make Martha-like choices instead of Mary-like choices. Remember, it was Martha rather than Mary who 'was cumbered.' (Luke 10:40-42.)

"A bishop who is merely a manager of programs or activities will be more weary and less effective than a bishop who is a shepherd of the flock. Doing those basic things we are supposed to be doing can permit us to proceed with confidence and in patience. Otherwise, indiscriminate busyness will result in trying to do too many things simultaneously, pursuing quickie campaigns and producing only temporary results at best." Neal A. Maxwell (We Will Prove Them Herewith [Salt Lake City: Deseret Book Co., 1982], 110).

Luke 10:42 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things;	But the Lord replied to her by saying, Martha, Martha, you are anxious and troubled about many things; (AMP)
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I don't know it is so much now that women are trained to serve, but women actually enjoy serving and having thing done perfectly and in perfect order. I think the moral to this story, and what the commentators are all trying to say is that people (including you) matter more than things, and that we ought to keep that in perspective.

"No story in the scriptures speaks more directly to a woman's dilemma than the story of Mary and Martha. Women from the time of birth are trained to 'serve' others-parents, children, husbands, even the needy. For many, it has become difficult to approach life from any other perspective. Yet clearly the Savior would not have his servants become distracted with everyday chores when more important things are at stake. The ideals in this story are fundamental to the Christian message-service, yes, but service rooted in spiritual motivation. For service is meaningful only when it is needed, and when we choose to serve, not when it is unnecessary and done out of a slavish sense of duty or by coercion. The Good Servant laid down his life for others; no one took it from him. Our service, if it is to be edifying to ourselves and others, must be of the same tenor." (Jerrie W. Hurd, Our Sisters in the Bible [Salt Lake City: Deseret Book Co., 1983], 140.)

Luke 10:43 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.	There is need of only one or but a few things. Mary has chosen the good portion [that which is to her advantage], which shall not be taken away from her. (AMP)
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I am sure Jesus was much more interested in teaching the Gospel and finding eager disciples than He was in visiting a house where all things were in perfect order. Order is great. Order is conducive to the Spirit. But is order more important than the things of the Spirit?

CHAPTER 11

<p>Luke 11:1 And it came to pass, as Jesus was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p>	<p>THEN HE was praying in a certain place; and when He stopped, one of His disciples said to Him, Lord, teach us to pray, [just] as John taught his disciples. (AMP)</p> <p>These verses cover teachings already covered in Matthew and Mark</p>
<p>"Luke...provided deep insights into Jesus' spiritual life. We see Jesus constantly at prayer in those moments when major events were about to occur. In those instances where Luke parallels Mark's account, Luke alone added the observation in several instances that Jesus prayed. At Jesus' baptism, the Holy Ghost descended while Jesus was praying (Luke 3:21-22). Jesus went to the wilderness to pray (Luke 5:16). The night before he called the Twelve, he withdrew into the hills and prayed the whole night through (Luke 6:12-13). Before he asked the disciples, 'Whom say the people that I am?' he prayed (Luke 9:18). He went up the Mount of Transfiguration to pray and while he was praying he was transfigured (Luke 9:28-29). It was the result of Jesus' praying that led the disciples to ask him to teach them to pray (Luke 11:1). He told Peter that he had prayed for him, so that Satan might not have Peter (Luke 22:31-32). And, of course, prayer was central to the experience in Gethsemane. Jesus commanded the disciples to pray, and he prayed in his agony (Luke 22:40-46). It is in Luke alone that we find Jesus' parables about prayer-the parables of borrowing bread at midnight (Luke 11:5-8) and of the widow and the unjust judge (Luke 18:1-8). Thus, prayer was the very lifeline between the Father and the Son. If Christ needed to pray, how much more do we need prayer." (Roger Keller, <i>The Lord of the Gospels: The 1990 Sperry Symposium on the New Testament</i>, ed. by Bruce A. Van Orden and Brent L. Top, [Salt Lake City: Deseret Book Co., 1991], 94.)</p>	
<p>Luke 11:2 And he said unto them, When ye pray, say, Our Father who art in heaven, hallowed be thy name, Thy kingdom come. Thy will be done as in heaven, so in earth.</p>	<p>And He said to them, When you pray, say: Our Father Who is in heaven, hallowed be Your name, Your kingdom come. Your will be done [held holy and revered] on earth as it is in heaven. (AMP)</p>
<p>"One of the premises of New Testament scholarship is that Jesus said everything only once, and therefore our chore as scholars is to try to plow back into the text and find what the original form of the saying was. When you compare, for example, the prayer in Luke 11 with the prayer in Matt. 6, or the Beatitudes in Luke 6 with the Beatitudes in Matt. 5... The task that the critical New Testament scholars have taken upon themselves is to find what the original form of those Beatitudes must have been. That assumes that there was only one set of Beatitudes and that Jesus only blessed people once and that Jesus only taught people how to pray once. I guess I just find that really hard to believe. He worked for three years. Any of you who have preached the gospel for a couple of years know that you give the same discussion more than once. And it's not always exactly the same, as hard as the MTC might try to make it that way." Hugh Nibley (<i>Teachings of the Book of Mormon--Semester 1: Transcripts of Lectures Presented to an Honors Book of Mormon Class at Brigham Young University, 1988-1990</i>, 150.)</p>	
<p>Luke 11:3 Give us day by day our daily bread.</p>	<p>Give us daily our bread [food for the morrow]. (AMP)</p>

Luke 11:4 And forgive us our sins; for we also forgive every one who is indebted to us. And let us not be led unto temptation ; but deliver us from evil; for thine is the kingdom and power. Amen.	And forgive us our sins, for we ourselves also forgive everyone who is indebted to us [who has offended us or done us wrong]. And bring us not into temptation but rescue us from evil. (AMP)
Luke 11:5 And he said unto them, Your heavenly Father will not fail to give unto you whatsoever ye ask of him. And he spake a parable, saying,	
Luke 11:6 Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;	And He said to them, Which of you who has a friend will go to him at midnight and will say to him, Friend, lend me three loaves [of bread], (AMP)
Luke 11:7 For a friend of mine has come to me in his journey, and I have nothing to set before him;	For a friend of mine who is on a journey has just come, and I have nothing to put before him; (AMP)
Luke 11:8 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.	And he from within will answer, Do not disturb me; the door is now closed, and my children are with me in bed; I cannot get up and supply you [with anything]? (AMP)
Luke 11:9 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.	I tell you, although he will not get up and supply him anything because he is his friend, yet because of his shameless persistence and insistence he will get up and give him as much as he needs. (AMP)
Luke 11:10 And I say unto you, Ask, and keep on asking and it shall be given you; seek and keep on seeking and you shall find; knock and keep on knocking and the door shall be opened to you. (AMP)	So I say to you, Ask and keep on asking and it shall be given you; seek and keep on seeking and you shall find; knock and keep on knocking and the door shall be opened to you. (AMP)

knock, and it shall be opened unto you.	
Luke 11:11 For every one who asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.	For everyone who asks and keeps on asking receives; and he who seeks and keeps on seeking finds; and to him who knocks and keeps on knocking , the door shall be opened. (AMP)
Luke 11:12 If a son shall ask bread of any of you who is a father, will he give him a stone? or, if a fish, will he for a fish give him a serpent?	What father among you, if his son asks for a loaf of bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent? (AMP)
Luke 11:13 Or if he shall ask an egg, will he offer him a scorpion?	Or if he asks for an egg, will give him a scorpion? (AMP)
Luke 11:14 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask him.	If you then, evil as you are, know how to give good gifts [gifts that are to their advantage] to your children, how much more will your heavenly Father give the Holy Spirit to those who ask and continue to ask Him! (AMP)
Luke 11:15 And he was casting a devil out of a man, and he was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.	Now Jesus was driving out a demon that was dumb; and it occurred that when the demon had gone out, the dumb man spake. And the crowds marveled. (AMP)
Luke 11:16 But some of them said, He casteth out devils through Beelzebub, the prince of demons, (AMP)	But some of them said, He drives out demons [because He is in league with and] by Beelzebub, the prince of demons, (AMP)
Luke 11:17 And others tempting, sought of him a sign from heaven.	While others, to try and test and tempt Him, demanded a sign of Him from heaven. (AMP)
Luke 11:18 But he, knowing their thoughts, said unto	But He, [well] aware of their intent and purpose, said to them, Every kingdom split up against itself is doomed and brought to desolation, and so house falls upon house. [The disunited household will collapse.] (AMP)

them, Every kingdom divided against itself is brought to desolation; and a house divided cannot stand, but falleth.	
Luke 11:19 If Satan also be divided against himself, how can his kingdom stand? I say this, because you say I cast out devils through Beelzebub.	And if Satan also is divided against himself, how will his kingdom last? For you say that I expel demons with the help of and by Beelzebub. (AMP)
Luke 11:20 And if I, by Beelzebub, cast out devils, by whom do your sons cast out devils? Therefore shall they be your judges.	Now if I expel demons with the help of and by Beelzebub, with whose help and by whom do your sons drive them out? Therefore they shall be your judges. (AMP)
Luke 11:21 But if I, with the finger of God cast out devils, no doubt the kingdom of God has come upon you.	But if I drive out the demons by the finger of God, then the kingdom of God has [already] come upon you. (AMP)
Luke 11:22 When a strong man armed keepeth his palace, his goods are in peace;	When the strong man, fully armed, [from his courtyard] guards his own dwelling, his belongings are undisturbed [his property is at peace and is secure]. (AMP)
Luke 11:23 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted and divideth his goods.	But when one stronger than he attacks him and conquers him, he robs him of his whole armor on which he had relied and divides up and distributes all his goods as plunder (spoil). (AMP)
Luke 11:24 He that is not with me, is against me; and he who gathereth not with me, scattereth.	He who is not with Me [siding and believing with Me] is against Me, and he who does not gather with Me [engage in My interest], scatters. (AMP)
Luke 11:25 When the unclean spirit has gone out of a person, it roams through waterless places in search [of a place] of rest (release, refreshment, ease); and finding none it says, I will go back to my house from which I came. (AMP)	When the unclean spirit has gone out of a person, it roams through waterless places in search [of a place] of rest (release, refreshment, ease); and finding none it says, I will go back to my house from which I came. (AMP)

and finding none, it saith, I will return unto mine house whence I came out.	
Luke 11:26 And when it cometh, it findeth the house swept and garnished.	And when it arrives, it finds [the place] swept and put in order and furnished and decorated. (AMP)
Luke 11:27 Then goeth the evil spirit, and taketh seven other spirits more wicked than himself, and they enter in, and dwell there; and the last end of that man is worse than the first.	And it goes and brings other spirits, seven [of them], more evil than itself, and they enter in, settle down, and dwell there; and the last state of that person is worse than the first. (AMP)
Luke 11:28 And it came to pass, as he spake these things, a certain woman of the company, lifted up her voice, and said unto him, Blessed is the womb which bare thee, and the paps which thou has sucked.	Now it occurred that as He was saying these things, a certain woman in the crowd raised her voice and said to Him, Blessed (happy and to be envied) is the womb that bore You and the breasts that You sucked! (AMP)
Luke 11:29 And he said, Yea, and blessed are all they who hear the word of God, and keep it.	But He said, Blessed (happy and to be envied) rather are those who hear the Word of God and obey and practice it! (AMP) Jesus did not want the praise of the world. He wanted people to hear the word of God and live it.
Luke 11:30 When the people were gathered thick together, he began to say, This is an evil generation; they seek a sign, and there shall no sign be given them, but the sign of Jonas the prophet.	Now as the crowds were [increasingly] thronging Him, He began to say, This present generation is a wicked one; it seeks and demands a sign (miracle), but no sign shall be given to it except the sign of Jonah [the prophet]. (AMP)
Luke 11:31 For as Jonas was a sign unto the Ninevites, so also shall the Son of Man be to this generation.	For [just] as Jonah became a sign to the people of Nineveh, so will also the Son of Man be [a sign] to this age and generation. (AMP)

<p>Luke 11:32 The queen of the south shall rise up in the day of judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.</p>	<p>The queen of the South will arise in the judgment with the people of this age and generation and condemn them; for she came from the ends of the [inhabited] earth to listen to the wisdom of Solomon, and notice, here is more than Solomon. [I Kings 10:1-13; II Chron. 9:1-12.] (AMP)</p>
<p>Luke 11:33 The men of Nineveh shall rise up in the day of judgment with this generation; and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.</p>	<p>The men of Nineveh will appear as witnesses at the judgment with this generation and will condemn it; for they repented at the preaching of Jonah, and behold, here is more than Jonah. (AMP)</p>
<p>Luke 11:34 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light.</p>	<p>No one after lighting a lamp puts it in a cellar or crypt or under a bushel measure, but on a lampstand, that those who are coming in may see the light. (AMP)</p>
<p>Luke 11:35 The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.</p>	<p>Your eye is the lamp of your body; when your eye (your conscience) is sound and fulfilling its office, your whole body is full of light; but when it is not sound and is not fulfilling its office, your body is full of darkness. (AMP)</p> <p>What's important is not how you look at the world, but how you see the world. We've discussed this in Mark.</p>
<p>Luke 11:36 Take heed therefore, that the light which is in thee be not darkness.</p>	<p>Be careful, therefore, that the light that is in you is not darkness. (AMP)</p>
<p>Luke 11:37 If thy whole body therefore is full of light, having no part dark, the whole shall be full of</p>	<p>If then your entire body is illuminated, having no part dark, it will be wholly bright [with light], as when a lamp with its bright rays gives you light. (AMP)</p>

<p>light, as when the bright shining of a candle lighteth a room and doth give the light in all the room.</p>	
	<p>"If our eye or mind or soul is single to the glory of God; if our desires, our ambitions, our hopes and dreams are centered in the things of righteousness; if our greatest reason for serving is to build up the kingdom of God and establish in the earth the righteousness of God-if we are thus centered, then we will be spiritually transparent, the light of the Spirit of Almighty God will shine through us and we shall be a light to the world. If our will is subject to the will of heaven, then there is in us no hindrance to the power and glory, the light, of the Father; others will see him in our countenances. Those who have and maintain an eye single to the glory of God are on that path which allows them now to see and understand things that are mysterious to the worldly and that will lead them, in the Lord's due time, to that highest of spiritual rewards-the privilege of seeing him face to face." (Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 4: 87)</p>
<p>Luke 11:38 And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.</p>	<p>Now while Jesus was speaking, a Pharisee invited Him to take dinner with him, so He entered and reclined at table. (AMP)</p>
<p>Luke 11:39 And when the Pharisee saw him, he marveled that he had not first washed before dinner.</p>	<p>The Pharisee noticed and was astonished [to see] that Jesus did not first wash before dinner. (AMP)</p>
<p>Luke 11:40 And the Lord said unto him; Now do you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.</p>	<p>But the Lord said to him, Now you Pharisees cleanse the outside of the cup and of the plate, but inside you yourselves are full of greed and robbery and extortion and malice and wickedness. (AMP)</p> <p>These sayings are repeated from Matthew and Mark, but what we don't see earlier is that Jesus was standing face to face with a Pharisee when He said them.</p>
<p>Luke 11:41 O fools, did not he who made that which is without, make that which is within also?</p>	<p>You senseless (foolish, stupid) ones [acting without reflection or intelligence]! Did not He Who made the outside make the inside also? (AMP)</p> <p>We still haven't learned this lesson. Society is as superficial as ever.</p>
<p>Luke 11:42 But if ye would rather give alms of such things as ye have; and observe to do all things which I</p>	<p>But [dedicate your inner self and] give as donations to the poor of those things which are within [of inward righteousness] and behold, everything is purified and clean for you. (AMP)</p>

have commanded you, then would your inward parts be clean also.	
Luke 11:43 But I say unto you, Woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; These ought ye to have done, and not to leave the other undone.	But woe to you, Pharisees! For you tithe mint and rue and every [little] herb, but disregard and neglect justice and the love of God. These you ought to have done without leaving the others undone. (AMP)
Luke 11:44 Woe unto you, Pharisees! for you love the uppermost seats in the synagogues, and greetings in the markets.	Woe to you, Pharisees! For you love the best seats in the synagogues and [you love] to be greeted and bowed down to in the [public] marketplaces. (AMP)
Luke 11:45 Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men who walk over are not aware of them.	Woe to you! For you are like graves which are not marked or seen, and men walk over them without being aware of it [and are ceremonially defiled]. (AMP)
Luke 11:46 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.	<p>One of the experts in the [Mosaic] Law answered Him, Teacher, in saying this, You reproach and outrage and affront even us! (AMP)</p> <p>Not to be left out, a lawyer spoke up and rebuked Jesus saying: "By saying what you are saying, you are offending us lawyers as well."</p>
Luke 11:47 And he said, Woe unto you, lawyers, also! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.	<p>But He said, Woe to you, the lawyers, also! For you load men with oppressive burdens hard to bear, and you do not personally [even gently] touch the burdens with one of your fingers. (AMP)</p> <p>"Now that you mention it ..."</p>
Luke 11:48 Woe unto you! For you build the	Woe to you! For you are rebuilding and repairing the tombs of the prophets, whom your fathers killed (destroyed). (AMP)

sepulchers of the prophets, and your fathers killed them.	
Luke 11:49 Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers.	<p>So you bear witness and give your full approval and consent to the deeds of your fathers; for they actually killed them, and you rebuild and repair monuments to them. (AMP)</p> <p>Can we find an equivalent to this in the church today? Memorials to Joseph Smith, Nauvoo restoration, while you ignore the teachings of Joseph Smith and neglect the poor.</p>
Luke 11:50 Therefore also said the wisdom of God, I will send them prophets, and apostles, and some of them they shall slay and persecute;	For this reason also the wisdom of God said, I will send them prophets and apostles, [some] of whom they will put to death and persecute, (AMP)
Luke 11:51 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple.	So that the blood of all the prophets shed from the foundation of the world may be charged against and required of this age and generation, From the blood of Abel to the blood of Zechariah, who was slain between the altar and the sanctuary. (AMP)
Luke 11:52 Verily I say unto you, It shall be required of this generation.	Yes, I tell you, it shall be charged against and required of this age and generation. (AMP)
Luke 11:53 Woe unto you, lawyers! For ye have taken away the key of knowledge, the fullness of the scriptures; ye enter not in yourselves into the kingdom; and those who were entering in, ye hindered.	Woe to you, lawyers (experts in the Mosaic Law)! For you have taken away the key to knowledge; you did not go in yourselves, and you hindered and prevented those who were entering. (AMP)

Do we have lawyers, today, that take away revelation – the key to knowledge - that refuse to enter the kingdom, and hinder and prevent other who would enter. Here are the words of a lawyer, and a prominent leader of the church. Ladies and gentlemen of the jury, I present Exhibits A, B, and C:

Revelation is not constant. The Lord's way puts limits on how often He will speak to us by His Spirit. Not understanding this, some have been misled by expecting revelations too frequently. (Elder Dallin H. Oaks, "In his own time, in his own way," Ensign August 2013.)

Most of the revelation that comes to leaders and members of the Church comes by the 'still small voice' or by a feeling rather than by a vision or a voice that speaks specific words to our hearing. (Dallin Oaks, "In His Own Time, in His Own Way," New Mission Presidents' Seminar, June 27, 2001.)

Of course, all of the righteous desire to see the face of our Savior, but the suggestions that this must happen in mortality is a familiar tactic of the adversary. To identify a worthy goal, such as to achieve exaltation, and then to use the desirability of that goal and people's enthusiasm for it to obscure the new means the adversary suggests to achieve it. (Elder Dallin H. Oaks, Boise, Idaho, June 17, 2105.)

Luke 11:54 And as he said these things unto them, the scribes and Pharisees began to be angry, and to urge vehemently, endeavoring to provoke him to speak of many things;	As He left there, the scribes and the Pharisees [followed Him closely, and they] began to be enraged with and set themselves violently against Him and to draw Him out and provoke Him to speak of many things, (AMP)
Luke 11:55 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.	Secretly watching and plotting and lying in wait for Him, to seize upon something He might say [that they might accuse Him]. (AMP)

Well did Isaiah prophesy of this:

Isa 29:20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

Isa 29:21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

CHAPTER 12

Luke 12:1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,	IN THE meanwhile, when so many thousands of the people had gathered that they were trampling on one another, Jesus commenced by saying primarily to His disciples, Be on your guard against the leaven (ferment) of the Pharisees, which is hypocrisy [producing unrest and violent agitation]. (AMP)
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Beware ye of the leaven of the Pharisees, which is hypocrisy.	
	<p>"Leaven, or yeast, is a symbol of corruption because of its tendency to spoil. Christ warned the disciples about the leaven of the Pharisees and the Sadducees, defining it as their false teachings and their hypocrisy. (See Matt. 16:6-12; Mark 8:15; Luke 12:1.) Following the actual Passover, the Israelites were commanded to observe the Feast of the Unleavened Bread, not only abstaining from any leaven for seven days, but also purging it out of their houses. (See Ex. 12:18-19.) Knowing that leaven is a type or symbol of corruption helps us see the beauty of this requirement. After deliverance from death and bondage by the blood of the Lamb, we are to purge all wickedness, pride, and hypocrisy from our lives." James E. Talmage (Jesus Christ, Key to the Plan of Salvation [Salt Lake City: Deseret Book Co., 1991], 64.)</p>
Luke 12:2 For there is nothing covered which shall not be revealed; neither hid which shall not be known.	Nothing is [so closely] covered up that it will not be revealed, or hidden that it will not be known. (AMP)
Luke 12:3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.	<p>Whatever you have spoken in the darkness shall be heard and listened to in the light, and what you have whispered in [people's] ears and behind closed doors will be proclaimed upon the housetops. (AMP)</p> <p>This is so true today with the Internet.</p>
Luke 12:4 And I say unto you my friends, Be not afraid of them who kill the body, and after that have no more that they can do;	I tell you, My friends, do not dread and be afraid of those who kill the body and after that have nothing more that they can do. (AMP)
Luke 12:5 But I will forewarn you whom ye shall fear; fear him, who after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.	But I will warn you whom you should fear: fear Him Who, after killing, has power to hurl into hell (Gehenna); yes, I say to you, fear Him! (AMP)
Luke 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?	Are not five sparrows sold for two pennies? And [yet] not one of them is forgotten or uncared for in the presence of God. (AMP)

Luke 12:7 But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.	But [even] the very hairs of your head are all numbered. Do not be struck with fear or seized with alarm; you are of greater worth than many [flocks] of sparrows. (AMP)
Luke 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God.	And I tell you, Whoever declares openly [speaking out freely] and confesses that he is My worshiper and acknowledges Me before men, the Son of Man also will declare and confess and acknowledge him before the angels of God. (AMP)
Luke 12:9 But he who denieth me before men, shall be denied before the angels of God.	But he who disowns and denies and rejects and refuses to acknowledge Me before men will be disowned and denied and rejected and refused acknowledgement in the presence of the angels of God. (AMP)
Luke 12:10 Now his disciples knew that he said this, because they had spoken evil against him before the people; for they were afraid to confess him before men.	
Luke 12:11 And they reasoned among themselves, saying, He knoweth our hearts, and he speaketh to our condemnation, and we shall not be forgiven. But he answered them, and said unto them,	The disciples were worried because they had spoken against the Lord.
Luke 12:12 Whosoever shall speak a word against the Son of Man, and repenteth, it shall be forgiven him; but unto him who blasphemeth against the Holy Ghost, it shall not be forgiven him.	And everyone who makes a statement or speaks a word against the Son of Man, it will be forgiven him; but he who blasphemeth against the Holy Spirit [that is, whoever intentionally comes short of the reverence due the Holy Spirit], it will not be forgiven him [for him there is no forgiveness]. (AMP) You have to receive the gift of the Holy Ghost and be born again before you can deny the Holy Ghost, which has not yet been given. To speak against the witness of the Holy Ghost is to deny the powers of heaven, having witnessed this. This is the “unforgivable sin”.

Luke 12:13 And again I say unto you, They shall bring you unto the synagogues, and before magistrates, and powers, When they do this, take ye no thought how, or what thing ye shall answer, or what ye shall say;	<p>And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious [beforehand] how you shall reply in defense or what you are to say. (AMP)</p> <p>This is one such opportunity that you will be faced with where you could be tempted to deny the Holy Ghost. Don't worry what you will say.</p>
Luke 12:14 For the Holy Ghost shall teach you in the same hour what ye ought to say.	<p>For the Holy Spirit will teach you in that very hour and moment what [you] ought to say. (AMP)</p> <p>Rely on the Spirit.</p>
Luke 12:15 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.	<p>Someone from the crowd said to Him, Master, order my brother to divide the inheritance and share it with me. (AMP)</p> <p>As a missionary in a small town, you are often called upon to settle petty disputes.</p>
Luke 12:16 And he said unto him, Man, who made me a judge, or a divider over you?	<p>But He told him, Man, who has appointed Me a judge or umpire and divider over you? (AMP)</p>
Luke 12:17 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.	<p>And He said to them, Guard yourselves and keep free from all covetousness (the immoderate desire for wealth, the greedy longing to have more); for a man's life does not consist in and is not derived from possessing overflowing abundance or that which is over and above his needs. (AMP)</p> <p>Jesus stayed clear of getting in the middle of a dispute. He instead focused on the cause of the dispute: covetousness.</p>
Luke 12:18 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;	<p>Then He told them a parable, saying, The land of a rich man was fertile and yielded plentifully. (AMP)</p> <p>He illustrated this with a parable.</p>
Luke 12:19 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?	<p>And he considered and debated within himself, What shall I do? I have no place [in which] to gather together my harvest. (AMP)</p>
Luke 12:20 And he said, This will I do; I	<p>And he said, I will do this: I will pull down my storehouses and build larger ones, and there I will store all my grain or produce and my goods. (AMP)</p>

will pull down my barns and build greater; and there will I bestow all my fruits, and my goods.	
Luke 12:21 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.	And I will say to my soul, Soul, you have many good things laid up, [enough] for many years. Take your ease; eat, drink, and enjoy yourself merrily. (AMP)
Luke 12:22 But God said unto him, Thou fool! This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?	But God said to him, You fool! This very night they [the messengers of God] will demand your soul of you; and all the things that you have prepared, whose will they be? (AMP)
Luke 12:23 So shall it be with him who layeth up treasure for himself, and is not rich toward God.	So it is with the one who continues to lay up and hoard possessions for himself and is not rich [in his relation] to God [this is how he fares]. (AMP) The old moral: "You can't take it with you." Better to accrue blessings in heaven.
Luke 12:24 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.	And [Jesus] said to His disciples, Therefore I tell you, do not be anxious and troubled [with cares] about your life, as to what you will [have to] eat; or about your body, as to what you will [have to] wear. (AMP) Similar teachings to the Sermon on the Mount in Matthew 5, 6, 7.
Luke 12:25 For the life is more than meat, and the body than raiment.	For life is more than food, and the body [more] than clothes. (AMP)
Luke 12:26 Consider the ravens; for they neither sow nor reap, they have neither storehouse nor barn; and [yet] God feeds them. Of how much more worth are you than the birds! (AMP)	

Luke 12:27 And who of you by taking thought, can add to his stature one cubit?	And which of you by being overly anxious and troubled with cares can add a cubit to his stature or a moment [unit] of time to his age [the length of his life]? (AMP)
Luke 12:28 If ye then be not able to do that which is least, why take ye thought for the rest?	If then you are not able to do such a little thing as that, why are you anxious and troubled with cares about the rest? (AMP)
Luke 12:29 Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.	Consider the lilies, how they grow. They neither [wearily] toil nor spin nor weave; yet I tell you, even Solomon in all his glory (his splendor and magnificence) was not arrayed like one of these. [I Kings 10:4-7.] (AMP)
Luke 12:30 If then God so clothe the grass, which is today in the field, and tomorrow is cast in the oven; how much more will he provide for you, if ye are not of little faith?	But if God so clothes the grass in the field, which is alive today, and tomorrow is thrown into the furnace, how much more will He clothe you, O you [people] of little faith? (AMP)
Luke 12:31 Therefore, seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind;	And you, do not seek [by meditating and reasoning to inquire into] what you are to eat and what you are to drink; nor be of anxious (troubled) mind [unsettled, excited, worried, and in suspense]; (AMP)
Luke 12:32 For all these things do the nations of the world seek after; and your Father who is in heaven knoweth that ye have need of these things.	For all the pagan [Gentiles] world is [greedily] seeking these things, and your Father knows that you need them. (AMP)
Luke 12:33 And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn.	Like the ox, as stipulated in the law of Moses, you are allow to partake of the fruit of your labors, because you have earned it. This is not the same time as a paid, salaried minister.

Luke 12:34 Therefore seek ye to bring forth the kingdom of God, and all these things shall be added unto you.	Only aim at and strive for and seek His kingdom, and all these things shall be supplied to you also. (AMP)
Luke 12:35 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.	Do not be seized with alarm and struck with fear, little flock, for it is your Father's good pleasure to give you the kingdom! (AMP)
Luke 12:36 This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth, neither moth corrupteth.	Sell what you possess and give donations to the poor; provide yourselves with purses and handbags that do not grow old, an unfailing and inexhaustible treasure in the heavens, where no thief comes near and no moth destroys. (AMP)
Luke 12:37 For where your treasure is, there will your heart be also.	For where your treasure is, there will your heart be also. (AMP) This a universal answer for almost anything. All sin is turning away from the Lord and placing our highest affections on anything else.
Luke 12:38 Let your loins be girded about and have your lights burning;	Keep your loins girded and your lamps burning, (AMP)
Luke 12:39 That ye yourselves may be like unto men who wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.	And be like men who are waiting for their master to return home from the marriage feast, so that when he returns from the wedding and comes and knocks, they may open to him immediately. (AMP)
Luke 12:40 Verily I say unto you, Blessed are those servants, whom the Lord when he cometh shall find	Blessed (happy, fortunate, and to be envied) are those servants whom the master finds awake and alert and watching when he comes. Truly I say to you, he will gird himself and have them recline at table and will come and serve them! (AMP)

watching; for he shall gird himself, and make them sit down to meat, and will come forth and serve them.	Be that diligent servant. Like Ammon in the Book of Mormon when he was quietly going about his duties, greatly impressing the Lamanite king.
Luke 12:41 For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch.	<p>These refer to various appearances of Christ.</p> <p>It is believed that these watches refer to the appearances of the Lord of the vineyard in the parable of the olive tree in Jacob, chapter 5</p> <ul style="list-style-type: none"> • 1st watch: Meridian of time: Jacob 5:15 • 2nd watch: Kirtland temple: Jacob 5:29 • 3rd watch: Lord returns with servant who brought other servants Jacob 5:70-74
Luke 12:42 And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, or come in the third watch, blessed are those servants when he cometh, that he shall find so doing;	If he comes in the second watch (before midnight) or the third watch (after midnight), and finds them so, blessed (happy, fortunate, and to be envied) are those servants! (AMP)
Luke 12:43 For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them.	
Luke 12:44 And now, verily I say these things unto you, that ye may know this, that the coming of the Lord is as a thief in the night.	
Luke 12:45 And it is like unto a man who is an householder, who, if he watcheth not his goods, the thief cometh in an hour of which he is not aware, and taketh his goods,	

and divideth them among his fellows.	
Luke 12:46 And they said among themselves, If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through and the loss of his goods.	But of this be assured: if the householder had known at what time the burglar was coming, he would have been awake and alert and watching and would not have permitted his house to be dug through and broken into. (AMP)
Luke 12:47 And he said unto them, Verily I say unto you, be ye therefore ready also; for the Son of Man cometh at an hour when ye think not.	You also must be ready, for the Son of Man is coming at an hour and a moment when you do not anticipate it. (AMP)
Luke 12:48 Then Peter said unto him, Lord, speakest thou this parable unto us, or unto all?	Peter said, Lord, are You telling this parable for us, or for all alike? (AMP)
Luke 12:49 And the Lord said, I speak unto those whom the Lord shall make rulers over his household, to give his children their portion of meat in due season.	And the Lord said, Who then is that faithful steward, the wise man whom his master will set over those in his household service to supply them their allowance of food at the appointed time? (AMP) The Lord will take the faithful steward and set him over his entire household.
Luke 12:50 And they said, Who then is that faithful and wise servant?	
Luke 12:51 And the Lord said unto them, It is that servant who watcheth, to impart his portion of meat in due season.	
Luke 12:52 Blessed be that servant whom his Lord shall find, when he cometh, so doing.	Blessed (happy and to be envied) is that servant whom his master finds so doing when he arrives. (AMP)

Luke 12:53 Of a truth I say unto you, that he will make him ruler over all that he hath.	Truly I tell you, he will set him in charge over all his possessions. (AMP)
Luke 12:54 But the evil servant is he who is not found watching. And if that servant is not found watching, he will say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants, and the maidens, and to eat, and drink, and to be drunken.	But if that servant says in his heart, My master is late in coming, and begins to strike the menservants and the maids and to eat and drink and get drunk, (AMP) So many so-called servant of the Lord are too busy fighting one another, vying to see which one gets the most followers.
Luke 12:55 The Lord of that servant will come in a day he looketh not for, and at an hour when he is not aware, and will cut him down, and will appoint him his portion with the unbelievers.	The master of that servant will come on a day when he does not expect him and at an hour of which he does not know, and will punish him and cut him off and assign his lot with the unfaithful. (AMP)
Luke 12:56 And that servant who knew his Lord's will, and prepared not for his Lord's coming, neither did according to his will, shall be beaten with many stripes.	And that servant who knew his master's will but did not get ready or act as he would wish him to act shall be beaten with many [lashes]. (AMP)
Luke 12:57 But he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask the more.	But he who did not know and did things worthy of a beating shall be beaten with few [lashes]. For everyone to whom much is given, of him shall much be required; and to whom men entrust much, they will require and demand all the more. (AMP)

Luke 12:58 For they are not well pleased with the Lord's doings; therefore I am come to send fire on the earth; and what is it to you, if I will that it be already kindled?	I have come to cast fire upon the earth, and how I wish that it were already kindled! (AMP)
Luke 12:59 But I have a baptism to be baptized with; and how am I straightened until it be accomplished!	I have a baptism with which to be baptized, and how greatly and sorely I am urged on (impelled, constrained) until it is accomplished! (AMP) The Lord knew he had an important mission to perform, and He had to focus his energy preparing for it.
Luke 12:60 Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division.	Do you suppose that I have come to give peace upon earth? No, I say to you, but rather division; (AMP)
Luke 12:61 For from henceforth there shall be five in one house, divided, three against two, and two against three.	For from now on in one house there will be five divided [among themselves], three against two and two against three. (AMP)
Luke 12:62 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.	They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law. (AMP)
Luke 12:63 And he said also unto the people, When ye see a cloud rise out of the west, ye say straightway, There cometh a shower; and so it is.	He also said to the crowds of people, When you see a cloud rising in the west, at once you say, It is going to rain! And so it does. (AMP)
Luke 12:64 And when the south wind blows,	And when [you see that] a south wind is blowing, you say, There will be severe heat! And it occurs. (AMP)

ye say, There will be heat; and it cometh to pass.	
Luke 12:65 O hypocrites! Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?	You playactors (hypocrites)! You know how [intelligently] to discern and interpret and prove the looks of the earth and sky; but how is it that you do not know how to discern and interpret and apply the proof to this present time? (AMP)
Luke 12:66 Yea, and why even of yourselves judge ye not what is right?	And why do you not judge what is just and personally decide what is right? (AMP) In other words, judge righteous judgment,
Luke 12:67 Why goest thou to thine adversary for a magistrate, when thou art in the way with thine enemy? Why not give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison?	Then as you go with your accuser before a magistrate, on the way make a diligent effort to settle and be quit (free) of him, lest he drag you to the judge, and the judge turn you over to the officer, and the officer put you in prison. (AMP) Agree with thine adversary quickly. Go for an out of court settlement.
Luke 12:68 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.	I tell you, you will never get out until you have paid the very last [fraction of a] cent. (AMP)
CHAPTER 13	
Luke 13:1 And there were present at that time, some who spake unto him of the Galileans, whose blood Pilate had mingled with their sacrifices.	JUST AT that time there [arrived] some people who informed Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. (AMP) Pilate killed some Galileans while they were offering sacrifices. This may have been due to an uprising of the Jews, according to Josephus, when Herod used money, funded by temple donations to build an aqueduct. Josephus, <i>Antiquities of the Jews</i> , book 18, chap. 3, verse 2)
Luke 13:2 And Jesus said unto them; Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?	And He replied by saying to them, Do you think that these Galileans were greater sinners than all the other Galileans because they have suffered in this way? (AMP) Are they worse sinners because they died in this way?

"True it is, as a general principle, that God sends disasters, calamities, plagues, and suffering upon the rebellious, and that he preserves and protects those who love and serve him. Such indeed were the very promises given to Israel-obedience would net them the preserving and protecting care of the Lord, disobedience would bring death, destruction, desolation, disaster, war, and a host of evils upon them.

"But to say that particular individuals slain in war, killed in accidents, smitten with disease, stricken with plagues, or shorn of their property by natural calamities, have been singled out from among their fellows as especially deserving of such supposed retribution is wholly unwarranted. It is not man's prerogative to conclude in individual cases of suffering or accident that such has befallen a person as a just retribution for an ungodly course." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 475.)

Luke 13:3 I tell you, nay; but except ye repent, ye shall all likewise perish.	I tell you, No; but unless you repent (change your mind for the better and heartily amend your ways, with abhorrence of your past sins), you will all likewise perish and be lost eternally. (AMP)
Luke 13:4 Or those eighteen, on whom the tower in Siloam fell, and slew them; think ye that they were sinners above all men who dwelt in Jerusalem?	Or those eighteen on whom the tower in Siloam fell and killed them--do you think that they were more guilty offenders (debtors) than all the others who dwelt in Jerusalem? (AMP) Same question.
Luke 13:5 I tell you, nay; but except ye repent, ye shall all likewise perish.	I tell you, No; but unless you repent (change your mind for the better and heartily amend your ways, with abhorrence of your past sins), you will all likewise perish and be lost eternally. (AMP) Jesus was illustrating a point using recent events of the day. Be more concerned about spiritual death and not obtaining eternal life than you are about somebody dying some horrible temporal death.
Luke 13:6 He spake also this parable, A certain husbandman had a fig tree planted in the vineyard. He came and sought fruit thereon and found none.	And He told them this parable: A certain man had a fig tree, planted in his vineyard, and he came looking for fruit on it, but did not find [any]. (AMP)
Luke 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down, why	So he said to the vinedresser, See here! For these three years I have come looking for fruit on this fig tree and I find none. Cut it down! Why should it continue also to use up the ground [to deplete the soil, intercept the sun, and take up room]? (AMP)

cumbereth it the ground?	
Luke 13:8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about and dung it.	But he replied to him, Leave it alone, sir, [just] this one more year, till I dig around it and put manure [on the soil]. (AMP)
Luke 13:9 And if it bear fruit, the tree is saved, and if not, after that thou shalt cut it down. And many other parables spake he unto the people.	Then perhaps it will bear fruit after this; but if not, you can cut it down and out. (AMP)
Luke 13:10 And after this, as he was teaching in one of the synagogues on the Sabbath;	Now Jesus was teaching in one of the synagogues on the Sabbath. (AMP)
Luke 13:11 Behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise straighten up.	<p>And there was a woman there who for eighteen years had had an infirmity caused by a spirit (a demon of sickness). She was bent completely forward and utterly unable to straighten herself up or to look upward. (AMP)</p> <p>Sounds like she had a serious back injury and was unable to stand up straight. She must have been in tremendous pain.</p>
Luke 13:12 And when Jesus saw her, he called and said unto her, Woman, thou art loosed from thine infirmities.	And when Jesus saw her, He called [her to Him] and said to her, Woman, you are released from your infirmity! (AMP)
Luke 13:13 And he laid hands on her; and immediately she was made straight, and glorified God.	Then He laid [His] hands on her, and instantly she was made straight, and she recognized and thanked and praised God. (AMP)
Luke 13:14 And the ruler of the synagogue was filled with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them	But the leader of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, There are six days on which work ought to be done; so come on those days and be cured, and not on the Sabbath day. (AMP)

therefore come and be healed, and not on the Sabbath day.	
Luke 13:15 The Lord then said unto him, O hypocrite! Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?	But the Lord replied to him, saying, You playactors (hypocrites)! Does not each one of you on the Sabbath loose his ox or his donkey from the stall and lead it out to water it? (AMP) The leader of the synagogue had the wrong impression of working on the sabbath. Animals were better treated on the Sabbath than people.
Luke 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?	And ought not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen years, be loosed from this bond on the Sabbath day? (AMP)
Luke 13:17 And when he had said these things, all his adversaries were ashamed; and all his disciples rejoiced for all the glorious things which were done by him.	Even as He said this, all His opponents were put to shame, and all the people were rejoicing over all the glorious things that were being done by Him. (AMP)
Luke 13:18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?	This led Him to say, What is the kingdom of God like? And to what shall I compare it? (AMP)
Luke 13:19 It is like a grain of mustard, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.	It is like a grain of mustard seed, which a man took and planted in his own garden; and it grew and became a tree, and the wild birds found shelter and roosted and nested in its branches. (AMP) We discussed this previously, and how Joseph Smith compared the birds to angels.
Luke 13:20 And again he said, Whereunto shall I liken the kingdom of God?	And again He said, To what shall I liken the kingdom of God? (AMP) It's tried and true method of teaching one thing, by comparing it to something else.

Luke 13:21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.	It is like leaven which a woman took and hid in three measures of wheat flour or meal until it was all leavened (fermented). (AMP)
Luke 13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.	[Jesus] journeyed on through towns and villages, teaching, and making His way toward Jerusalem. (AMP)
Luke 13:23 And there said one unto him, Lord, are there few only that be saved? and he answered him, and said,	And someone asked Him, Lord, will only a few be saved (rescued, delivered from the penalties of the last judgment, and made partakers of the salvation by Christ)? And He said to them, (AMP) A good question that many have asked themselves,
Luke 13:24 Strive to enter in at the strait gate; for I say unto you Many shall seek to enter in, and shall not be able; for the Lord shall not always strive with man.	Strive to enter by the narrow door [force yourselves through it], for many, I tell you, will try to enter and will not be able. (AMP) Persistently keep on seeking, asking, and knocking while you have the Lord's assistance. There is a time appointed for seeking the Lord, but this only lasts until the wedding feast is held, the guests enter in, and the door is shut.
Luke 13:25 Therefore, when once the Lord of the kingdom is risen up, and hath shut the door of the kingdom, then ye shall stand without, and knock at the door, saying, Lord, Lord, open unto us, But the Lord shall answer and say unto you, I will not receive you, for ye know not from whence ye are.	When once the Master of the house gets up and closes the door, and you begin to stand outside and to knock at the door [again and again], saying, Lord, open to us! He will answer you, I do not know where [what household--certainly not Mine] you come from. (AMP)
They will not be able to enter because the master has shut the door. This verse finishes the thought begin in the previous verse.	
John 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	

Alma 12:24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; **a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.**

Alma 34:33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

Alma 34:34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

Luke 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.	Then you will begin to say, We ate and drank in Your presence, and You taught in our streets. (AMP)
Luke 13:27 But he shall say, I tell you, ye know not from whence ye are; depart from me, all workers of iniquity.	But He will say, I tell you, I do not know where [what household--certainly not Mine] you come from; depart from Me, all you wrongdoers! (AMP) Not all Israel is Israel. Your claim to ancestry alone will not save you.
Luke 13:28 There shall be weeping and gnashing of teeth among you, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you are thrust out.	There will be weeping and grinding of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves being cast forth (banished, driven away). (AMP)
Mosiah 5:15 Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.	Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the

Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

Luke 13:29 And verily I say unto you, They shall come from the east, and the west; and from the north, and the south, and shall sit down in the kingdom of God;	And [people] will come from east and west, and from north and south, and sit down (feast at table) in the kingdom of God. (AMP)
Luke 13:30 And, behold, there are last which shall be first, and there are first which shall be last, and shall be saved therein.	And behold, there are some [now] last who will be first [then], and there are some [now] first who will be last [then]. (AMP) D&C 29:30 But remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit.
Luke 13:31 And as he was thus teaching, there came to him certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.	At that very hour some Pharisees came up and said to Him, Go away from here, for Herod is determined to kill You. (AMP) A warning from some Pharisees.
<p>"Although it is remotely possible that these particular Pharisees were honestly concerned for the welfare of Jesus and that this warning to him was prompted by a genuine interest for his bodily safety, it seems more likely that the Pharisees were only feigning friendship for Jesus and that their real motive was to lure Jesus out of Galilee and back into Judea, where Herod had no jurisdiction but where Jesus would fall into the hands of the Jewish rulers. The Lord's reply to them is instructive. The Pharisees and Herod had little in common, except a dislike for Jesus; yet Jesus' reply indicates that he knew that the Pharisees and Herod were in communication with one another. Said he, 'Go ye, and tell that fox... I must walk to day, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem' (Luke 13:32-33). Such a reply not only gave notice to the Pharisees that Jesus was not about to buy their supposed act of friendship, but also gave a message to them-and to Herod-that Jesus' death, when it did occur, would not be in Galilee but in Jerusalem, and he did not fear what they could do to him in Galilee. It is likely that these clever Pharisees, who had successfully plotted with Herod in the capture of John, were now attempting the same kind of strategy (in reverse) to capture Jesus." (Robert J. Matthews, Behold the Messiah [Salt Lake City: Bookcraft, 1994], 59.)</p>	
Luke 13:32 And he said unto them, Go ye and tell Herod, Behold, I cast out devils, and do cures today and tomorrow, and the	And He said to them, Go and tell that fox [sly and crafty, skulking and cowardly], Behold, I drive out demons and perform healings today and tomorrow, and on the third day I finish (complete) My course. (AMP)

third day I shall be perfected.	
	Christ will not die until His mission is completed (i.e., Perfected). I found quotes from LDS general authorities, who claim to be teachers in Israel, but do not understand the meaning of the word <i>perfection</i> as used in the Bible.
	When Jesus said "Be ye perfect." He used the same word when He said "It is finished."
	Shame on you!
	"Of His utterance in Matthew 5:48 in which, in humility and in truth, He did not include Himself as a model of perfection, it was (to use Paul's intriguing phrase) accurate 'for the time then present.' It was only after the triumph of the Atonement and His resurrection that Jesus was fully perfected." Neal A. Maxwell (<i>Even As I Am</i> [Salt Lake City: Deseret Book Co., 1982], 16.)
Luke 13:33 Nevertheless, I must walk today and tomorrow, and the third day; for it cannot be that a prophet perish out of Jerusalem.	Nevertheless, I must continue on My way today and tomorrow and the day after that--for it will never do for a prophet to be destroyed away from Jerusalem! (AMP)
Luke 13:34 This he spake, signifying of his death. And in this very hour he began to weep over Jerusalem,	
Luke 13:35 Saying, O Jerusalem, Jerusalem, thou who killst the prophets, and stonest them who are sent unto thee; how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not.	O Jerusalem, Jerusalem, you who continue to kill the prophets and to stone those who are sent to you! How often I have desired and yearned to gather your children together [around Me], as a hen [gathers] her young under her wings, but you would not! (AMP) The Lord has always offers to gather His people unto himself and build a holy nation of them.
Luke 13:36 Behold, your house is left unto you desolate. And verily I say unto you, Ye shall not know me, until ye have received from the hand of the Lord a just recompense for all	Behold, your house is forsaken (abandoned, left to you destitute of God's help)! And I tell you, you will not see Me again until the time comes when you shall say, Blessed (to be celebrated with praises) is He Who comes in the name of the Lord! (AMP) He is testifying that the Jews have rejected the fullness of the Gospel.

<p>your sins; until the time come when ye shall say, Blessed is he who cometh in the name of the Lord.</p>	
<p>"The first sacred temple of Jerusalem was constructed on Mount Moriah. At that site, Jesus attended the remodeled second temple. Initially He called it 'my Father's house.' There He accomplished the first cleansing of the temple by driving out the money-changers.</p>	
<p>"At the time of the second cleansing, He called it 'my house.' And He said unto them, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.'</p>	
<p>"Finally and sadly, He called it 'your house' when He said in desperation, 'Behold, your house is left unto you desolate,' and predicted the destruction of Jerusalem and the temple, of which one stone would not be left upon the other. How could these important messages regarding the temple have been delivered in any other land? For His own mortal ministry He chose the land with the temple." Russell M. Nelson (Perfection Pending, and Other Favorite Discourses [Salt Lake City: Deseret Book Co., 1998], 179.)</p>	
<p>CHAPTER 14</p>	
<p>Luke 14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.</p>	<p>IT OCCURRED one Sabbath, when [Jesus] went for a meal at the house of one of the ruling Pharisees, that they were [engaged in] watching Him [closely]. (AMP)</p>
<p>Luke 14:2 And, behold, there was a certain man before him, who had the dropsy.</p>	<p>And behold, [just] in front of Him there was a man who had dropsy. (AMP) The modern term is <i>edema</i>, an abnormal swelling of tissue, due to a buildup of fluid.</p>
<p>Luke 14:3 And Jesus spake unto the lawyers, and Pharisees, saying, Is it lawful to heal on the Sabbath day?</p>	<p>And Jesus asked the lawyers and the Pharisees, Is it lawful and right to cure on the Sabbath or not? (AMP) Jesus proactively taught a lesson about the sabbath.</p>
<p>Luke 14:4 And they held their peace. And he took the man, and healed him, and let him go;</p>	<p>But they kept silent. Then He took hold [of the man] and cured him and sent him away. (AMP)</p>
<p>Luke 14:5 And spake unto them again, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway</p>	<p>And He said to them, Which of you, having a son or a donkey or an ox that has fallen into a well, will not at once pull him out on the Sabbath day? (AMP)</p>

pull him out on the Sabbath day?	
Luke 14:6 And they could not answer him to these things.	And they were unable to reply to this. (AMP) They couldn't reply. They were caught in their guile.
Luke 14:7 And he put forth a parable unto them concerning those who were bidden to a wedding; for he knew how they chose out the chief rooms, and exalted themselves one above another; wherefore he spake unto them, saying,	Now He told a parable to those who were invited, [when] He noticed how they were selecting the places of honor, saying to them, (AMP) In that culture, in formal settings, people are seated in order of importance.
Luke 14:8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him;	When you are invited by anyone to a marriage feast, do not recline on the chief seat [in the place of honor], lest a more distinguished person than you has been invited by him, (AMP)
Luke 14:9 And he who bade thee, with him who is more honorable, come, and say to thee; Give this man place; and thou begin with shame to take the lowest room.	And he who invited both of you will come to you and say, Let this man have the place [you have taken]. Then, with humiliation and a guilty sense of impropriety, you will begin to take the lowest place. (AMP)
Luke 14:10 But when thou art bidden, go and sit down in the lowest room; that when he who bade thee, cometh, he may say unto thee, Friend, go up higher; then shalt thou have honor of God, in the presence of them who sit at meat with thee.	But when you are invited, go and recline in the lowest place, so that when your host comes in, he may say to you, Friend, go up higher! Then you will be honored in the presence of all who sit [at table] with you. (AMP)
Luke 14:11 For whosoever exalteth himself shall be abased; and he who	For everyone who exalts himself will be humbled (ranked below others who are honored or rewarded), and he who humbles himself (keeps a modest opinion of himself and behaves accordingly) will be exalted (elevated in rank). (AMP)

humbleth himself shall be exalted.	
	<p>This is the lesson that all of this was leading up to. It's a practical lesson in etiquette, but it teaches a mystery as well.</p> <p>"The true principle of honor in the Church of the Saints, that the more a man is exalted, the more humble he will be, if actuated by the Spirit of the Lord." Joseph Smith (The Papers of Joseph Smith, 2 vols. 1:23)</p> <p>This is a true principle, and not just in the church. Many people in the church expect honor and respect and love the seat seats at conference and the reserved parking places at BYU football games by virtue of their lofty callings. Also, many people pay honor and give deference to Joseph Smith by virtue of his revelatory experiences. But I know a man who has had revelatory experiences as great as the brother of Jared, and has written six books about them, but he chooses to remain anonymous. His only goal is to serve the Lord and give glory to Him, and teach others about the power of faith.</p>
Luke 14:12 Then said he also concerning him who bade to the wedding, When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor rich neighbors; lest they also bid thee again, and a recompense be made thee.	<p>Jesus also said to the man who had invited Him, When you give a dinner or a supper, do not invite your friends or your brothers or your relatives or your wealthy neighbors, lest perhaps they also invite you in return, and so you are paid back. (AMP)</p>
Luke 14:13 But when thou makest a feast, call the poor, the maimed, the lame, the blind,	<p>But when you give a banquet or a reception, invite the poor, the disabled, the lame, and the blind. (AMP)</p> <p>It is more righteous to bless people who cannot pay you back.</p>
Luke 14:14 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.	<p>Then you will be blessed (happy, fortunate, and to be envied), because they have no way of repaying you, and you will be recompensed at the resurrection of the just (upright). (AMP)</p>
<p>The following comes from Chapter 16 of <i>The Aquarian Gospel of Jesus Christ</i>. This may not be canonized scripture, but it is a beautiful story, and I could see Jesus doing this.</p>	

15. Joachim said, My son, today you pass the seventh milestone of your way of life, for you are seven years of age, and we will give to you, as a remembrance of this day, whatever you desire; choose that which will afford you most delight.

16. **And Jesus said, I do not want a gift, for I am satisfied. If I could make a multitude of children glad upon this day I would be greatly pleased.**

17. **Now, there are many hungry boys and girls in Nazareth who would be pleased to eat with us this feast and share with us the pleasures of this day.**

18. **The richest gift that you can give to me is your permission to go out and find these needy ones and bring them here that they may feast with us.**

19. Joachim said, 'Tis well; go out and find the needy boys and girls and bring them here; we will prepare enough for all.

20. **And Jesus did not wait; he ran; he entered every dingy hut and cabin of the town; he did not waste his words; he told his mission everywhere.**

21. And in a little time one hundred and three-score of happy, ragged boys and girls were following him up Marmion Way. [the name of the street where He lived]

22. **The guests made way; the banquet hall was filled with Jesus' guests, and Jesus and his mother helped to serve.**

23. And there was food enough for all, and all were glad; and so the birthday gift of Jesus was a crown of righteousness.

Luke 14:15 And when one of them who sat at meat with him, heard these things, he said unto him, Blessed is he who shall eat bread in the kingdom of God.	When one of those who reclined [at the table] with Him heard this, he said to Him, Blessed (happy, fortunate, and to be envied) is he who shall eat bread in the kingdom of God! (AMP)
Luke 14:16 Then said he unto him, A certain man made a great supper and bade many;	But Jesus said to him, A man was once giving a great supper and invited many; (AMP)
Luke 14:17 And sent his servants at supper time, to say to them who were bidden, Come, for all things are now ready.	And at the hour for the supper he sent his servant to say to those who had been invited , Come, for all is now ready. (AMP) The Gospel is taken to the Jews.

Luke 14:18 And they all, with one consent, began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.	But they all alike began to make excuses and to beg off. The first said to him, I have bought a piece of land, and I have to go out and see it; I beg you, have me excused. (AMP)
Luke 14:19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.	And another said, I have bought five yoke of oxen, and I am going to examine and put my approval on them; I beg you, have me excused. (AMP)
Luke 14:20 And another said, I have married a wife, therefore I cannot come.	And another said, I have married a wife, and because of this I am unable to come. (AMP)
Luke 14:21 So that servant came and showed his lord these things. Then the master of the house, being angry, said to his servants, Go out quickly into the streets and lanes of the city, and bring hither the poor, and the maimed, the halt and the blind.	So the servant came and reported these [answers] to his master. Then the master of the house said in wrath to his servant, Go quickly into the great streets and the small streets of the city and bring in here the poor and the disabled and the blind and the lame. (AMP) The Gospel is next taken to the Gentiles, who are mixed in with the Jews.
Luke 14:22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.	And the servant [returning] said, Sir, what you have commanded me to do has been done, and yet there is room. (AMP)
Luke 14:23 The Lord said unto his servant, Go out into the highways, and hedges, and compel men to come in, that my house may be filled;	Then the master said to the servant, Go out into the highways and hedges and urge and constrain [them] to yield and come in , so that my house may be filled. The Gospel is taken to the entire world.
Luke 14:24 For I say unto you, That none of those men who were	For I tell you, not one of those who were invited shall taste my supper. (AMP)

bidden, shall taste of my supper.	
Luke 14:25 And when he had finished these sayings, he departed thence, and there went great multitudes with him, and he turned and said unto them,	Now huge crowds were going along with [Jesus], and He turned and said to them, (AMP)
Luke 14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, or husband, yea and his own life also; or in other words, is afraid to lay down his life for my sake, cannot be my disciple.	If anyone comes to Me and does not hate his [own] father and mother [in the sense of indifference to or relative disregard for them in comparison with his attitude toward God] and [likewise] his wife and children and brothers and sisters--[yes] and even his own life also--he cannot be My disciple. (AMP)
"Hate as used here is a hyperbole expressed in terms of gospel absolutism. We have the same idea expressed by Matthew, who records the Savior as saying, 'He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me' (Matthew 10:37). The meaning of both passages is the same. Salvation is and always has been a family affair. Jesus is merely saying that in the event of conflict between family and the principles of salvation, our loyalty and responsibility must be first to God." (Joseph Fielding McConkie, <i>Gospel Symbolism</i> [Salt Lake City: Bookcraft, 1999], 23.)	
Luke 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.	Whoever does not persevere and carry his own cross and come after (follow) Me cannot be My disciple. (AMP)
Luke 14:28 Therefore, settle this in your hearts, that ye will do the things which I shall teach, and command you.	Consecrate your life to the Lord. Don't waver with every changing wind. Settles this in yourself once and for all.
Luke 14:29 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have	For which of you, wishing to build a farm building, does not first sit down and calculate the cost [to see] whether he has sufficient means to finish it? (AMP) Count the cost, commit and move forward. Better yet, commit at any cost.

money to finish his work?	
"The Christian landscape is strewn with the wreckage of derelict, half-built towers-the ruins of those who began to build and were unable to finish. For thousands of people still ignore Christ's warning and undertake to follow him without first pausing to reflect on the cost of doing so. The result is the great scandal of Christendom today, so-called 'nominal Christianity.' In countries to which Christian civilization has spread, large numbers of people have covered themselves with a decent, but thin, veneer of Christianity. They have allowed themselves to become somewhat involved; enough to be respectable but not enough to be uncomfortable. Their religion is a great, soft cushion. It protects them from the hard unpleasantness of life, while changing its place and shape to suit their convenience. No wonder the cynics speak of hypocrites in the church and dismiss religion as escapism." (John R. W. Stott, <i>Basic Christianity</i> (London: Inter-Varsity Press, 1958), p. 108.)	
Luke 14:30 Lest, unhappily, after he has laid the foundation and is not able to finish his work, all who behold, begin to mock him,	Otherwise, when he has laid the foundation and is unable to complete [the building], all who see it will begin to mock and jeer at him, (AMP)
Luke 14:31 Saying, This man began to build, and was not able to finish. And this he said, signifying there should not any man follow him, unless he was able to continue; saying,	Saying, This man began to build and was not able (worth enough) to finish. (AMP) We must be willing to pay the price of persistence.
Luke 14:32 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him who cometh against him with twenty thousand.	Or what king, going out to engage in conflict with another king, will not first sit down and consider and take counsel whether he is able with ten thousand [men] to meet him who comes against him with twenty thousand? (AMP)
Luke 14:33 Or else, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.	And if he cannot [do so], when the other king is still a great way off, he sends an envoy and asks the terms of peace. (AMP)
Luke 14:34 So likewise, whosoever of you	So then, any of you who does not forsake (renounce, surrender claim to, give up, say good-bye to) all that he has cannot be My disciple. (AMP)

forsaketh not all that he hath he cannot be my disciple.	
	"For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also-counting all things but filth and dross for the excellency of the knowledge of Jesus Christ-requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when these sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God... Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God."
Joseph Smith (Lectures on Faith, 6:5-7)	
Luke 14:35 Then certain of them came to him saying, Good Master, we have Moses and the prophets, and whosoever shall live by them, shall he not have life?	
Luke 14:36 And Jesus answered, saying, Ye know not Moses, neither the prophets; for if ye had known them, ye would have believed on me; for to this intent they were written. For I am sent that ye might have life. Therefore I will liken it unto salt which is good;	Salt is good [an excellent thing], (AMP)
Luke 14:37 But if the salt had lost its savor, wherewith shall it be seasoned?	but if salt has lost its strength and has become saltless (insipid, flat), how shall its saltiness be restored? (AMP)
Luke 14:38 It is neither fit for the land, nor yet for the dung hill; men cast it out. He who hath ears to hear, let him hear. These things	It is fit neither for the land nor for the manure heap; men throw it away. He who has ears to hear, let him listen and consider and comprehend by hearing! (AMP)

he said, signifying that which was written, verily must all be fulfilled.	
CHAPTER 15	
Luke 15:1 Then drew near unto him, many of the publicans, and sinners, to hear him.	NOW THE tax collectors and [notorious and especially wicked] sinners were all coming near to [Jesus] to listen to Him.
Luke 15:2 And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them.	And the Pharisees and the scribes kept muttering and indignantly complaining, saying, This man accepts and receives and welcomes [preeminently wicked] sinners and eats with them. (AMP)
Luke 15:3 And he spake this parable unto them, saying,	So He told them this parable: (AMP)
Luke 15:4 What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine, and go into the wilderness after that which is lost , until he find it?	What man of you, if he has a hundred sheep and should lose one of them, does not leave the ninety-nine in the wilderness (desert) and go after the one that is lost until he finds it? (AMP) “The key to the ninety-and-nine is the one.” This was taught by Steven R. Covey. The members of a YSA ward took notice of how their bishop gave special care and attention to several of the members who were having serious problems. When they say this, they knew they were safe confiding their problems with him as well.
Luke 15:5 And when he hath found it, he layeth it on his shoulders, rejoicing.	And when he has found it, he lays it on his [own] shoulders, rejoicing. (AMP)
Luke 15:6 And when he cometh home, he calleth together his friends and neighbors, and saith unto them, Rejoice with me; for I found my sheep which was lost.	And when he gets home, he summons together [his] friends and [his] neighbors, saying to them, Rejoice with me, because I have found my sheep which was lost. (AMP)
Luke 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.	Thus, I tell you, there will be more joy in heaven over one [especially] wicked person who repents (changes his mind, abhorring his errors and misdeeds, and determines to enter upon a better course of life) than over ninety-nine righteous persons who have no need of repentance. (AMP) This mortal earth is the center of attention of the hosts of heaven. All eyes are on us. They rejoice with us when our faith triumphs and we overcome.

Luke 15:8 Either, what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?	Or what woman, having ten [silver] drachmas [each one equal to a day's wages], if she loses one coin, does not light a lamp and sweep the house and look carefully and diligently until she finds it? (AMP)
Luke 15:9 And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me, for I have found the piece which I had lost.	And when she has found it, she summons her [women] friends and neighbors, saying, Rejoice with me, for I have found the silver coin which I had lost. (AMP)
Luke 15:10 Likewise I say unto you, there is joy in the presence of the angels of God over one sinner who repenteth.	Even so, I tell you, there is joy among and in the presence of the angels of God over one [especially] wicked person who repents (changes his mind for the better, heartily amending his ways, with abhorrence of his past sins).
<p>"Jesus told this parable as one of three about lost things. The first was the parable of the lost sheep that had accidentally gone astray, not meaning to leave the flock but not paying attention to where its search for grass was taking it until it had gone out of sight and perhaps gotten itself into a difficulty that made it unable to come back without help. The third parable is the story of the prodigal son, who willfully chose to leave his father's house and then compounded this initial mistake with a series of other mistakes until he had squandered his inheritance, been reduced to fighting with pigs for enough food to keep from starving, and finally looked at his situation and exercised his agency to return to his father's house. And in the middle is the second parable, the parable of the lost coin.</p>	
<p>"The situation of the coin is different. The coin was passive, inert. It had no agency to exercise; it was not seeking anything when it became lost. In fact, something the woman did must have contributed to its loss. Perhaps she tipped over the jar in which she kept her money and it rolled into a dark corner without her noticing as she gathered up the other nine coins. Perhaps it was lying on the table and the edge of her sleeve brushed it as she went quickly about her duties. Perhaps one of the children saw that it was bright and shiny and took it into a corner to play with. In any case, the coin became separated from the rest of the treasure and was in danger of being overlooked and lost permanently. Fortunately, the woman noticed that it was missing and took the extraordinary action of lighting a candle to illuminate every dark corner; then she swept diligently until the coin tumbled back into visibility. Her attitude was obviously, 'As for me and my house, we're going to find this coin!'</p>	
<p>"Now, in some ways, that may apply to the situation of some Latter-day Saints. You may feel that you're an ordinary coin, just like all the others in your ward and stake, but something happens—an accident, an oversight, insensitivity, carelessness on someone's part, a bitter word, or perhaps even deliberate maliciousness. But something gives you a push away from the other coins. You feel</p>	

marginalized, ostracized, and shoved to the borders of your group. Maybe gravity or other social forces take over then, and you roll away into a dark corner.

"...[But after finding the lost coin] the woman called her friends and neighbors together, saying, 'Rejoice with me' (Luke 15:9). And the father of the prodigal son ordered a feast and merrymaking to mark the return of his lost son. Remember that rejoicing if there are moments when you feel lost, estranged, and pushed out to the margins of your ward or stake. You are never on the margins of the Father's love. You are always in his heart and in his hands." Chieko Okazaki (Sanctuary [Salt Lake City: Deseret Book Co., 1997], 43 - 44.)

Luke 15:11 And he said, A certain man had two sons;	And He said, There was a certain man who had two sons; (AMP) This is the story of all of us.
Luke 15:12 And the younger of them said to his father, Father, give me the portion of goods which falleth to me. And he divided unto them his living.	And the younger of them said to his father, Father, give me the part of the property that falls [to me]. And he divided the estate between them. (AMP)
Luke 15:13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.	And not many days after that, the younger son gathered up all that he had and journeyed into a distant country, and there he wasted his fortune in reckless and loose [from restraint] living. (AMP)
Luke 15:14 And when he had spent all, there arose a mighty famine in that land and he began to be in want.	And when he had spent all he had, a mighty famine came upon that country, and he began to fall behind and be in want. (AMP)
Luke 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.	So he went and forced (glued) himself upon one of the citizens of that country, who sent him into his fields to feed hogs. (AMP)
Luke 15:16 And he would fain have filled his belly with the husks which the swine did eat; and no man gave unto him.	And he would gladly have fed on and filled his belly with the carob pods that the hogs were eating, but [they could not satisfy his hunger and] nobody gave him anything [better]. (AMP)

Luke 15:17 And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!	Then when he came to himself , he said, How many hired servants of my father have enough food, and [even food] to spare, but I am perishing (dying) here of hunger! (AMP)
<p>Note: when he came to himself. He realized that even his father's servants had a better life. Before this realization, you have to hit rock bottom. I have heard so many stories about people who reach this point, repent, and work their way back. Along the way, they learn valuable lessons that they can make it, and the Lord is there to help. There is sin in falling like this only if we remain fallen. Satan would like us to believe that we are in a hopeless situation, and there is no help for us. But that is simply not true. The only time we place ourselves beyond the point where God cannot help us is when we become a son of Perdition. The vast majority of us are not at that point and will likely never reach that point. So don't believe that lie.</p>	
Luke 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee;	I will get up and go to my father, and I will say to him, Father, I have sinned against heaven and in your sight. (AMP) He didn't feel like returning until he was humbled and repentant.
Luke 15:19 And am no more worthy to be called thy son; make me as one of thy hired servants.	I am no longer worthy to be called your son; [just] make me like one of your hired servants. (AMP)
Luke 15:20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.	So he got up and came to his [own] father. But while he was still a long way off, his father saw him and was moved with pity and tenderness [for him]; and he ran and embraced him and kissed him [fervently]. (AMP) This is how glad our Father will be to see us return,
Luke 15:21 And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.	And the son said to him, Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son [I no longer deserve to be recognized as a son of yours]! (AMP) He confessed his sin and, as in an earlier parable, asks only for a low seat at the table, as a servant.
Luke 15:22 But the father said unto his servants, Bring forth the best robe, and put it on him; and put a	But the father said to his bond servants, Bring quickly the best robe (the festive robe of honor) and put it on him; and give him a ring for his hand and sandals for his feet. (AMP) This robe, the ring, and the sandals previously belonged to the son, but he left them behind.

ring on his finger, and shoes on his feet;	
Luke 15:23 And bring hither the fatted calf, and kill it; and let us eat and be merry;	And bring out that [wheat-]fattened calf and kill it; and let us revel and feast and be happy and make merry, (AMP)
Luke 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.	Because this my son was dead and is alive again; he was lost and is found! And they began to revel and feast and make merry. (AMP) Great is the joy in heaven when we repent,
Luke 15:25 Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing.	But his older son was in the field; and as he returned and came near the house, he heard music and dancing. (AMP) Some scholars believe that the character of the older son was added to this parable.
Luke 15:26 And he called one of the servants, and asked what these things meant?	And having called one of the servant [boys] to him, he began to ask what this meant. (AMP)
Luke 15:27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because hath he received him safe and sound.	And he said to him, Your brother has come, and your father has killed that [wheat-]fattened calf, because he has received him back safe and well. (AMP)
Luke 15:28 And he was angry, and would not go in; therefore came his father out and entreated him.	But [the elder brother] was angry [with deep-seated wrath] and resolved not to go in. Then his father came out and began to plead with him , (AMP) The father then went out after the older brother. He waited for the younger brother to come to his senses and return, but the father went to the older brother and tried to talk some sense into him.
Luke 15:29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and thou never gavest me a kid, that I might make merry with my friends;	But he answered his father, Look! These many years I have served you, and I have never disobeyed your command. Yet you never gave me [so much as] a [little] kid, that I might revel and feast and be happy and make merry with my friends; (AMP) The older brother was jealous.

Luke 15:30 But as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.	But when this son of yours arrived, who has devoured your estate with immoral women, you have killed for him that [wheat-] fattened calf! (AMP)
Luke 15:31 And he said unto him, Son thou art ever with me; and all that I have is thine.	And the father said to him, Son, you are always with me, and all that is mine is yours. (AMP)
The father reassured the older son that he hadn't lost his place. We don't ever hear that the younger son received another inheritance. If this story truly related to us, then all of us are like the younger brother, and we can all return, and all that the Father has will belong to all of us. What about the faithful older brother? Does he represent the Savior? No, because he doesn't go looking for his brother, and he only role is to be jealous and resentful. This would hardly fit the Savior.	
Luke 15:32 It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; was lost, and is found.	But it was fitting to make merry, to revel and feast and rejoice, for this brother of yours was dead and is alive again! He was lost and is found! (AMP)
There was more rejoicing over the lost sheep who was found.	
<p>"We know who we are and where our 'home' really is. Hence, life, when properly lived, is really a journey 'back home.' In this narrow sense, we are somewhat like the prodigal son. As we come to ourselves, we, too, with determination will say, 'I will arise and go to my father.' (Luke 15:18.)" Neal A. Maxwell ("I Will Arise and Go to My Father," Ensign, Sept. 1993, 65)</p> <p>Take the lessons that we learn from this parable for now, and pray and ask the Lord to explain the rest to us. Both sons represent us. The Lord will reveal to you which son best represents you, but we can all take away lessons from both of them.</p>	
CHAPTER 16	
Luke 16:1 And he said also unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, that he had wasted his goods.	ALSO [Jesus] said to the disciples, There was a certain rich man who had a manager of his estate, and accusations [against this man] were brought to him, that he was squandering his [master's] possessions. (AMP)
Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for	And he called him and said to him, What is this that I hear about you? Turn in the account of your management [of my affairs], for you can be [my] manager no longer. (AMP)

thou mayest be no longer steward.	
Luke 16:3 Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed.	And the manager of the estate said to himself, What shall I do, seeing that my master is taking the management away from me? I am not able to dig, and I am ashamed to beg. (AMP) A pampered, white-collar worker.
Luke 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.	I have come to know what I will do, so that they [my master's debtors] may accept and welcome me into their houses when I am put out of the management. (AMP)
Luke 16:5 So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord?	So he summoned his master's debtors one by one, and he said to the first, How much do you owe my master? (AMP)
Luke 16:6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.	He said, A hundred measures [about 900 gallons] of oil. And he said to him, Take back your written acknowledgement of obligation, and sit down quickly and write fifty [about 450 gallons]. (AMP)
Luke 16:7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.	After that he said to another, And how much do you owe? He said, A hundred measures [about 900 bushels] of wheat. He said to him, Take back your written acknowledgement of obligation, and write eighty [about 700 bushels]. (AMP)
Luke 16:8 And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser in their generation, than the children of light.	And [his] master praised the dishonest (unjust) manager for acting shrewdly and prudently; for the sons of this age are shrewder and more prudent and wiser in [relation to] their own generation [to their own age and kind] than are the sons of light. (AMP)

"Our Lord's purpose was to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half-hearted ways of many who are professedly striving after spiritual riches. Worldly-minded men do not neglect provision for their future years, and often are sinfully eager to amass plenty; while the 'children of light,' or those who believe spiritual wealth to be above all earthly possessions, are less energetic, prudent, or wise...If the wicked steward, when cast out from his master's house because of unworthiness, might hope to be received into the homes of those whom he had favored, how much more confidently may they who are genuinely devoted to the right hope to be received into the everlasting mansions of God! Such seems to be part of the lesson... Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor!" James E. Talmage (Jesus the Christ, 430)

"The Master praised not the morality of the transaction but its farsighted prudence, and it is only this that the Master holds up for imitation. For the children of this world, the worldly people, are dealing with worldly people; they are sometimes wiser, more prudent, and more farsighted than some of the children of light, that is, the spiritually enlightened who are supposed to be making provisions for their own heavenly welfare. That is what the parable is trying to tell us.

"Surely, brethren, the souls in our charge are worthy of as much planning and attention as businessmen give their business... We may not be 'of the world,' but in the spirit of this parable, we can learn from the world." (The Teachings of Harold B. Lee, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 71.)

"A summary of this parable is that a rich man is about to fire his steward, the manager of his affairs. The steward is worried that after he is fired he will have no way to make an income, so he goes to the people that owe his master money and he reduces their bills in order to curry favor with them in the hopes that after he loses his job, one of them may hire him. For his actions, his master commends him and says that he has acted wisely.

"At first glance we might conclude that the steward was cheating his master by reducing the money owed by his master's debtors. But if this were true, why would the master commend him? Because of this apparent conundrum there have been many theories as to what this parable is teaching.

"Many years ago I had the privilege to sit under the teachings of Dr. William Bean, a scholar in the history of first century Israel and the Dead Sea Scrolls. According to him, recent archeological evidences provided the answers to this parable.

"In our culture, an employee, such as a manager, keeps track of the moneys owed to his employer by his customers and in return, the employer pays the manager a wage. If that manager reduced the bills that his employer's customers owed to his employer, and was caught, he would most likely be fired and may even find himself in jail. Is Yeshua commanding this behavior? Not at all. The problem is that when we read the Bible, we assume our own cultural perspectives onto the text, which will often cause serious problems with the interpretation of that text.

"According to Dr. Bean, it was discovered that in the first century, the master (the employer) did not pay the steward (the employee) a wage. Instead, a steward made his money by adding his fees onto the bills of his master's debtors (the customers). When the debtor receives the bill from the steward,

he does not know what amount on the bill belongs to the master and what amount belonged to the steward, only the steward would know. When the debtors would pay their bill to the steward, the steward would pocket his portion of the bill and then forward the remaining money to his master.

"As this steward is called "unrighteous," we can assume that he was placing an extraordinary high amount on the bills for his fee, in order to make large amounts of money, at the expense of his master and his master's debtors. However, when he found out he was going to be fired, he took the debtors bills and reduced, or eliminated, the amount owed to him. Thereby currying favor with these debtors in the hopes that one of them may hire him due to his perceived "generosity."

"The 'parable' of this parable is; if you want to interpret the text correctly, you must read it from the perspective of the peoples who lived there in that time." Jeff Benner, Ancient Hebrew Research Center

Luke 16:9 And I say unto you, Make to yourselves friends, of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.	<p>And I tell you, make friends for yourselves by means of unrighteous mammon (deceitful riches, money, possessions), so that when it fails, they [those you have favored] may receive and welcome you into the everlasting habitations (dwellings). (AMP)</p> <p>When you are on top, be nice to the people below you, because you are going to need them on your way down.</p>
Luke 16:10 He who is faithful in that which is least, is faithful also in much; and he who is unjust in the least, is also unjust in much.	<p>He who is faithful in a very little [thing] is faithful also in much, and he who is dishonest and unjust in a very little [thing] is dishonest and unjust also in much. (AMP)</p> <p>These are words to live by. Strive every day to build your trustworthiness and credibility. God's honor is His power. It is greater to be trusted than loved.</p>
Luke 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?	<p>Therefore if you have not been faithful in the [case of] unrighteous mammon (deceitful riches, money, possessions), who will entrust to you the true riches? (AMP)</p>
Luke 16:12 And if ye have not been faithful in that which is another man's, who shall give unto you that which is your own?	<p>And if you have not proved faithful in that which belongs to another [whether God or man], who will give you that which is your own [that is, the true riches]? (AMP)</p> <p>There are lot of valuable lessons we can learn from the world, Jesus often compares material things like talents, coins, pearls, trees, plants, and vines with spiritual things.</p>
Luke 16:13 No servant can serve two masters; for either he will hate the one and love the other, or he will stand by and be devoted to the one and despise the other. You cannot serve God and mammon (riches, or anything in which you trust and on which you rely). (AMP)	<p>No servant is able to serve two masters; for either he will hate the one and love the other, or he will stand by and be devoted to the one and despise the other. You cannot serve God and mammon (riches, or anything in which you trust and on which you rely). (AMP)</p>

<p>other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.</p>	
	<p>"We know that 'a double minded man is unstable in all his ways' (James 1:8) and that we cannot 'serve two masters.' President Marion G. Romney wisely observed that there are too many of us 'who try to serve the Lord without offending the devil.'" Joseph B. Wirthlin ("True to the Truth," Ensign, May 1997, 16)</p>
<p>Luke 16:14 And the Pharisees also who were covetous, heard all these things; and they derided him. [15]</p>	<p>Now the Pharisees, who were covetous and lovers of money, heard all these things [taken together], and they began to sneer at and ridicule and scoff at Him. (AMP)</p> <p>They probably thought: "What does this guy know of money and the world?"</p>
<p>Luke 16:15 And he said unto them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God.</p>	<p>But He said to them, You are the ones who declare yourselves just and upright before men, but God knows your hearts. For what is exalted and highly thought of among men is detestable and abhorrent (an abomination) in the sight of God. [I Sam. 16:7; Prov. 21:2.] (AMP)</p>
<p>An honest man doesn't need to tell you he is honest.</p> <p>Elder John Taylor said:</p> <p>'He knows our thoughts and comprehends our desires and feelings; he knows our acts and the motives which prompt us to perform them. He is acquainted with all the doings and operations of the human family, and all the secret thoughts and acts of the children of men are open and naked before him, and for them he will bring them to judgment.' (Journal of Discourses 16:301-2.)</p> <p>God judges us more by the thoughts and intents of our heart than by our deeds.</p>	
<p>Luke 16:16 And they said unto him, We have the law, and the prophets; but as for this man we will not receive him to be our ruler; for he maketh himself to be a judge over us.</p>	
<p>Luke 16:17 Then said Jesus unto them, The law and the prophets testify of me; yea, and</p>	<p>Until John came, there were the Law and the Prophets; (AMP)</p> <p>Jesus makes himself the judge because he is the judge.</p>

all the prophets who have written, even until John, have foretold of these days.	
Luke 16:18 Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.	<p>since then the good news (the Gospel) of the kingdom of God is being preached, and everyone strives violently to go in [would force his own way rather than God's way into it]. (AMP)</p> <p>To press forward with deliberate and concerted effort.</p>
Luke 16:19 And it is easier for heaven and earth to pass, than for one tittle of the law to fail.	Yet it is easier for heaven and earth to pass away than for one dot of the Law to fail and become void. (AMP)
Luke 16:20 And why teach ye the law, and deny that which is written; and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed?	Why do you teach the law, but condemn the giver of the law?
Luke 16:21 O fools! for you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers!	There two definitions of <i>violence</i> that apply. You cannot force your way into the kingdom of heaven (aka the sheepfold), or try to climb up any other way but by the Good Shepherd. But by determination, diligence, and faithfulness you will enter the kingdom of heaven.
Luke 16:22 And they reviled him again, being angry for the saying, that they were adulterers.	
Luke 16:23 But he continued, saying, Whosoever putteth	Whoever divorces (dismisses and repudiates) his wife and marries another commits adultery, and he who marries a woman who is divorced from her husband commits adultery. (AMP)

<p>away his wife, and marrieth another, committeth adultery; and whosoever marrieth her who is put away from her husband, committeth adultery.</p>	
<p>Verily I say unto you, I will liken you [Pharisees] unto the rich man. Luke 16:24 For there was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day.</p>	<p>There was a certain rich man who [habitually] clothed himself in purple and fine linen and reveled and feasted and made merry in splendor every day. (AMP)</p> <p>This sentence belongs in the next verse.</p>
<p>Luke 16:25 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores,</p>	<p>And at his gate there was [carelessly] dropped down and left a certain utterly destitute man named Lazarus, [reduced to begging alms and] covered with [ulcerated] sores. (AMP)</p> <p>Read the AMP version to get the full picture. This is the only character in Jesus' parables who is named. This man was so disabled that he had to be carried to the rich man's gate so he could beg for scraps.</p>
<p>"[In Jesus the Christ] Elder Talmage presents Lazarus and the rich man as extremes of contrast between wealth and destitution. The rich man was clothed in the costliest attire; his everyday meals were sumptuous feasts. Lazarus, on the other hand, although honored in the scriptures with a name while the rich man was not, was a poor, helpless beggar, sick and covered with sores.</p>	
<p>"Then the scene changes dramatically. The same two men are on the other side of the veil, both having died. Lazarus's festering body was probably thrown into a pauper's unmarked grave, while the rich man probably was given an elaborate funeral with pomp and ceremony befitting his status. He is now suffering in hell, but angels have borne Lazarus's immortal spirit up to paradise. Their roles and conditions are completely reversed from what they were on earth... There are a lot of lessons to be learned from this parable. Apparently in the Savior's mind, those who are rich and who are also selfish and proud can look forward to a time of torment after death, while many of those faithful ones who have suffered poverty and afflictions and wretchedness in this life can look forward to compensation in the next, with freedom from sickness, hunger, oppression, and torment.</p>	
<p>"We should point out that the rich man's fate was not necessarily the consequence of hard work and the success and goals he achieved, nor was the paradise of Lazarus totally the reward of his poverty. Evidently the rich man failed to use his wealth properly and gave in to self-indulgence and sensuous enjoyment of earthly things to the exclusion of concern for the needs of his fellowmen. Conversely, Lazarus apparently obeyed the commandments and worked hard when he had good health, and in</p>	

every way he deserved the blessings he received." Robert E. Wells (*The Mount and the Master* [Salt Lake City: Deseret Book Co., 1991], 3.)

Luke 16:26 And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.	He [eagerly] desired to be satisfied with what fell from the rich man's table; moreover, the dogs even came and licked his sores. (AMP)
Luke 16:27 And it came to pass, that the beggar died, and was carried of the angels into Abraham's bosom. The rich man also died, and was buried.	And it occurred that the man [reduced to] begging died and was carried by the angels to Abraham's bosom. The rich man also died and was buried. (AMP)
Luke 16:28 And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.	And in Hades (the realm of the dead), being in torment, he lifted up his eyes and saw Abraham far away, and Lazarus in his bosom. (AMP)
The Jews had not the same conception of hell that the Christians did. To be in somebody's bosom, meant to be close to him. This is the most complete description of heaven and hell given in scripture. It sounds more like a description of the spirit world. There is a great gulf between the righteous and the wicked.	
Luke 16:29 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.	And he cried out and said, Father Abraham, have pity and mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame. (AMP)
Luke 16:30 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus, evil things; but now he is comforted, and thou art tormented.	But Abraham said, Child, remember that you in your lifetime fully received [what is due you in] comforts and delights, and Lazarus in like manner the discomforts and distresses; but now he is comforted here and you are in anguish. (AMP)

<p>Luke 16:31 And besides all this, between us and you, there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they pass to us that would come from thence.</p>	<p>And besides all this, between us and you a great chasm has been fixed, in order that those who want to pass from this [place] to you may not be able, and no one may pass from there to us. (AMP)</p>
<p>"Until the death of Christ these two spirit abodes were separated by a great gulf, with the intermingling of their respective inhabitants strictly forbidden. (Luke 16:19-31.) After our Lord bridged the gulf between the two (1 Pet. 3:18-21; Moses 7:37-39), the affairs of his kingdom in the spirit world were so arranged that righteous spirits began teaching the gospel to wicked ones. Bruce R. McConkie (Gospel Doctrine, 5th ed., pp. 473-476.)</p>	
	<p>"Thus, although there are two spheres within the one spirit world, there is now some intermingling of the righteous and the wicked who inhabit those spheres; and when the wicked spirits repent, they leave their prison-hell and join the righteous in paradise. Hence, we find Joseph Smith saying: 'Hades, sheol, paradise, spirits in prison, are all one: it is a world of spirits. The righteous and the wicked all go to the same world of spirits until the resurrection.' (Teachings, p. 310.)" Bruce R. McConkie (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 762.)</p>
<p>Luke 16:32 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house,</p>	<p>And [the man] said, Then, father, I beseech you to send him to my father's house—(AMP)</p>
<p>Luke 16:33 For I have five brethren, that he may testify unto them, lest they also come into this place of torment.</p>	<p>For I have five brothers--so that he may give [solemn] testimony and warn them, lest they too come into this place of torment. (AMP)</p>
<p>Luke 16:34 Abraham said unto him, They have Moses and the prophets; let them hear and listen to them.</p>	<p>But Abraham said, They have Moses and the Prophets; let them hear and listen to them. (AMP)</p>
<p>Luke 16:35 And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.</p>	<p>But he answered, No, father Abraham, but if someone from the dead goes to them, they will repent (change their minds for the better and heartily amend their ways, with abhorrence of their past sins). (AMP)</p>

<p>Luke 16:36 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.</p>	<p>He said to him, If they do not hear and listen to Moses and the Prophets, neither will they be persuaded and convinced and believe [even] if someone should rise from the dead. (AMP)</p>
<p>"It is sad but true that many, many people are not acquainted with the words of the prophets, and many refuse to believe, and others often scoff and ridicule the teachings of the Savior. It is extremely sad that many, through their own learning and their sensuous knowledge, become self-satisfied and think that they are sufficient unto themselves and need not heed the word of God; and often, because they have not heard, seen, touched, or talked to God, they deny even his very existence, and use their influence to dissuade others.</p>	
<p>"But all of this ignorance, derision, scoffing, and ridicule does not destroy the truth, which finally will triumph. We must learn to live by faith and believe in the words of the Lord, especially in those things which we mortals do not and cannot fully comprehend." N. Eldon Tanner (Conference Report, October 1969, Second Day-Morning Meeting 49.)</p>	
<p>CHAPTER 17</p>	
<p>Luke 17:1 Then said he unto the disciples, It is impossible but that offenses will come; but woe to him through whom they come.</p>	<p>AND [Jesus] said to His disciples, Temptations (snares, traps set to entice to sin) are sure to come, but woe to him by or through whom they come! (AMP)</p>
<p>There must needs be opposition in all things. Since we all have our agency, there will always be some who rebel against God to a greater or lesser degree. Some have even gone so far as to strike a covenant with the adversary to serve him. The Lord can make use of all of this to try and refine us, but such evil people, in the end, are not exempt from the justice of God.</p>	
<p>Luke 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.</p>	<p>It would be more profitable for him if a millstone were hung around his neck and he were hurled into the sea than that he should cause to sin or be a snare to one of these little ones [lowly in rank or influence]. (AMP)</p>
<p>Luke 17:3 Take heed to yourselves. If your brother trespass against you, rebuke him; and if he repent, forgive him.</p>	<p>Pay attention and always be on your guard [looking out for one another]. If your brother sins (misses the mark), solemnly tell him so and reprove him, and if he repents (feels sorry for having sinned), forgive him. (AMP)</p>
<p>The Greek word for sin means to "miss the mark". It's an archery term. Satan wants you to think that once you have sinned, you are lost forever. But this is a lie. Christ made it possible for us to repent, be forgiven and "correct our aim".</p>	

Luke 17:4 And if he trespass against you seven times in a day, and seven times in a day turn to you again, saying, I repent; you shall forgive him.	<p>And even if he sins against you seven times in a day, and turns to you seven times and says, I repent [I am sorry], you must forgive him (give up resentment and consider the offense as recalled and annulled). (AMP)</p> <p>When we repent and ask forgiveness, God is quick to forgive.</p>
Luke 17:5 And the apostles said unto him, Lord, increase our faith.	<p>The apostles said to the Lord, Increase our faith (that trust and confidence that spring from our belief in God). (AMP)</p>
<p>The apostles had witnessed all kinds of miracles at the hands of Jesus, but they realized that miracles follow faith. They don't cause it.</p>	
Luke 17:6 And the Lord said, If you had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.	<p>And the Lord answered, If you had faith (trust and confidence in God) even [so small] like a grain of mustard seed, you could say to this mulberry tree, Be pulled up by the roots, and be planted in the sea, and it would obey you. (AMP)</p> <p>One way to build faith is to show people what they can accomplish through faith</p>
<p>Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves-It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me. 'Now behold, would not this increase your faith? I say unto you, Yea' (Alma 32:28-29)."</p>	
<p>"Again, he says, 'For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible to you.' What does this mean? I have exercised all the faith, seemingly, that is in my power, and could hardly heal the sick, let alone remove a mountain, or pluck up a sycamore tree, or any other tree. What does it mean? I begin to discover that the Devil comes along when I get my mind set, and throws some object in view to divert it from the thing before me.</p>	
<p>"If thine eye be single, thy whole body shall be full of light! I have an idea that the Devil comes and catches away the word that is sown in our hearts, to defeat the designs the Lord has in sowing it. Whereas, if we could control our minds, and not allow them to be caught away, then our eye would be single, and the whole body would be full of light...The mind is armed with almighty power; and if we could concentrate its powers, and overcome the power of the Devil, we could remove that mountain as easily as to heal a sick person. It requires only faith as a grain of mustard-seed, or a concentrated effort of mind." Orson Hyde (Journal of Discourses, 7: 152-53.)</p>	

Luke 17:7 But who of you, having a servant plowing, or feeding cattle, will say unto him when he is come from the field, Go and sit down to meat?	Will any man of you who has a servant plowing or tending sheep say to him when he has come in from the field, Come at once and take your place at the table? (AMP)
Luke 17:8 Will he not rather say unto him, Make ready wherewith I may sup, and gird yourself and serve me till I have eaten and drunken; and afterward, by and by, you shall eat and drink?	Will he not instead tell him, Get my supper ready and gird yourself and serve me while I eat and drink; then afterward you yourself shall eat and drink? (AMP)
Luke 17:9 Doth he thank that servant because he doeth the things which were commanded him? I say unto you, Nay.	Is he grateful and does he praise the servant because he did what he was ordered to do? (AMP)
Luke 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, We have done that which was no more than our duty to do.	Even so on your part, when you have done everything that was assigned and commanded you, say, We are unworthy servants [possessing no merit, for we have not gone beyond our obligation]; we have [merely] done what was our duty to do. (AMP)
I feel this teaching has left something out. When we love and serve the Lord, He blesses us even more. We are constantly in His debt.	
Mosiah 2:21 I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another--I say, if ye should serve him with all your whole souls yet ye would be unprofitable servants.	
Luke 17:11 It came to pass, as he went to Jerusalem, that he passed through the midst of Galilee and Samaria.	As He went on His way to Jerusalem, it occurred that [Jesus] was passing [along the border] between Samaria and Galilee. (AMP)
Luke 17:12 And as he entered into a certain	And as He was going into one village, He was met by ten lepers, who stood at a distance. (AMP)

village, there met him ten men who were lepers, who stood afar off;	
Luke 17:13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.	And they raised up their voices and called, Jesus, Master, take pity and have mercy on us! (AMP)
<p>"Leprosy was so loathsome a disease that those afflicted were not permitted under the law to come close to Jesus. Those suffering from this terrible disease were required to agonize together, sharing their common misery (see Leviticus 13:45-46). Their forlorn cry, 'Jesus, Master, have mercy on us' must have touched the Savior's heart. When they were healed and when they had received priestly approval that they were clean and acceptable in society, they must have been overcome with joy and amazement. Having received so great a miracle, they seemed completely satisfied. But they forgot their benefactor.</p> <p>"It is difficult to understand why the nine lepers were so lacking in gratitude. Such ingratitude is self-centered. It is a form of pride. What is the significance of the fact that the one who returned to give thanks was a Samaritan? As in the story of the good Samaritan, the point seems to be that those of lesser social or economic status often rise to a greater duty and nobility.</p> <p>"In addition to personal gratitude as a saving principle, I should like to express a feeling for the gratitude we ought to have for the many blessings we enjoy." James E. Faust (Finding Light in a Dark World [Salt Lake City: Deseret Book Co., 1995], 81.)</p>	
Luke 17:14 And he said unto them, Go show yourselves unto the priest. And it came to pass, as they went, they were cleansed.	And when He saw them, He said to them, Go [at once] and show yourselves to the priests. And as they went, they were cured and made clean. (AMP)
Luke 17:15 One of them, when he saw he was healed, turned back, and with a loud voice glorified God,	Then one of them, upon seeing that he was cured, turned back, recognizing and thanking and praising God with a loud voice; (AMP)
<p>"Robert W. Woodruff, a prominent business leader of a former time...said that the two most important words in the English language are these: 'Thank you.'</p> <p>"Gracias, danke, merci-whatever language is spoken, 'thank you' frequently expressed will cheer your spirit, broaden your friendships, and lift your lives to a higher pathway as you journey toward perfection. There is a simplicity-even a sincerity-when 'thank you' is spoken.</p> <p>"The beauty and eloquence of an expression of gratitude is reflected in a newspaper story of some years ago:</p>	

"The District of Columbia police auctioned off about 100 unclaimed bicycles Friday. 'One dollar,' said an 11-year-old boy as the bidding opened on the first bike. The bidding, however, went much higher. 'One dollar,' the boy repeated hopefully each time another bike came up.

"The auctioneer, who had been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar higher whenever a racer-type bicycle was put up.

"Then there was just one racer left. The bidding went to eight dollars. 'Sold to that boy over there for nine dollars!' said the auctioneer. He took eight dollars from his own pocket and asked the boy for his dollar. The youngster turned it over in pennies, nickels, dimes, and quarters-took his bike, and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, gratefully threw his arms around the auctioneer's neck, and cried.

"When was the last time we felt gratitude as deeply as did this boy? The deeds others perform in our behalf might not be as poignant, but certainly there are kind acts that warrant our expressions of gratitude." ("Think to Thank," Ensign, Nov. 1998, 17-18)

Luke 17:16 And fell down on his face at Jesus' feet, giving him thanks; and he was a Samaritan.	And he fell prostrate at Jesus' feet, thanking Him [over and over]. And he was a Samaritan. (AMP)
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D&C 78:19 And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more.

You may have heard this before, but here it is again, if you don't know about it or haven't tried it. Every day write down three things that you are grateful for. It takes 21 days to make a habit, and if you do this for three weeks, it will change your life.

When I was forced into retirement, I decided that I could either go through the rest of my life bored, lonely, and miserable, or I could try this experiment. In my evening prayers, I asked for nothing. I simply told the Lord three things that happened that day that I was grateful for. It really changed my life. I found I had enough money for my needs. I began growing closer to the Lord, began having more personal revelation, and within two and one-half years received the baptism of fire and the Holy Ghost and the Second Comforter. Do not under-estimate the power of gratitude.

Luke 17:17 And Jesus answering, said, Were there not ten cleansed? But where are the nine?	Then Jesus asked, Were not [all] ten cleansed? Where are the nine? (AMP)
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Luke 17:18 There are not found that returned to give glory to God, save this stranger.	Was there no one found to return and to recognize and give thanks and praise to God except this alien? (AMP)
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D&C 59:16 Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

D&C 59:17 Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

D&C 59:18 Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

D&C 59:19 Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

D&C 59:20 And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

D&C 59:21 And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things [express gratitude], and obey not his commandments.

Luke 17:19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.	And He said to him, Get up and go on your way. Your faith (your trust and confidence that spring from your belief in God) has restored you to health. (AMP)
Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation;	Asked by the Pharisees when the kingdom of God would come, He replied to them by saying, The kingdom of God does not come with signs to be observed or with visible display, (AMP)
This is a profound principle. It is literally true. I have seen it.	
Matt 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.	
Matt 18:20 For where two or three are gathered together in my name, there am I in the midst of them.	
Luke 17:21 Neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has already come unto you.	Nor will people say, Look! Here [it is]! or, See, [it is] there! For behold, the kingdom of God is within you [in your hearts] and among you [surrounding you]. (AMP)
"This should be 'the kingdom of God is among you.' This is the marginal reading in most copies of the Bible and this is the interpretation the Prophet Joseph Smith has placed upon it. The kingdom of God was among them from the time John went forth proclaiming the coming of Jesus Christ and baptizing for the remission of sins." Joseph Fielding Smith (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 2: 24.)	

<p>I once asked the Lord: "Where is Zion?" He said: "Zion is wherever you are."</p>	
Luke 17:22 And he said unto his disciples, The days will come, when they will desire to see one of the days of the Son of Man, and they shall not see it.	And He said to the disciples, The time is coming when you will long to see [even] one of the days of the Son of Man, and you will not see [it]. (AMP)
Luke 17:23 And if they shall say to you, See here! or, See there! Go not after them, nor follow them.	And they will say to you, Look! [He is] there! or, Look! [He is] here! But do not go out or follow [them]. (AMP)
Luke 17:24 For as the light of the morning, that shineth out of the one part under heaven, and lighteneth to the other part under heaven; so shall also the Son of Man be in his day.	For like the lightning, that flashes and lights up the sky from one end to the other, so will the Son of Man be in His [own] day. (AMP)
Luke 17:25 But first he must suffer many things, and be rejected of this generation.	But first He must suffer many things and be disapproved and repudiated and rejected by this age and generation. (AMP)
Luke 17:26 And as it was in the days of Noe; so shall it be also in the days of the Son of Man.	And [just] as it was in the days of Noah, so will it be in the time of the Son of Man. (AMP)
Luke 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.	[People] ate, they drank, they married, they were given in marriage, right up to the day when Noah went into the ark, and the flood came and destroyed them all. (AMP)
Luke 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;	So also [it was the same] as it was in the days of Lot. [People] ate, they drank, they bought, they sold, they planted, they built; (AMP)

Luke 17:29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.	But on the [very] day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed [them] all. (AMP)
Luke 17:30 Even thus shall it be in the day when the Son of Man is revealed.	That is the way it will be on the day that the Son of Man is revealed. (AMP)
D&C 88:94 And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood--she who sitteth upon many waters, and upon the islands of the sea--behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.	
D&C 88:95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;	
D&C 88:96 And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him.	
D&C 88:97 And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--	
D&C 88:98 They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.	
Luke 17:31 In that day, the disciple who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back.	On that day let him who is on the housetop, with his belongings in the house, not come down [and go inside] to carry them away; and likewise let him who is in the field not turn back. (AMP)
Luke 17:32 Remember Lot's wife.	Remember Lot's wife! (AMP)
Luke 17:33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose	Whoever tries to preserve his life will lose it, but whoever loses his life will preserve and quicken it. (AMP)

his life, shall preserve it.	
<p>"He says they were buying and selling; they were giving in marriage; they were eating and drinking. All the normal activities of life were going on; it was business as usual. Then the Flood came and hit them...so shall also the coming of the Son of Man be. Then shall be fulfilled that which is written...What do we do now? How do you prepare for this? Do you hide in a cave? Do you build yourself shelter? The Lord says it's not going to do you any good at all. That is not the way you prepare this time, he says...Don't prepare ahead of time and say, I'm going to be perfectly safe. I've got a plan that will make me perfectly safe. No, two can be together in the same situation. One is taken and the other is spared, and there is no way they can calculate which one it will be.</p>	
<p>"But there is a way. He says, I'm going to tell you what you should do. This is the plan of procedure. This is the direction. No strategies for survival. They are not going to do you any good, but from [Joseph Smith Matthew 1:46-54] he is going to tell us what should be done. Instructions for the Saints here: First of all, you watch. [Spend holy time with the Lord with meditation and prayer.] You act as if the Lord were coming all the time. If the barracks are in spic and span condition all the time, then you don't worry about inspection. '...watch, therefore, for you know not at what hour your Lord doth come.' There is nothing you can do about that. 'But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.'</p>	
<p>"All right, if you knew when the Lord was coming (you had been watching), you would make special preparations to receive him. But since you don't know, the only thing to do is to be prepared all the time as if he were coming any moment, tomorrow. That's what he says because he will come as a thief in the night. 'Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.' The only answer is to be ready all the time." Hugh Nibley (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe, 12-13)</p>	
Luke 17:34 I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left.	I tell you, in that night there will be two men in one bed; one will be taken and the other will be left. (AMP)
Luke 17:35 Two shall be in the field; the one shall be taken and the other left.	There will be two women grinding together; one will be taken and the other will be left. Two men will be in the field; one will be taken and the other will be left. (AMP)
Luke 17:36 And they answered and said unto him, Where, Lord, shall they be taken.	
Luke 17:37 And he said unto them,	Then they asked Him, Where, Lord? He said to them, Wherever the dead body is, there will the vultures or eagles be gathered together. (AMP)

<p>Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together.</p>	
	<p>"What happens when there is a carcass in the desert, or anywhere else? The eagles come, or the vultures, or the buzzards (whatever they are going to be) from all directions. All of a sudden they appear out of nowhere. It's quite miraculous to see. How do they know? How can they see? Their eyesight is absolutely fabulous. From miles away you see the specks coming, and where the carcass is they gather in a mysterious way from all directions (in a way that can't be explained). This is the way the Saints are going to be gathered in the last days." Hugh Nibley (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe, 9.)</p>
<p>Luke 17:38 This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth.</p>	
<p>Luke 17:39 For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness.</p>	
<p>Luke 17:40 And there shall be no unclean thing; for the earth becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.</p>	

CHAPTER 18

Luke 18:1 And he spake a parable unto them, saying, that men ought always to pray and not faint.	ALSO [Jesus] told them a parable to the effect that they ought always to pray and not to turn coward (faint, lose heart, and give up). (AMP)
Luke 18:2 Saying, There was in a city a judge, who feared not God, nor regarded man.	He said, In a certain city there was a judge who neither reverenced and feared God nor respected or considered man. (AMP)
Luke 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.	And there was a widow in that city who kept coming to him and saying, Protect and defend and give me justice against my adversary. (AMP)
Luke 18:4 And he would not for a while; but afterward, he said within himself, Though I fear not God, nor regard man;	And for a time he would not; but later he said to himself, Though I have neither reverence or fear for God nor respect or consideration for man, (AMP)
Luke 18:5 Yet because this widow troubleth me, I will avenge her; lest, by her continual coming she weary me.	Yet because this widow continues to bother me, I will defend and protect and avenge her, lest she give me intolerable annoyance and wear me out by her continual coming or at the last she come and rail on me or assault me or strangle me. (AMP)
Luke 18:6 And the Lord said, Hear what the unjust judge saith.	Then the Lord said, Listen to what the unjust judge says! (AMP)
Luke 18:7 And shall not God avenge his own elect, who cry day and night unto him, though he bear long with men?	And will not [our just] God defend and protect and avenge His elect (His chosen ones), who cry to Him day and night? Will He defer them and delay help on their behalf? (AMP)
<p>D&C 101:81 Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, for men ought always to pray and not to faint, which saith—</p> <p>The Lord uses this parable to describe the redemption on Zion. For details, see the surrounding verses.</p>	
Luke 18:8 I tell you that he will come, and when he does come, he will avenge his saints speedily.	I tell you, He will defend and protect and avenge them speedily. However, when the Son of Man comes, will He find [persistence in] faith on the earth? (AMP)

Nevertheless, when the Son of Man cometh, shall he find faith on the earth?	LDS temples bear this motto: "Holiness to the Lord". If the Lord were to enter one of these temples, would He find holiness?
Luke 18:9 He spake this parable unto certain men, who trusted in themselves that they were righteous, and despised others.	He also told this parable to some people who trusted in themselves and were confident that they were righteous [that they were upright and in right standing with God] and scorned and made nothing of all the rest of men: (AMP)
Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.	Two men went up into the temple [enclosure] to pray, the one a Pharisee and the other a tax collector. (AMP)
Luke 18:11 The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men, extortioners, unjust, adulterers; or even as this publican.	The Pharisee took his stand ostentatiously and began to pray thus before and with himself: God, I thank You that I am not like the rest of men-- extortioners (robbers), swindlers [unrighteous in heart and life], adulterers-- or even like this tax collector here. (AMP)
Luke 18:12 I fast twice in the week; I give tithes of all that I possess.	I fast twice a week; I give tithes of all that I gain. (AMP)
Luke 18:13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.	But the tax collector, [merely] standing at a distance, would not even lift up his eyes to heaven, but kept striking his breast, saying, O God, be favorable (be gracious, be merciful) to me, the especially wicked sinner that I am! (AMP)
Luke 18:14 I tell you, this man went down to his home justified (forgiven and made upright and in right standing with God), rather than the other man; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted. (AMP)	I tell you, this man went down to his home justified (forgiven and made upright and in right standing with God), rather than the other man; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted. (AMP)

humbleth himself, shall be exalted.	
Luke 18:15 And they brought unto him also, infants, that he might touch them; but when his disciples saw it, they rebuked them.	Now they were also bringing [even] babies to Him that He might touch them, and when the disciples noticed it, they reproved them. (AMP)
Luke 18:16 But Jesus called them, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.	But Jesus called them [the parents] to Him, saying, Allow the little children to come to Me, and do not hinder them, for to such [as these] belongs the kingdom of God. (AMP)
Luke 18:17 Verily I say unto you, Whosoever will not receive the kingdom of God as a little child, shall in no wise enter therein.	Truly I say to you, whoever does not accept and receive and welcome the kingdom of God like a little child [does] shall not in any way enter it [at all]. (AMP)
Luke 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?	And a certain ruler asked Him, Good Teacher [You who are essentially and perfectly morally good], what shall I do to inherit eternal life [to partake of eternal salvation in the Messiah's kingdom]? (AMP)
Luke 18:19 And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God.	Jesus said to him, Why do you call Me [essentially and perfectly morally] good? No one is [essentially and perfectly morally] good--except God only. (AMP)
Luke 18:20 Thou knowest the commandments; Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor thy father, and thy mother.	You know the commandments: Do not commit adultery, do not kill, do not steal, do not witness falsely, honor your father and your mother. (AMP)
Luke 18:21 And he said, All these have I kept from my youth up.	And he replied, All these I have kept from my youth. (AMP)
Luke 18:22 Now when Jesus heard it, He said to him, One thing you still lack. Sell everything that you have and divide [the money] among the poor, and you	

him, Yet thou lackest one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.	will have [rich] treasure in heaven; and come back [and] follow Me [become My disciple, join My party, and accompany Me] . (AMP)
Luke 18:23 And when he heard this, he was very sorrowful; for he was very rich.	But when he heard this, he became distressed and very sorrowful, for he was rich-- exceedingly so. (AMP)
Luke 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they who have riches enter into the kingdom of God!	Jesus, observing him, said, How difficult it is for those who have wealth to enter the kingdom of God! (AMP)
Luke 18:25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	For it is easier for a camel to enter through a needle's eye than [for] a rich man to enter the kingdom of God. (AMP)
Luke 18:26 And they who heard, said unto him, Who then can be saved?	And those who heard it said, Then who can be saved? (AMP)
Luke 18:27 And he said unto them, It is impossible for them who trust in riches, to enter into the kingdom of God; but he who forsaketh the things which are of this world, it is possible with God, that he should enter in.	But He said, What is impossible with men is possible with God. (AMP)
Luke 18:28 Then Peter said, Lo, we have left all, and followed thee.	And Peter said, See, we have left our own [things--home, family, and business] and have followed You. (AMP)
Luke 18:29 And he said unto them, Verily I say unto you. There is no	And He said to them, I say to you truly, there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God (AMP)

man who has left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,	
Luke 18:30 Who shall not receive manifold more in this present time; and in the world to come, life everlasting.	Who will not receive in return many times more in this world and, in the coming age, eternal life. (AMP)
Luke 18:31 Then he took the twelve, and said unto them, Behold, we go up to Jerusalem, and all things which are written by the prophets concerning the Son of Man, shall be accomplished.	Then taking the Twelve [apostles] aside, He said to them, Listen! We are going up to Jerusalem, and all things that are written about the Son of Man through and by the prophets will be fulfilled. (AMP)
Luke 18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on.	For He will be handed over to the Gentiles and will be made sport of and scoffed and jeered at and insulted and spit upon. (AMP)
Luke 18:33 And they shall scourge and put him to death; and the third day he shall rise again.	They will flog Him and kill Him; and on the third day He will rise again. (AMP)
Luke 18:34 And they understood none of these things; and this saying was hid from them; neither remembered they the things which were spoken.	But they understood nothing of these things; His words were a mystery and hidden from them, and they did not comprehend what He was telling them. (AMP)
Luke 18:35 And it came to pass, as he was come nigh unto Jericho, a certain blind man sat by the wayside begging.	As He came near to Jericho, it occurred that a blind man was sitting by the roadside begging. (AMP)

Luke 18:36 And hearing the multitude pass by, he asked what it meant.	And hearing a crowd going by, he asked what it meant. (AMP)
Luke 18:37 And they told him that Jesus of Nazareth passed by.	They told him, Jesus of Nazareth is passing by. (AMP)
Luke 18:38 And he cried, saying, Jesus, son of David, have mercy on me.	And he shouted, saying, Jesus, Son of David, take pity and have mercy on me! (AMP)
Luke 18:39 And they who went before, rebuked him, telling him that he should hold his peace; but he cried so much the more, saying, Son of David, have mercy on me.	But those who were in front reproved him, telling him to keep quiet; yet he screamed and shrieked so much the more, Son of David, take pity and have mercy on me! (AMP)
Luke 18:40 And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him,	Then Jesus stood still and ordered that he be led to Him; and when he came near, Jesus asked him, (AMP)
Luke 18:41 Saying, What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight.	What do you want Me to do for you? He said, Lord, let me receive my sight! (AMP)
Luke 18:42 And Jesus said unto him, Receive thy sight; thy faith hath saved thee.	And Jesus said to him, Receive your sight! Your faith (your trust and confidence that spring from your faith in God) has healed you. (AMP)
Luke 18:43 And immediately he received his sight; and he followed him, glorifying God. And all the disciples when they saw this, gave praise unto God.	And instantly he received his sight and began to follow Jesus, recognizing, praising, and honoring God; and all the people, when they saw it, praised God. (AMP)
CHAPTER 19	
Luke 19:1 And Jesus entered, and passed through Jericho.	AND [Jesus] entered Jericho and was passing through it. (AMP)

Luke 19:2 And behold, there was a man named Zacchaeus, who was chief among the publicans; and he was rich.	And there was a man called Zacchaeus, a chief tax collector, and [he was] rich. (AMO)
Luke 19:3 And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.	And he was trying to see Jesus, which One He was, but he could not on account of the crowd, because he was small in stature. (AMP)
Luke 19:4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.	So he ran on ahead and climbed up in a sycamore tree in order to see Him, for He was about to pass that way. (AMP)
Luke 19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.	And when Jesus reached the place, He looked up and said to him, Zacchaeus, hurry and come down; for I must stay at your house today. (AMP)
<p>Jesus not only knew Zacchaeus, but He knew His faith. Zacchaeus asked for nothing, but to see Jesus.</p> <p>"One of my favorite examples of the Savior's intimate knowledge of a person, and his kindness toward him, is the story of Zacchaeus...What a special honor for this man who was wealthy, chief among the publicans, and who consequently had undoubtedly received much scorn and abuse in his community. (See Luke 19:7.)</p> <p>"'But,' you might think, 'that was when Jesus was on the earth. Does he really know us that well today from his distant position in the heavens?'</p> <p>"Listen to the Lord's words to a congregation just 150 years ago, in 1831, as recorded in the Doctrine and Covenants: 'Behold and hearken, O ye elders of my church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold and lo, mine eyes are upon you.' (D&C 67:1-2.)</p> <p>"Note also that in section 5 of the Doctrine and Covenants the Lord refers to 'my servant Martin Harris.' (D&C 5:1.) He knew his name! He also knew the names of John Whitmer, as recorded in section 15, and Frederick G. Williams in section 93. Indeed, the Lord gave specific instructions to more than sixty-five individuals in revelations recorded in that book of scripture.</p> <p>"I am personally convinced that the Lord is aware of each of us. I have felt his sustaining influence on many occasions during trials in my life. Whether experiencing fear after a painful knee injury in the</p>	

mission field, loneliness during a traumatic separation from my family to serve in Vietnam, or an awful hollow numbness following the death of a beloved companion, I have found no balm so soothing as the sweet, peaceful, comforting assurance that comes from divine whisperings, 'Be still,' 'Be calm,' 'I am here,' 'I know.'" (David A. Whetten, "Sir, We Would See Jesus," Ensign, Oct. 1978, 5-6)

"Jesus knows me, this I love." Be assured that He knows each of us.

Luke 19:6 And he made haste, and came down, and received him joyfully.	So he hurried and came down, and he received and welcomed Him joyfully. (AMP)
Luke 19:7 And when the disciples saw it, they all murmured, saying, That he was gone to be a guest with a man who is a sinner.	And when the people saw it, they all muttered among themselves and indignantly complained, He has gone in to be the guest of and lodge with a man who is devoted to sin and preeminently a sinner. (AMP)
Luke 19:8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by unjust means, I restore fourfold.	So then Zacchaeus stood up and solemnly declared to the Lord, See, Lord, the half of my goods I [now] give [by way of restoration] to the poor, and if I have cheated anyone out of anything, I [now] restore four times as much. (AMP)
Zacchaeus defended himself before the Lord and his accusers. This was not boasting. This was the truth.	
Luke 19:9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham;	And Jesus said to him, Today is [Messianic and spiritual] salvation come to [all the members of] this household, since Zacchaeus too is a [real spiritual] son of Abraham; (AMP)
"We may not be privileged, as were Zacchaeus and his contemporaries, to walk and sit and talk with the Master in the flesh, but He nevertheless offers us a companionship as intimate as we could wish for. He said to John the Revelator, ' Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. ' (Rev. 3:20.)" (Colin B. Douglas, "What I've Learned about Grace Since Coming Down from the Sycamore Tree," Ensign, Apr. 1989, 13-14)	
In this life, you can see and know the Lord. That promise in Revelation is not a euphemism.	
Luke 19:10 For the Son of Man is come to seek and to save that which was lost.	For the Son of Man came to seek and to save that which was lost. (AMP)

<p>Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because the Jews taught that the kingdom of God should immediately appear.</p>	<p>Now as they were listening to these things, He proceeded to tell a parable, because He was approaching Jerusalem and because they thought that the kingdom of God was going to be brought to light and shown forth immediately. (AMP)</p> <p>The Jews thought that Jesus was to be the conquering Messiah, sent to free them from the Romans, but this was not to be just yet.</p>
<p>Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.</p>	<p>He therefore said, A certain nobleman went into a distant country to obtain for himself a kingdom and then to return. (AMP)</p> <p>This is a slight variation of the parable of the talents.</p>
<p>Joseph Smith gave a key to understanding the teachings of Jesus. He said, "I have a key by which I understand the scriptures. I enquire, what was the question which drew out the answer, or caused Jesus to utter the parable? ...To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus." (Teachings, 276) This is a good rule of thumb in understanding the parable of the pounds. The reason for this parable was because the Jews 'thought that the kingdom of God should immediately appear.' The lesson was that the kingdom of the nobleman was not to be realized until he left for a long time. When he was to return, i.e., the Second Coming, those who had acted wisely in his absence would be rewarded, while those who had been rebellious could expect to be destroyed (v. 27).</p>	
<p>"Christ is the nobleman; the far off country is heaven; the kingdom there to be given him is 'all power... in heaven and in earth' (Matt. 28:18); and his promised return is the glorious Second Coming, when the literal and visible kingdom shall be set up on earth. The ten servants are the members of the Church...Those designated as 'citizens' are the other people in the world, those who are subject to him because he is the God of the whole earth, but who have not accepted his gospel and come into his fold as servants. The servants are commanded to labor in the vineyard on their Lord's errand until he returns." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 572.)</p>	
<p>Luke 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy [carry on a business] till I come.</p>	<p>Calling ten of his [own] bond servants, he gave them ten minas [each equal to about one hundred days' wages or nearly twenty dollars] and said to them, Buy and sell with these while I go and then return. (AMP)</p> <p>Instead of giving them multiple talents. The nobleman gave each servant exactly one pound.</p>
<p>Luke 19:14 But his citizens hated him, and sent a messenger after him, saying, We will not have this man to reign over us.</p>	<p>But his citizens detested him and sent an embassy after him to say, We do not want this man to become ruler over us. (AMP)</p>

"How literally this prophetic part of the parable was fulfilled! But a few days hence and the Jews would be proclaiming, 'We have no king but Caesar,' and 'Write not, The King of the Jews; but that he said, I am King of the Jews.' (John 19:15, 21.) Then after the Nobleman's ascension to heaven these same 'citizens' would continue to exhibit violent hostility against his infant Church." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 572.)

Luke 19:15 And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.	When he returned after having received the kingdom, he ordered these bond servants to whom he had given the money to be called to him, that he might know how much each one had made by buying and selling. (AMP)
Luke 19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds.	The first one came before him, and he said, Lord, your mina has made ten [additional] minas. (AMP)
Luke 19:17 And he said unto him, Well done, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.	And he said to him, Well done, excellent bond servant! Because you have been faithful and trustworthy in a very little [thing], you shall have authority over ten cities . (AMP)
Luke 19:18 And the second came saying, Lord, thy pound hath gained five pounds.	The second one also came and said, Lord, your mina has made five more minas. (AMP)
Luke 19:19 And he said likewise to him, Be thou also over five cities.	And he said also to him, And you will take charge over five cities . (AMP)
Luke 19:20 And another came, saying, Lord, behold thy pound which I have kept laid up in a napkin;	Then another came and said, Lord, here is your mina, which I have kept laid up in a handkerchief. (AMP)
Luke 19:21 For I feared thee, because thou art an austere man; thou	For I was [constantly] afraid of you, because you are a stern (hard, severe) man; you pick up what you did not lay down, and you reap what you did not sow. (AMP)

takest up that thou layedst not down, and reapest that which thou didst not sow.	
Luke 19:22 And he said unto him, Out of thine own mouth will I judge thee, O wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.	<p>He said to the servant, I will judge and condemn you out of your own mouth, you wicked slave! You knew [did you] that I was a stern (hard, severe) man, picking up what I did not lay down, and reaping what I did not sow? (AMP)</p> <p>The man did nothing with his pound, and to make an excuse, he judged the master for being harsh. The servant, in turn, was judged with that same judgment. The lesson to us is we must not turn our fear towards the Lord, as taught be the precepts of men. (Isa 29:13). We must, in order to have faith sufficient to be saved, have a correct knowledge of the Lord's attributes, among which are justice and mercy. (Lectures on Faith)</p>
Luke 19:23 Wherefore then, gavest not thou my money into the bank, that at my coming I might have received mine own with usury?	Then why did you not put my money in a bank, so that on my return, I might have collected it with interest? (AMP)
Luke 19:24 And he said unto them who stood by, Take from him the pound, and give it to him who hath ten pounds.	And he said to the bystanders, Take the mina away from him and give it to him who has the ten minas. And they said to him, Lord, he has ten minas [already]! (AMP)
Luke 19:25 For I say unto you, That unto every one who occupieth, shall be given; and from him who occupieth not, even that he hath received shall be taken away from him.	And [said Jesus,] I tell you that to everyone who gets and has will more be given, but from the man who does not get and does not have, even what he has will be taken away. (AMP)
Luke 19:26 But those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me.	[The indignant king ended by saying] But as for these enemies of mine who did not want me to reign over them--bring them here and slaughter them in my presence! (AMP)
Luke 19:27 And when he had thus spoken, he went before,	And after saying these things, Jesus went on ahead of them, going up to Jerusalem. (AMP)

ascending up to Jerusalem.	
Luke 19:28 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples;	When He came near Bethphage and Bethany at the mount called [the Mount of] Olives, He sent two of His disciples, (AMP) This is duplicated in Matthew and Mark.
Luke 19:29 Saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him to me.	Telling [them], Go into the village yonder; there, as you go in, you will find a donkey's colt tied, on which no man has ever yet sat. Loose it and bring [it here]. (AMP)
Luke 19:30 And if any man ask you, Why do ye loose the colt? Thus shall ye say unto him, Because the Lord hath need of him.	If anybody asks you, Why are you untying [it]? you shall say this: Because the Lord has need of it. (AMP)
Luke 19:31 And they who were sent, went their way, and found even as he had said unto them.	So those who were sent went away and found it [just] as He had told them. (AMP)
Luke 19:32 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?	And as they were loosening the colt, its owners said to them, Why are you untying the colt? (AMP)
Luke 19:33 And they said, The Lord hath need of him.	And they said, The Lord has need of it. (AMP)
Luke 19:34 And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus upon thereon.	And they brought it to Jesus; then they threw their garments over the colt and set Jesus upon it. (AMP)
Luke 19:35 And as he went, they spread their clothes in the way.	And as He rode along, the people kept spreading their garments on the road. [II Kings 9:13.] (AMP)

Luke 19:36 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen;	As He was approaching [the city], at the descent of the Mount of Olives, the whole crowd of the disciples began to rejoice and to praise God [extolling Him exultantly and] loudly for all the mighty miracles and works of power that they had witnessed, (AMP)
Luke 19:37 Saying, Blessed is the King who cometh in the name of the Lord, peace in heaven, and glory in the highest!	Crying, Blessed (celebrated with praises) is the King Who comes in the name of the Lord! Peace in heaven [freedom there from all the distresses that are experienced as the result of sin] and glory (majesty and splendor) in the highest [heaven]! (AMP)
Luke 19:38 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.	And some of the Pharisees from the throng said to Jesus, Teacher, reprove Your disciples! (AMP)
Luke 19:39 And he answered and said unto them. If these should hold their peace, the stones would immediately cry out.	He replied, I tell you that if these keep silent, the very stones will cry out. (AMP)
"Agents of the scribes and Pharisees who were lurking in the crowd were disturbed and scandalized as the jubilant multitude shouted in harmony: 'Blessed be the King that cometh in the name of the Lord, . . . glory in the highest.' (Luke 19:38.) To their learned ears and suspicious hearts such words of adulation to an impostor were bordering on blasphemy, and they admonished Jesus to rebuke his disciples, but instead he justified their enthusiasm by saying: 'I tell you that, if these should hold their peace, the stones would immediately cry out.' (Luke 19:40.) This was an assertion of his right to be called the Christ. All who read the story must be moved by the matchless, majestic courage of the man. He could have turned back to the home of Lazarus and Mary and Martha, his usual abiding place in Bethany. But he voluntarily chose to do his Father's will to bring to pass the immortality and eternal life of man...And so began the most eventful week in history." Hugh B. Brown (The Eternal Quest [Salt Lake City: Bookcraft, 1956], 392.)	
Luke 19:40 And when he was come near, he beheld the city, and wept over it;	And as He approached, He saw the city, and He wept [audibly] over it, (AMP)
Luke 19:41 Saying, If thou hadst known, even thou, at least in	Exclaiming, Would that you had known personally, even at least in this your day, the things that make for peace (for freedom from all the distresses that are experienced as the result of sin and upon which your peace--your

this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.	security, safety, prosperity, and happiness--depends)! But now they are hidden from your eyes. (AMP)
Luke 19:42 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side;	For a time is coming upon you when your enemies will throw up a bank [with pointed stakes] about you and surround you and shut you in on every side. (AMP)
Luke 19:43 And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee, one stone upon another; because thou knewest not the time of thy visitation.	And they will dash you down to the ground, you [Jerusalem] and your children within you; and they will not leave in you one stone upon another, [all] because you did not come progressively to recognize and know and understand [from observation and experience] the time of your visitation [that is, when God was visiting you, the time in which God showed Himself gracious toward you and offered you salvation through Christ]. (AMP)
<p>"The warning to all to flee from Jerusalem and Judea to the mountains when the armies would begin to surround the city was so generally heeded by members of the Church, that according to the early Church writers not one Christian perished in the awful siege (see Eusebius, Eccles. Hist., book iii, ch. 5)...As to the unprecedented horrors of the siege, which culminated in the utter destruction of Jerusalem and the temple, see Josephus, Wars vi, chaps. 3 and 4. That historian estimates the number slain in Jerusalem alone as 1,100,000 and in other cities and rural parts a third as many more. For details see Josephus, Wars ii, chaps. 18, 20; iii, 2, 7, 8, 9; iv, 1, 2, 7, 8, 9; vii, 6, 9, 11. Many tens of thousands were taken captive, to be afterward sold into slavery, or to be slain by wild beasts, or in gladiatorial combat in the arena for the amusement of Roman spectators.</p>	
<p>"In the course of the siege, a wall was constructed about the entire city, thus fulfilling the Lord's prediction (Luke 19:43), 'thine enemies shall cast a trench about thee,' in which, by the admittedly better translation, 'bank,' or 'palisade' should appear instead of 'trench.' In September A.D. 70 the city fell into the hands of the Romans; and its destruction was afterward made so thorough that its site was plowed up. Jerusalem was 'trodden down of the Gentiles,' and ever since has been under Gentile dominion, and so shall continue to be 'until the times of the Gentiles be fulfilled.' [This is the time when the Gentiles reject the fullness of the Gospel, and it is returned to the Jews. (3 Nephi 16:10)]</p> <p>James E. Talmage (Luke 21:24.)" (Jesus the Christ, 545)</p>	
Luke 19:44 And he went into the temple, and began to cast out them who sold therein, and them who bought,	Then He went into the temple [enclosure] and began to drive out those who were selling, (AMP)

Luke 19:45 Saying unto them, It is written, My house is a house of prayer; but ye have made it a den of thieves.	Telling them, It is written, My house shall be a house of prayer; but you have made it a cave of robbers. (AMP)
Luke 19:46 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him.	And He continued to teach day after day in the temple [porches and courts]. The chief priests and scribes and the leading men of the people were seeking to put Him to death, (AMP)
Luke 19:47 And could not find what they might do; for all the people were very attentive to hear him.	But they did not discover anything they could do, for all the people hung upon His words and stuck by Him. (AMP)
CHAPTER 20	
Luke 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests, and the scribes, came upon him with the elders.	ONE DAY as Jesus was instructing the people in the temple [porches] and preaching the good news (the Gospel), the chief priests and the scribes came up with the elders (members of the Sanhedrin) (AMP) We covered this material in Mark 11, 12.
Luke 20:2 And spake unto him, saying, Tell us, by what authority doest thou these things? Or, who is he who gave thee this authority?	And said to Him, Tell us by what [sort of] authority You are doing these things? Or who is it who gave You this authority? (AMP)
Luke 20:3 And he answered, and said unto them, I will also ask you one thing; answer me.	He replied to them, I will also ask you a question. Now answer Me: (AMP)
Luke 20:4 The baptism of John; was it from heaven, or of men?	Was the baptism of John from heaven, or from men? (AMP)
Luke 20:5 And they reasoned with themselves, saying, If we shall say, From	And they argued and discussed [it] and reasoned together with themselves, saying, If we reply, From heaven, He will say, Why then did you not believe him? (AMP)

heaven; he will say, Why then believed ye him not?	
Luke 20:6 And if we say, Of men, all the people will stone us; for they are persuaded that John was a prophet.	But if we answer, From men, all the people will stone us to death, for they are long since firmly convinced that John was a prophet. (AMP)
Luke 20:7 And they answered that they could not tell whence it was.	So they replied that they did not know from where it came. (AMP)
Luke 20:8 Jesus said unto them, Neither tell I you, by what authority I do these things.	Then Jesus said to them, Neither will I tell you by what authority I do these things. (AMP)
Luke 20:9 Then began he to speak to the people, this parable. A certain man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time.	Then He began to relate to the people this parable (this story to figuratively portray what He had to say): A man planted a vineyard and leased it to some vinedressers and went into another country for a long stay. (AMP)
Luke 20:10 And at the season of the harvest, he sent his servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.	When the [right] season came, he sent a bond servant to the tenants, that they might give him [his part] of the fruit of the vineyard; but the tenants beat (thrashed) him and sent him away empty-handed. (AMP)
Luke 20:11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.	And he sent still another servant; him they also beat (thrashed) and dishonored and insulted him disgracefully and sent him away empty- handed. (AMP)
Luke 20:12 And again he sent a third, and they wounded him also, and cast him out.	And he sent yet a third; this one they wounded and threw out [of the vineyard]. (AMP)

Luke 20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be, they will reverence him, when they see him.	Then the owner of the vineyard said, What shall I do? I will send my beloved son; it is probable that they will respect him. (AMP)
Luke 20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.	But when the tenants saw him, they argued among themselves, saying, This is the heir; let us kill him, so that the inheritance may be ours. (AMP)
Luke 20:15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?	So they drove him out of the vineyard and killed him. What then will the owner of the vineyard do to them? (AMP)
Luke 20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard this, they said, God forbid!	He will come and [utterly] put an end to those tenants and will give the vineyard to others. When they [the chief priests and the scribes and the elders] heard this, they said, May it never be! (AMP)
Luke 20:17 And he beheld them, and said, What is this then which the builders rejected, the same is become the head of the corner?	But [Jesus] looked at them and said, What then is [the meaning of] this that is written: The [very] Stone which the builders rejected has become the chief Stone of the corner [Cornerstone]? (AMP)
Luke 20:18 Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder.	Everyone who falls on that Stone will be broken [in pieces]; but upon whomever it falls, it will crush him [winnow him and scatter him as dust]. (AMP)
Luke 20:19 And the chief priests, and the scribes, the same hour,	The scribes and the chief priests desired and tried to find a way to arrest Him at that very hour, but they were afraid of the people; for they discerned that He had related this parable against them. (AMP)

<p>sought to lay hands on him; but they feared the people; for they perceived that he had spoken this parable against them.</p>	
<p>Luke 20:20 And they watched him, and sent forth spies, who should feign themselves just men, that they might take hold of his words, that so doing, they might deliver him unto the power and authority of the governor.</p>	<p>So they watched [for an opportunity to ensnare] Him, and sent spies who pretended to be upright (honest and sincere), that they might lay hold of something He might say, so as to turn Him over to the control and authority of the governor. (AMP)</p>
<p>Luke 20:21 And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither regardest thou the person of any, but teachest the way of God truly.</p>	<p>They asked Him, Teacher, we know that You speak and teach what is right, and that You show no partiality to anyone but teach the way of God honestly and in truth. (AMP)</p>
<p>Luke 20:22 Is it lawful for us to give tribute to Caesar or not?</p>	<p>Is it lawful for us to give tribute to Caesar or not? (AMP)</p>
<p>Luke 20:23 But he perceived their craftiness, and said unto them, Why tempt ye me?</p>	<p>But He recognized and understood their cunning and unscrupulousness and said to them, (AMP)</p>
<p>Luke 20:24 Show me a penny. Whose image and superscription hath it? They answered, and said, Caesar's.</p>	<p>Show Me a denarius (a coin)! Whose image and inscription does it have? They answered, Caesar's. (AMP)</p>
<p>Luke 20:25 And he said unto them, Render therefore unto Caesar, the things which be Caesar's; and unto God, the things which be God's.</p>	<p>He said to them, Then render to Caesar the things that are Caesar's, and to God the things that are God's. (AMP)</p>

Luke 20:26 And they could not take hold of his words before the people, and they marveled at his answer, and held their peace.	So they could not in the presence of the people take hold of anything He said to turn it against Him; but marveling at His reply, they were silent. (AMP)
Luke 20:27 Then came to him certain of the Sadducees, who deny there is any resurrection; and they asked him.,	Also there came to Him some Sadducees, those who say that there is no resurrection. (AMP)
Luke 20:28 Saying, Master, Moses wrote unto us, saying, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.	And they asked Him a question, saying, Teacher, Moses wrote for us [a law] that if a man's brother dies, leaving a wife and no children, the man shall take the woman and raise up offspring for his brother. (AMP)
Luke 20:29 There were therefore seven brethren; the first took a wife, and died without children.	Now there were seven brothers; and the first took a wife and died without [having any] children. (AMP)
Luke 20:30 And the second took her to wife, and he died childless.	And the second (AMP)
Luke 20:31 And the third took her in like manner; and the seven also; and they left no children, and died.	And then the third took her, and in like manner all seven, and they died, leaving no children. (AMP)
Luke 20:32 And last of all, the woman died also.	Last of all, the woman died also. (AMP)
Luke 20:33 Therefore in the resurrection, whose wife of them is she; for seven had her to wife?	Now in the resurrection whose wife will the woman be? For the seven married her. (AMP)
Luke 20:34 And Jesus said to them, The people of this world and present age marry and are given in marriage; (AMP)	And Jesus said to them, The people of this world and present age marry and are given in marriage; (AMP)

them. The children of this world marry and are given in marriage;	
Luke 20:35 But they who shall be accounted worthy to obtain that world, through resurrection from the dead, neither marry nor are given in marriage.	But those who are considered worthy to gain that other world and that future age [estate] and to attain to the resurrection from the dead neither marry nor are given in marriage; (AMP)
Luke 20:36 Neither can they die any more ; for they are equal unto the angels; and are the children of God, being the children of the resurrection.	For they cannot die again , but they are angel-like and equal to angels . And being sons of and sharers in the resurrection, they are sons of God . (AMP)
Luke 20:37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.	But that the dead are raised [from death]--even Moses made known and showed in the passage concerning the [burning] bush, where he calls the Lord, The God of Abraham, the God of Isaac, and the God of Jacob. (AMP)
Luke 20:38 For he is not a God of the dead, but of the living; for all live unto him.	Now He is not the God of the dead, but of the living, for to Him all men are alive [whether in the body or out of it] and they are alive [not dead] unto Him [in definite relationship to Him] . (AMP)
Luke 20:39 Then certain of the scribes answering, said, Master, thou hast well said.	And some of the scribes replied, Teacher, you have spoken well and expertly [so that there is no room for blame] . (AMP)
Luke 20:40 And after that they durst not ask him any question at all.	For they did not dare to question Him further. (AMP)
Luke 20:41 And he said unto them, How say they that Christ is David's son?	But He asked them, How can people say that the Christ (the Messiah, the Anointed One) is David's Son? (AMP)
Luke 20:42 And David himself said in the book of Psalms, The Lord said unto my	For David himself says in [the] Book of Psalms, The Lord said to my Lord, Sit at My right hand (AMP)

Lord, Sit thou on my right hand,	
Luke 20:43 Till I make thine enemies thy footstool.	Until I make Your enemies a footstool for Your feet. (AMP)
Luke 20:44 David therefore calleth him Lord; how is he then his son?	So David calls Him Lord; how then is He his Son? (AMP)
Luke 20:45 Then in the audience of all the people, he said unto his disciples,	And with all the people listening, He said to His disciples, (AMP)
Luke 20:46 Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;	Beware of the scribes, who like to walk about in long robes and love to be saluted [with honor] in places where people congregate and love the front and best seats in the synagogues and places of distinction at feasts, (AMP)
Luke 20:47 Who devour widows' houses, and for a show, make long prayers; the same shall receive greater damnation.	Who make away with and devour widows' houses, and [to cover it up] with pretense make long prayers. They will receive the greater condemnation (the heavier sentence, the severer punishment). (AMP)
CHAPTER 21	
Luke 21:1 And he looked up, and saw the rich men casting in their gifts into the treasury;	LOOKING UP, [Jesus] saw the rich people putting their gifts into the treasury. (AMP) This chapter was covered in Mark 12, 13.
Luke 21:2 And saw also, a certain poor widow casting in thither two mites.	And He saw also a poor widow putting in two mites (copper coins). (AMP)
Luke 21:3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.	And He said, Truly I say to you, this poor widow has put in more than all of them; (AMP)
Luke 21:4 For all these have of their abundance cast in unto the offerings of	For they all gave out of their abundance (their surplus); but she has contributed out of her lack and her want, putting in all that she had on which to live. (AMP)

God; but she of her penury hath cast in all the living that she had.	
Luke 21:5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,	And as some were saying of the temple that it was decorated with handsome (shapely and magnificent) stones and consecrated offerings [laid up to be kept], He said, (AMP)
Luke 21:6 These things which ye behold, the days will come, in the which there shall not be left one stone upon another, which shall not be thrown down.	As for all this that you [thoughtfully] look at, the time will come when there shall not be left here one stone upon another that will not be thrown down. (AMP)
Luke 21:7 And the disciples asked him, saying, Master, when shall these things be? And what sign wilt thou show, when these things shall come to pass?	And they asked Him, Teacher, when will this happen? And what sign will there be when this is about to occur? (AMP)
Luke 21:8 And he said, The time draweth near, and therefore take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; go ye not therefore after them.	And He said, Be on your guard and be careful that you are not led astray; for many will come in My name [appropriating to themselves the name Messiah which belongs to Me], saying, I am He! and, The time is at hand! Do not go out after them. (AMP)
Luke 21:9 And when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but this is not the end.	And when you hear of wars and insurrections (disturbances, disorder, and confusion), do not become alarmed and panic-stricken and terrified; for all this must take place first, but the end will not [come] immediately. (AMP)
Luke 21:10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. [II Chron. 15:6; Isa. 19:2.] There will be mighty and violent earthquakes, and in various places famines and pestilences (plagues: malignant and contagious or infectious epidemic diseases which are deadly and devastating); and there will be sights of terror and great signs from heaven. (AMP)	Then He told them, Nation will rise against nation, and kingdom against kingdom. [II Chron. 15:6; Isa. 19:2.] There will be mighty and violent earthquakes, and in various places famines and pestilences (plagues: malignant and contagious or infectious epidemic diseases which are deadly and devastating); and there will be sights of terror and great signs from heaven. (AMP)

and pestilences; and fearful sights, and great signs shall there be from heaven.	
Luke 21:11 But before all these things shall come, they shall lay their hands on you, and persecute you; delivering you up to the synagogues, and into prisons; being brought before kings and rulers for my name's sake.	But previous to all this, they will lay their hands on you and persecute you, turning you over to the synagogues and prisons, and you will be led away before kings and governors for My name's sake. This will be a time (an opportunity) for you to bear testimony. (AMP)
Luke 21:12 Settle this therefore in your hearts, not to meditate before what ye shall answer;	Resolve and settle it in your minds not to meditate and prepare beforehand how you are to make your defense and how you will answer. (AMP)
Luke 21:13 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.	For I [Myself] will give you a mouth and such utterance and wisdom that all of your foes combined will be unable to stand against or refute. (AMP)
Luke 21:14 And it shall turn to you for a testimony.	
Luke 21:15 And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.	You will be delivered up and betrayed even by parents and brothers and relatives and friends, and [some] of you they will put to death. (AMP)
Luke 21:16 And ye shall be hated of all the world for my name's sake.	And you will be hated (despised) by everyone because [you bear] My name and for its sake. (AMP)
Luke 21:17 But there shall not a hair of your head perish. [I Sam. 14:45.] (AMP)	But not a hair of your head shall perish. [I Sam. 14:45.] (AMP)
Luke 21:18 In your patience possess ye your souls.	By your steadfastness and patient endurance you shall win the true life of your souls. (AMP)

Luke 21:19 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.	But when you see Jerusalem surrounded by armies, then know and understand that its desolation has come near. (AMP)
Luke 21:20 Then let them who are in Judea flee to the mountains; and let them who are in the midst of it, depart out; and let not them who are in the countries, return to enter into the city.	Then let those who are in Judea flee to the mountains, and let those who are inside [the city] get out of it, and let not those who are out in the country come into it; (AMP)
Luke 21:21 For these be the days of vengeance, that all things which are written maybe fulfilled.	For those are days of vengeance [of rendering full justice or satisfaction], that all things that are written may be fulfilled. (AMP)
Luke 21:22 But woe unto them who are with child, and to them who give suck, in those days! For there shall be great distress in the land, and wrath upon this people.	Alas for those who are pregnant and for those who have babies which they are nursing in those days! For great misery and anguish and distress shall be upon the land and indignation and punishment and retribution upon this people. (AMP)
Luke 21:23 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	They will fall by the mouth and the edge of the sword and will be led away as captives to and among all nations; and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled (completed). (AMP)
Luke 21:24 Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us	

concerning thy coming?	
Luke 21:25 And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled , there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep;	And there will be signs in the sun and moon and stars; and upon the earth [there will be] distress (trouble and anguish) of nations in bewilderment and perplexity [without resources, left wanting, embarrassed, in doubt, not knowing which way to turn] at the roaring (the echo) of the tossing of the sea, (AMP)
Luke 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.	Men swooning away or expiring with fear and dread and apprehension and expectation of the things that are coming on the world; for the [very] powers of the heavens will be shaken and caused to totter. (AMP)
Luke 21:27 And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption draweth nigh.	Now when these things begin to occur, look up and lift up your heads, because your redemption (deliverance) is drawing near. (AMP)
Luke 21:28 And then shall they see the Son of Man coming in a cloud with great (transcendent and overwhelming) power and [all His kingly] glory (majesty and splendor). (AMP)	And then they will see the Son of Man coming in a cloud with great (transcendent and overwhelming) power and [all His kingly] glory (majesty and splendor). (AMP)
Luke 21:29 And he spake to them a parable, saying, Behold the fig tree, and all the trees.	And He told them a parable: Look at the fig tree and all the trees; (AMP)
Luke 21:30 When they now shoot forth, ye see, and know of your	When they put forth their buds and come out in leaf, you see for yourselves and perceive and know that summer is already near. (AMP)

own selves, that summer is now nigh at hand.	
Luke 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.	Even so, when you see these things taking place, understand and know that the kingdom of God is at hand. (AMP)
Luke 21:32 Verily I say unto you, this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled.	Truly I tell you, this generation (those living at that definite period of time) will not perish and pass away until all has taken place. (AMP)
Luke 21:33 Heaven and earth shall pass away, but my words shall not pass away.	The sky and the earth (the universe, the world) will pass away, but My words will not pass away. (AMP)
Luke 21:34 Let my disciples therefore take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares.	But take heed to yourselves and be on your guard, lest your hearts be overburdened and depressed (weighed down) with the giddiness and headache and nausea of self-indulgence, drunkenness, and worldly worries and cares pertaining to [the business of] this life, and [lest] that day come upon you suddenly like a trap or a noose; (AMP)
Luke 21:35 For as a snare it shall come on all them who dwell on the face of the whole earth.	For it will come upon all who live upon the face of the entire earth. (AMP)
Luke 21:36 And what I say unto one, I say unto all, Watch ye therefore, and pray always, and keep my commandments, that ye may be counted worthy to escape all these things which shall come to pass, and	Keep awake then and watch at all times [be discreet, attentive, and ready], praying that you may have the full strength and ability and be accounted worthy to escape all these things [taken together] that will take place, and to stand in the presence of the Son of Man. (AMP)

to stand before the Son of Man when he shall come clothed in the glory of his Father.	
Luke 21:37 And in the day time, he was teaching in the temple; and at night, he went out and abode in the mount that is called Olives.	Now in the daytime Jesus was teaching in [the porches and courts of] the temple, but at night He would go out and stay on the mount called Olivet. (AMP)
Luke 21:38 And the people came early in the morning to him in the temple, to hear him.	And early in the morning all the people came to Him in the temple [porches or courts] to listen to Him. (AMP)
CHAPTER 22	
Luke 22:1 Now the feast of unleavened bread drew nigh, which is called the passover.	NOW THE Festival of Unleavened Bread was drawing near, which is called the Passover. (AMP) We have covered this material in Mark 14.
Luke 22:2 And the chief priests, and the scribes, sought how they might kill him; but they feared the people.	And the chief priests and the scribes were seeking how to do away with [Jesus], for they feared the people. (AMP)
Luke 22:3 Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.	But [then] Satan entered into Judas, called Iscariot, who was one of the Twelve [apostles]. (AMP)
Luke 22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.	And he went away and discussed with the chief priests and captains how he might betray Him and deliver Him up to them. (AMP)
Luke 22:5 And they were glad, and covenanted to give him money.	And they were delighted and pledged [themselves] to give him money. (AMP)
Luke 22:6 And he promised them, and sought opportunity to	So he agreed [to this], and sought an opportunity to betray Him to them [without an uprising] in the absence of the throng. (AMP)

betray him unto them in the absence of the multitude.	
Luke 22:7 Then came the day of unleavened bread, when the passover must be killed.	Then came the day of Unleavened Bread on which the Passover [lamb] had to be slain. (AMP) This would have been the final day of Passover.
Luke 22:8 And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat.	So Jesus sent Peter and John, saying, Go and prepare for us the Passover meal, that we may eat it. (AMP)
Luke 22:9 And they said unto him, Where wilt thou that we prepare.	They said to Him, Where do You want us to prepare [it]? (AMP)
Luke 22:10 And he said unto them, Behold, when ye have entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house which he enters, (AMP)	He said to them, Behold, when you have gone into the city, a man carrying an earthen jug or pitcher of water will meet you; follow him into the house which he enters, (AMP)
Luke 22:11 And ye shall say unto the good man of the house, The Master saith unto you, Where is the guest-chamber, where I shall eat the passover with my disciples?	And say to the master of the house, The Teacher asks you, Where is the guest room, where I may eat the Passover [meal] with My disciples? (AMP)
Luke 22:12 And he shall show you a large upper room furnished; there make ready.	And he will show you a large room upstairs, furnished [with carpets and with couches properly spread]; there make [your] preparations. (AMP)
Luke 22:13 And they went, and found as he had said unto them; and they made ready the Passover [supper]. (AMP)	And they went and found it [just] as He had said to them; and they made ready the Passover [supper]. (AMP)
Luke 22:14 And when the hour was come, he sat down, and the	And when the hour came, [Jesus] reclined at table, and the apostles with Him. (AMP)

twelve apostles with him.	
Luke 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer;	And He said to them, I have earnestly and intensely desired to eat this Passover with you before I suffer; (AMP)
Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled which is written in the prophets concerning me. Then I will partake with you, in the kingdom of God.	For I say to you, I shall eat it no more until it is fulfilled in the kingdom of God. (AMP)
Luke 22:17 And he took the cup, and gave thanks, and said, Take this and divide and distribute it among yourselves;	And He took a cup, and when He had given thanks, He said, Take this and divide and distribute it among yourselves; (AMP)
Luke 22:18 For I say unto you, that I will not drink of the fruit of the vine, until the kingdom of God shall come.	For I say to you that from now on I shall not drink of the fruit of the vine at all until the kingdom of God comes. (AMP)
Luke 22:19 And he took bread, and gave thanks, and brake, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me.	Then He took a loaf [of bread], and when He had given thanks, He broke [it] and gave it to them saying, This is My body which is given for you; do this in remembrance of Me. (AMP)
Luke 22:20 Likewise also the cup, after supper, saying, This cup is the new testament or covenant [ratified] in My blood, which is shed (poured out) for you. (AMP)	And in like manner, He took the cup after supper, saying, This cup is the new testament or covenant [ratified] in My blood, which is shed (poured out) for you. (AMP)
Luke 22:21 But behold, the hand of him who is now engaged in betraying Me is with Me on the table.	But, behold, the hand of him who is now engaged in betraying Me is with Me on the table. (AMP)

Luke 22:22 And truly the Son of Man goeth as it was determined; but woe unto that man by whom he is betrayed.	For the Son of Man is going as it has been determined and appointed, but woe to that man by whom He is betrayed and delivered up! (AMP)
Luke 22:23 And they began to inquire among themselves, Who of them it was who should do this thing.	And they began to inquire among themselves which of them it was who was about to do this. (AMP) Nobody suspected Judas or anybody else. This speaks well of the quality of these men,
Luke 22:24 There was also a strife among them, who of them should be accounted the greatest.	Now an eager contention arose among them [as to] which of them was considered and reputed to be the greatest. (AMP)
Luke 22:25 And he said unto them, The kings of the Gentiles exercise lordship over them, and they who exercise authority upon them, are called benefactors.	But Jesus said to them, The kings of the Gentiles are deified by them and exercise lordship [ruling as emperor-gods] over them; and those in authority over them are called benefactors and well-doers. (AMP)
Luke 22:26 But it ought not to be so with you; but he who is greatest among you, let him be as the younger; and he who is chief, as he who doth serve.	But this is not to be so with you; on the contrary, let him who is the greatest among you become like the youngest, and him who is the chief and leader like one who serves. (AMP)
Luke 22:27 For whether is he greater, who sitteth at meat, or he who serveth? I am not as he who sitteth at meat, but I am among you as he who serveth.	For who is the greater, the one who reclines at table (the master), or the one who serves? Is it not the one who reclines at table? But I am in your midst as One Who serves. (AMP)
Luke 22:28 Ye are they who have continued with me in my temptations;	And you are those who have remained [throughout] and persevered with Me in My trials; (AMP)
Luke 22:29 And I appoint unto you a	And as My Father has appointed a kingdom and conferred it on Me, so do I confer on you [the privilege and decree], (AMP)

kingdom, as my Father hath appointed unto me;	
Luke 22:30 That ye may eat and drink at my table in my kingdom; and sit on twelve thrones, judging the twelve tribes of Israel.	That you may eat and drink at My table in My kingdom and sit on thrones, judging the twelve tribes of Israel. (AMP)
Luke 22:31 And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift the children of the kingdom as wheat.	Simon, Simon (Peter), listen! Satan has asked excessively that [all of] you be given up to him [out of the power and keeping of God], that he might sift [all of] you like grain, (AMP) Satan has asked permission of the Father to test the faith of the disciples. Satan is only allowed to tempt us to the extent that the Father will allow. In this, Christ is our advocate, pleading our case to the Father.
Luke 22:32 But I have prayed for you, that your faith fail not; and when you are converted strengthen your brethren.	But I have prayed especially for you [Peter], that your [own] faith may not fail; and when you yourself have turned again, strengthen and establish your brethren. (AMP)
Luke 22:33 And he said unto him, being aggrieved, Lord, I am ready to go with you, both into prison, and unto death.	And [Simon Peter] said to Him, Lord, I am ready to go with You both to prison and to death. (AMP)
Luke 22:34 And the Lord said, I tell you, Peter, that the cock shall not crow this day, before that you will thrice deny that you know me.	But Jesus said, I tell you, Peter, before a [single] cock shall crow this day, you will three times [utterly] deny that you know Me. (AMP)
Luke 22:35 And he said unto them, When I sent you out with no purse or [provision] bag or sandals, did you lack anything? They answered, Nothing! (AMP)	And He said to them, When I sent you out with no purse or [provision] bag or sandals, did you lack anything? They answered, Nothing! (AMP)
Luke 22:36 Then said he unto them, I say unto you again, He who hath a purse, let	Then He said to them, But now let him who has a purse take it, and also [his provision] bag; and let him who has no sword sell his mantle and buy a sword. (AMP)

him take it, and likewise his scrip; and he who hath no sword, let him sell his garment and buy one.	
Luke 22:37 For I say unto you, This that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end.	For I tell you that this Scripture must yet be fulfilled in Me: And He was counted and classed among the wicked (the outlaws, the criminals); for what is written about Me has its fulfillment [has reached its end and is finally settled]. (AMP)
Luke 22:38 And they said, Lord, behold here are two swords. And he said unto them, It is enough.	And they said, Look, Lord! Here are two swords. And He said to them, It is enough. (AMP)
Luke 22:39 And he came out, and went, as he was accustomed, to the mount of Olives; and his disciples followed him.	And He came out and went, as was His habit, to the Mount of Olives, and the disciples also followed Him. (AMP)
Luke 22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.	And when He came to the place, He said to them, Pray that you may not [at all] enter into temptation. (AMP)
Luke 22:41 And he was withdrawn from them about a stone's cast, and kneeled down and prayed,	And He withdrew from them about a stone's throw and knelt down and prayed, (AMP)
Luke 22:42 Saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.	Saying, Father, if You are willing, remove this cup from Me; yet not My will, but [always] Yours be done. (AMP)
Luke 22:43 And there appeared an angel unto him from heaven, strengthening Him in spirit.	And there appeared to Him an angel from heaven, strengthening Him in spirit. (AMP)
It has been suggested that Adam, the joint creator of the earth and father of mortal man, may have been the angel who came at the crisis hour in the Garden to strengthen the Savior.	

Adam could not take the Savior's place, (for the Savior must bear this alone), but what he could do, he no doubt wanted to do. Perhaps he was there to console him, to comfort him, to support him, maybe even to bless him. The scriptures are silent as to the nature of the exchange between Christ and his angelic visitor. No doubt this was one of those moments so sacred, it was not to be recorded in the annals of man. Tad Callister, *The Infinite Atonement*.

I didn't know who suggested this idea, so I had to look it up.

Undoubtedly, many have wondered about the identity of that angel sent from the heavenly courts. Elder Bruce R. McConkie believed it to have been Michael, or Adam, the Ancient of Days and the father of the human family on this earth (Ensign, May 1985, 9).

Why Michael? Why would our Heavenly Father choose him, or why would he have been allowed to perform so noble a task? Choosing Michael makes perfect sense. Besides the sins of all humankind, for whose single, separate, and unique transgression was Jesus paying the debt owed to justice?

This is one of the most beautiful thoughts I can imagine. I believe that the Father had Adam in mind to be that angel, but, before even asking him, Adam stepped up and offered to go: "Here am I, send me." It was the least Adam could do, and could he do it, he would have offered to take the Savior's place, but he could not.

D&C 19:19 "Nevertheless, glory be to the Father, and [the Lord] partook and finished [his] preparations unto the children of men."

Some of the most momentous event in history have taken place in gardens.

<https://www.ldsliving.com/who-was-the-angel-sent-to-comfort-jesus-in-gethsemane/s/91021>

Luke 22:44 And being in an agony, he prayed more earnestly; and he sweat as at were great drops of blood falling down to the ground.	And being in an agony [of mind], He prayed [all the] more earnestly and intently, and His sweat became like great clots of blood dropping down upon the ground. (AMP)
Luke is the only gospel that describes Christ sweating blood. Protestants talk a great deal about the "blood of Christ", but they don't believe He shed blood, except on the cross. Ask the Lord about Michael, and about the Lord sweating blood for yourself. All I know is I prayed and asked Him, and the Lord gave me about ten reasons why this was no.	
Luke 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping; for they were filled with sorrow;	And when He got up from prayer, He came to the disciples and found them sleeping from grief, (AMP) I had "good reason to believe" that Peter, James, and John were laboring for Jesus "in the Spirit", leaving their physical bodies exhausted.
Luke 22:46 And he said unto them, Why sleep ye? rise and pray, lest	And He said to them, Why do you sleep? Get up and pray that you may not enter [at all] into temptation. (AMP)

ye enter into temptation.	
Luke 22:47 And while he yet spake, behold, a multitude, and he who was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.	And while He was still speaking, behold, there came a crowd, and the man called Judas, one of the Twelve [apostles], was going before [leading] them. He drew near to Jesus to kiss Him, (AMP)
Luke 22:48 But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?	But Jesus said to him, Judas! Would you betray and deliver up the Son of Man with a kiss? (AMP)
Luke 22:49 When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with a sword?	And when those who were around Him saw what was about to happen, they said, Lord, shall we strike with the sword? (AMP)
Luke 22:50 And one of them smote the servant of the high priest, and cut off his right ear.	And one of them struck the bond servant of the high priest and cut off his ear, the right one. (AMP) It was Peter. John's gospel is careful to give names.
Luke 22:51 And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him.	But Jesus said, Permit them to go so far [as to seize Me]. And He touched the little (insignificant) ear and healed him. (AMP)
Luke 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out as against a thief, with swords and staves?	Then Jesus said to those who had come out against Him--the chief priests and captains of the temple and elders [of the Sanhedrin]--Have you come out with swords and clubs as [you would] against a robber? (AMP)
Luke 22:53 When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.	When I was with you day after day in the temple [enclosure], you did not stretch forth [your] hands against Me. But this is your hour--and the power [which] darkness [gives you has its way]. (AMP)

Luke 22:54 Then took they him, and led him, and brought him into the high priest's house; and Peter followed afar off.	Then they seized Him and led Him away, bringing Him into the house of the high priest. Peter was following at a distance. (AMP)
Luke 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.	And when they had kindled a fire in the middle of the courtyard and were seated together, Peter sat among them. (AMP)
Luke 22:56 But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.	Then a servant girl, seeing him as he sat in the firelight and gazing [intently] at him, said, This man too was with Him. (AMP)
Luke 22:57 And he denied him, saying, Woman, I know him not.	But he denied it and said, Woman, I do not know Him! (AMP)
Luke 22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.	And a little later someone else saw him and said, You are one of them also. But Peter said, Man, I am not! (AMP)
Luke 22:59 And about the space of one hour, another confidently affirmed, saying, Of a truth, this man was also with him; for he is a Galilean.	And when about an hour more had elapsed, still another emphatically insisted, It is the truth that this man also was with Him, for he too is a Galilean! (AMP)
Luke 22:60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.	But Peter said, Man, I do not know what you are talking about. And instantly, while he was still speaking, the cock crowed. (AMP)
Luke 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word	And the Lord turned and looked at Peter. And Peter recalled the Lord's words, how He had told him, Before the cock crows today, you will deny Me thrice. (AMP)

of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.	
Luke 22:62 And Peter went out, and wept bitterly.	And he went out and wept bitterly [that is, with painfully moving grief]. (AMP)
Luke 22:63 And the men who held Jesus, mocked him, and smote him.	Now the men who had Jesus in custody treated Him with contempt and scoffed at and ridiculed Him and beat Him; (AMP)
Luke 22:64 And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it who smote thee?	They blindfolded Him also and asked Him, Prophesy! Who is it that struck You? (AMP)
Luke 22:65 And many other things blasphemously spake they against him.	And they said many other evil and slanderous and insulting words against Him, reviling Him. (AMP)
Luke 22:66 And as soon as it was day, the elders of the people and the chief priests, and the scribes, came together, and led him into their council,	As soon as it was day, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led Him into their council (the Sanhedrin), and they said, (AMP)
Luke 22:67 Saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe.	If You are the Christ (the Messiah), tell us. But He said to them, If I tell you, you will not believe (trust in, cleave to, and rely on what I say), (AMP) If they heard the testimony that Jesus was the Christ, and subsequently rejected it, this was turn to their condemnation. But the Sanhedrin was trying to force a confession out of him
Luke 22:68 And if I also ask you, ye will not answer me, nor let me go.	And if I question you, you will not answer. (AMP)
Luke 22:69 Hereafter shall the Son of Man sit on the right hand of the power of God.	But hereafter (from this time on), the Son of Man shall be seated at the right hand of the power of God. (AMP)
Luke 22:70 Then said they all, Art thou then the Son of God? And	And they all said, You are the Son of God, then? And He said to them, It is just as you say; I AM. (AMP)

he said unto them, Ye say that I am.	Jesus finally got them to admit that He was the Son of God, and having admitted it, this turned to their condemnation.
Luke 22:71 And they said, What need we of any further witness: For we ourselves have heard of his own mouth.	And they said, What further evidence do we need? For we have heard [it] ourselves from His own mouth! (AMP)
CHAPTER 23	
Luke 23:1 And the whole multitude of them arose, and led him unto Pilate.	THEN THE whole assembly of them got up and conducted [Jesus] before Pilate. (AMP) Pilate was the chief Roman official of the area, and the one with the final authority to crucify Jesus.
Luke 23:2 And they began to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ, a king.	And they began to accuse Him, asserting, We found this Man perverting (misleading, corrupting, and turning away) our nation and forbidding to pay tribute to Caesar, saying that He Himself is Christ (the Messiah, the Anointed One), a King! (AMP) False testimony,
Luke 23:3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Yea, thou sayest it.	So Pilate asked Him, Are You the King of the Jews? And He answered him, [It is just as] you say. [I AM.] (AMP)
Luke 23:4 Then said Pilate to the chief priests and people, I find no fault in this man.	And Pilate said to the chief priests and the throngs, I find no guilt or crime in this Man. (AMP)
Luke 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place.	But they were urgent and emphatic, saying, He stirs up and excites the people, teaching throughout all Judea--from Galilee, where He began, even to this place. (AMP)
Luke 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilean.	Upon hearing this, Pilate asked whether the Man was a Galilean. (AMP) Galileans were known for their accent.

<p>Luke 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.</p>	<p>And when he found out [certainly] that He belonged to Herod's jurisdiction, he sent Him up to Herod [a higher authority], who was also in Jerusalem in those days. (AMP)</p> <p>Pilate was looking for any excuse to pass the buck.</p>
<p>Luke 23:8 And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him, of a long time, because he had heard many things of him; and hoped to have seen some miracle done by him.</p>	<p>Now when Herod saw Jesus, he was exceedingly glad, for he had eagerly desired to see Him for a long time because of what he had heard concerning Him, and he was hoping to witness some sign (some striking evidence or spectacular performance) done by Him. (AMP)</p>
<p>"As far as we know, Herod is...distinguished as the only being who saw Christ face to face and spoke to Him, yet never heard His voice. For penitent sinners, weeping women, prattling children, for the scribes, the Pharisees, the Sadducees, the rabbis, for the perjured high priest and his obsequious and insolent underling, and for Pilate the pagan, Christ had words-of comfort or instruction, of warning or rebuke, of protest or denunciation-yet for Herod the fox He had but disdainful and kingly silence."</p> <p>James E. Talmage (Jesus the Christ, 635-636)</p>	
<p>Luke 23:9 Then he questioned with him in many words; but he answered him nothing.</p>	<p>So he asked Him many questions, but He made no reply. (AMP)</p>
<p>Luke 23:10 And the chief priests and scribes stood and vehemently accused him.</p>	<p>Meanwhile, the chief priests and the scribes stood by, continuing vehemently and violently to accuse Him. (AMP)</p>
<p>Luke 23:11 And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p>	<p>And Herod, with his soldiers, treated Him with contempt and scoffed at and ridiculed Him; then, dressing Him up in bright and gorgeous apparel, he sent Him back to Pilate. (AMP)</p> <p>More buck passing. Nobody wanted Christ's blood on their hands, but in the end, it was clearly upon the Jewish officials and the mob that they stirred up.</p>
<p>Luke 23:12 And the same day Pilate and Herod were made friends together; for before this they were at enmity between themselves.</p>	<p>And that very day Herod and Pilate became friends with each other-- [though] they had been at enmity before this. (AMP)</p>

Luke 23:13 And Pilate, when he had called together the chief priests, and the rulers, and the people,	Pilate then called together the chief priests and the rulers and the people, (AMP)
Luke 23:14 Said unto them, You have brought this man unto me, as one who perverteth the people; and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him.	And said to them, You brought this Man before me as One Who was perverting and misleading and turning away and corrupting the people; and behold, after examining Him before you, I have not found any offense (crime or guilt) in this Man in regard to your accusations against Him; (AMP)
Luke 23:15 No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him;	No, nor indeed did Herod, for he sent Him back to us; behold, He has done nothing deserving of death. (AMP)
Luke 23:16 I will therefore chastise Him and deliver Him amended (reformed, taught His lesson) and release Him.(AMP)	I will therefore chastise Him and deliver Him amended (reformed, taught His lesson) and release Him.(AMP)
Luke 23:17 For of necessity he must release one unto them at the feast.	For it was necessary for him to release to them one prisoner at the Feast. (AMP)
Luke 23:18 But they cried out all at once, saying, Away with this man, and release unto us Barabbas;	But they all together raised a deep cry [from the depths of their throats], saying, Away with this Man! Release to us Barabbas! (AMP)
Luke 23:19 Who for a certain sedition made in the city, and for murder, was cast into prison.	He was a man who had been thrown into prison for raising a riot in the city, and for murder. (AMP)
Luke 23:20 Pilate therefore, willing to release Jesus, spake again to them.	Once more Pilate called to them, wishing to release Jesus; (AMP)
Luke 23:21 But they cried, saying, Crucify him, Crucify him.	But they kept shouting out, Crucify, crucify Him! (AMP)

Luke 23:22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go.	A third time he said to them, Why? What wrong has He done? I have found [no offense or crime or guilt] in Him nothing deserving of death; I will therefore chastise Him [in order to teach Him better] and release Him. (AMP)
Luke 23:23 And they were instant in loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests, prevailed.	But they were insistent and urgent, demanding with loud cries that He should be crucified. And their voices prevailed (accomplished their purpose). (AMP)
Luke 23:24 And Pilate gave sentence that it should be as they required.	And Pilate gave sentence, that what they asked should be done. (AMP)
Luke 23:25 And he released unto them him who for sedition and murder was cast into prison, whom they had desired; and delivered Jesus to their will.	So he released the man who had been thrown into prison for riot and murder, for whom they continued to ask, but Jesus he delivered up to be done with as they willed. (AMP) Pilate finally gave in to the mob.
"Pilate's capitulation to the chief priests of the Jews is a classic example of caving in to the curse of respectability, notwithstanding his wife's warning and his own personal discernment that Jesus was a just man without fault. The washing of his hands after delivering the Savior to the mob is an example of what President Marion G. Romney describes as 'serving the Lord in such a way as not to offend the devil.'" Spencer J. Condie (Your Agency, Handle with Care [Salt Lake City: Bookcraft, 1996], 42.)	
Luke 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.	And as they led Him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross and made him carry it behind Jesus. (AMP) As commented before, Simon is mentioned by name, because he later joined the church.
Luke 23:27 And there followed him a great company of people, and of women, who also bewailed and lamented him.	And there accompanied [Jesus] a great multitude of the people, [including] women who bewailed and lamented Him. (AMP) Again, this is Luke, bringing more incidents of women into the narrative.

Luke 23:28 But Jesus turned unto them and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.	<p>But Jesus, turning toward them, said, Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. (AMP)</p> <p>The Jews has rejected their true Messiah and judgments were about to be poured out, and the Gospel given over to the Gentiles.</p>
Luke 23:29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs which never bare, and the paps which never gave suck.	<p>For behold, the days are coming during which they will say, Blessed (happy, fortunate, and to be envied) are the barren, and the wombs that have not borne, and the breasts that have never nursed [babies]! (AMP)</p>
Luke 23:30 Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us.	<p>Then they will begin to say to the mountains, Fall on us! and to the hills, Cover (conceal, hide) us! (AMP)</p>
Luke 23:31 And if these things are done in the green tree, what shall be done in the dry tree?	<p>For if they do these things when the timber is green, what will happen when it is dry? (AMP)</p>
<p>If terrible destructions and judgments await the Jews, and we have seen those prophesied judgments come about, think how much worse it will be then the fullness of the Gentiles come in, after they have rejected the fullness of the Gospel, and the Gospel is once again returned to Israel?</p> <p>"The Lord has clearly indicated that His purifying and sifting judgment will begin 'at the house of God' (see 1 Peter 4:17; D&C 112:25). Just what this sifting will consist of is not now clear. In a worsening world, special pressures will combine with the ongoing and demanding daily rigors of 'taking up the cross daily' (see Luke 9:23). The tempter's triad of tools are temptation, persecution, and tribulation (see Matthew 13:18-22). These tools will be relentlessly used upon God's flock (see Matthew 13:21; Luke 8:13). And if the heat from the summer sun of such circumstances will scorch even a green tree, that heat upon the whole world will be intense." Neal A. Maxwell (If Thou Endure It Well [Salt Lake City: Bookcraft, 1996], 126.)</p>	
<p>Luke 23:32 This he spake, signifying the scattering of Israel, and the desolation of the heathen, or in other words, the Gentiles.</p>	<p>This verse inserted by Joseph Smith makes the previous comment and the previous verse quite clear. The Lord was talking about us – we who are identified with the Gentiles (D&C 109).</p>
Luke 23:33 And there were also two others,	<p>Two others also, who were criminals, were led away to be executed with Him. (AMP)</p>

malefactors, led with him to be put to death.	
Luke 23:34 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.	And when they came to the place which is called The Skull [Latin: Calvary; Hebrew: Golgotha], there they crucified Him, and [along with] the criminals, one on the right and one on the left. (AMP)
Luke 23:35 Then said Jesus, Father, forgive them; for they know not what they do. (Meaning the soldiers who crucified him,) and they parted his raiment and cast lots.	And Jesus prayed, Father, forgive them, for they know not what they do. And they divided His garments and distributed them by casting lots for them. (AMP) Without a knowledge of the law, there is not accountability, and thus, no sin. Jesus acknowledges the it is the Father, not He, that forgives sin.
Luke 23:36 And the people stood, beholding, and the rulers also with them, derided, saying, He saved others; let him save himself, if he be the Christ, the chosen of God.	Now the people stood by [calmly and leisurely] watching; but the rulers scoffed and sneered (turned up their noses) at Him, saying, He rescued others [from death]; let Him now rescue Himself, if He is the Christ (the Messiah) of God, His Chosen One! (AMP) We talked earlier about the Jewish authorities mocking Jesus, right along with the mob. This shows how low they stooped.
Luke 23:37 And the soldiers also mocked him, coming to him, and offering him vinegar,	The soldiers also ridiculed and made sport of Him, coming up and offering Him vinegar (a sour wine mixed with water) (AMP)
Luke 23:38 And saying, If thou be the King of the Jews, save thyself.	And saying, If you are the King of the Jews, save (rescue) Yourself [from death]. (AMP)
Luke 23:39 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	For there was also an inscription above Him in letters of Greek and Latin and Hebrew: This is the King of the Jews. (AMP)
Luke 23:40 And one of the malefactors who was crucified with him, railed on him, saying, If	One of the criminals who was suspended kept up a railing at Him, saying, Are You not the Christ (the Messiah)? Rescue Yourself and us [from death]! (AMP)

thou be the Christ, save thyself and us.	
Luke 23:41 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?	<p>But the other one reproved him, saying, Do you not even fear God, seeing you yourself are under the same sentence of condemnation and suffering the same penalty? (AMP)</p> <p>Even the two criminals, who were crucified along side Jesus took of the conversation with mocking and reproof.</p>
Luke 23:42 And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.	<p>And we indeed suffer it justly, receiving the due reward of our actions; but this Man has done nothing out of the way [nothing strange or eccentric or perverse or unreasonable]. (AMP)</p>
Luke 23:43 And he said to Jesus, Lord, remember me when thou comest into thy kingdom.	<p>Then he said to Jesus, Lord, remember me when You come in Your kingly glory! (AMP)</p>
Luke 23:44 And Jesus said unto him, Verily I say unto thee; To-day shalt thou be with me in Paradise.	<p>And He answered him, Truly I tell you, today you shall be with Me in Paradise. (AMP)</p> <p>Jesus was a teacher and a healer right to the end. Could we be as faithful and dedicated right to the end, never letting up? Paradise was the “world of spirits”, not heaven as some suppose.</p>
Luke 23:45 And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.	<p>It was now about the sixth hour (midday), and darkness enveloped the whole land and earth until the ninth hour (about three o'clock in the afternoon), (AMP)</p>
Luke 23:46 And the sun was darkened, and the veil of the temple was rent in the midst.	<p>While the sun's light faded or was darkened; and the curtain [of the Holy of Holies] of the temple was torn in two. (AMP)</p>
<p>...the veil is said to have been sixty feet long, thirty feet wide, 'of the thickness of the palm of the hand, and wrought in 72 squares, which were joined together.' It was so heavy that it took hundreds of priests to manipulate it. 'If the Veil was at all such as is described in the Talmud, it could not have been rent in twain by a mere earthquake or the fall of the lintel, although its composition in squares fastened together might explain, how the rent might be as described in the Gospel...the rent of the Temple-Veil was...really made by the Hand of God. As we compute, it may just have been the time when, at the Evening-Sacrifice, the officiating Priesthood entered the Holy Place, either to burn the incense or to do other sacred service there... they all must have understood, that it meant that God's Own Hand had rent the Veil, and for ever deserted and thrown open that Most Holy Place where He had so long dwelt in the mysterious gloom, only lit up once a year by the glow of the censer of him,</p>	

who made atonement for the sins of the people.' (Edersheim 2:611-12.)" (Bruce R. McConkie, The Mortal Messiah, 4: 229)

"The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, **all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation.**" Bruce R. McConkie (Doctrinal New Testament Commentary, 1: 830.)

What is not stated in these quotations, is that, through the grace of Christ, this veil is now open to us even while in mortality to come to Christ and enter boldly into His Presence and enjoy fellowship with Him as John and the other Apostles did. The greatest value of the LDS temple endowment is to show the process by which we may come to Christ, be introduced at the veil, and be welcomed into His Presence.

Luke 23:47 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.	<p>And Jesus, crying out with a loud voice, said, Father, into Your hands I commit My spirit! And with these words, He expired. (AMP)</p> <p>People who have witnessed the crucifixion in vision testify that Jesus first heard the Father's words: "It is finished." Then, He Himself uttered the words publicly, "It is finished." Then, Jesus, without waiting for the natural effects of death to take effect, laid down His life.</p>
Luke 23:48 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.	<p>Now the centurion, having seen what had taken place, recognized God and thanked and praised Him, and said, Indeed, without question, this Man was upright (just and innocent)! (AMP)</p> <p>It was so magnificent. Jesus was under such control, despite the circumstances that even a Gentile, who had no knowledge or interest in the matter was moved to exclaim that this was a righteous man.</p>
Luke 23:49 And all the people who came together to that sight, beholding the things which were done, smote their breasts, and returned.	<p>And all the throngs that had gathered to see this spectacle, when they saw what had taken place, returned to their homes, beating their breasts. (AMP)</p>
Luke 23:50 And all his acquaintance, and women who followed him from Galilee, stood afar off, beholding these things.	<p>And all the acquaintances of [Jesus] and the women who had followed Him from Galilee stood at a distance and watched these things. (AMP)</p>
Luke 23:51 And, behold, a man named Joseph from the Jewish town of Arimathea. He was a member of the council (the Sanhedrin), and a good (upright, advantageous) man, and righteous (in right standing with God and man), (AMP)	<p>Now notice, there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council (the Sanhedrin), and a good (upright, advantageous) man, and righteous (in right standing with God and man), (AMP)</p>

good man and a just one;	
Luke 23:52 The same day had not consented to the counsel and deed of them; a man of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.	Who had not agreed with or assented to the purpose and action of the others; and he was expecting and waiting for the kingdom of God. (AMP)
Luke 23:53 He went unto Pilate, and begged the body of Jesus.	This man went to Pilate and asked for the body of Jesus. (AMP)
Luke 23:54 And he took it down and wrapped it in linen, and laid it in a sepulcher, which was hewed in a stone, wherein never man before was laid.	Then he took it down and rolled it up in a linen cloth for swathing dead bodies and laid Him in a rock-hewn tomb, where no one had ever yet been laid. (AMP)
Luke 23:55 And that day was the preparation, and the Sabbath drew on.	It was the day of Preparation [for the Sabbath], and the Sabbath was dawning (approaching). (AMP)
Luke 23:56 And the women also, who came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid.	The women who had come with [Jesus] from Galilee followed closely and saw the tomb and how His body was laid. (AMP)
Luke 23:57 And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.	Then they went back and made ready spices and ointments (perfumes). On the Sabbath day they rested in accordance with the commandment. (AMP)
CHAPTER 24	
Luke 24:1 Now upon the first day of the week, very early in the morning, the women came unto the	BUT ON the first day of the week, at early dawn, [the women] went to the tomb, taking the spices which they had made ready. (AMP)

sepulcher, bringing the spices which they had prepared, and certain others with them.	
Luke 24:2 And they found the stone rolled away from the sepulcher, and two angels standing by it in shining garments.	And they found the stone rolled back from the tomb, (AMP)
Luke 24:3 And they entered into the sepulcher, and not finding the body of the Lord Jesus, they were much perplexed thereabout;	But when they went inside, they did not find the body of the Lord Jesus. And while they were perplexed and wondering what to do about this, behold, two men in dazzling raiment suddenly stood beside them. (AMP)
Luke 24:4 And were affrighted, and bowed down their faces to the earth. But behold the angels said unto them, Why seek ye the living among the dead?	And as [the women] were frightened and were bowing their faces to the ground, the men said to them, Why do you look for the living among [those who are] dead? (AMP)
Luke 24:5 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,	He is not here, but has risen! Remember how He told you while He was still in Galilee (AMP)
The women were met by two angels, who proceeded to teach them.	
He is not here, but is risen. The greatest symbol of Christianity is not the cross, not a fish, but nothing. There is no symbol that can represent Christianity. Let Christ be himself in us, to us, and through us. Why have a symbol, when we have the Lord Himself?	
Luke 24:6 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again?	That the Son of Man must be given over into the hands of sinful men (men whose way or nature is to act in opposition to God) and be crucified and on the third day rise [from death]. (AMP)
Luke 24:7 And they remembered his words,	And they remembered His words. (AMP)
Luke 24:8 And returned from the	And having returned from the tomb, they reported all these things [taken together] to the eleven apostles and to all the rest. (AMP)

sepulcher, and told all these things unto the eleven, and to all the rest.	
Luke 24:9 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women who were with them, who told these things unto the apostles.	Now it was Mary Magdalene and Joanna and Mary the mother of James, and the other women with them, who reported these things to the apostles. (AMP)
Luke 24:10 And their words seemed to them as idle tales, and they believed them not.	But these reports seemed to the men an idle tale (madness, feigned things, nonsense), and they did not believe the women. (AMP) According to John, Jesus first appeared to Mary Magdalene. The consistent part of the incident was that none of the apostles believed the women, not just Thomas,
Luke 24:11 Then arose Peter, and ran unto the sepulcher and went in, and he beheld the linen clothes laid by themselves; and he departed, wondering in himself at that which was come to pass.	But Peter got up and ran to the tomb; and stooping down and looking in, he saw the linen cloths alone by themselves, and he went away, wondering about and marveling at what had happened. (AMP) John mentions that he and Peter ran to the tomb. Luke, it is believed, takes his account from Peter, and he mentioned Peter. Peter may have disbelieved the women, but at least he ran to the tomb to see for himself. This showed some faith.
Luke 24:12 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem three-score furlongs.	And behold, that very day two of [the disciples] were going to a village called Emmaus, [which is] about seven miles from Jerusalem. (AMP)
Luke 24:13 And they talked together of all these things which had happened.	And they were talking with each other about all these things that had occurred. (AMP)
Luke 24:14 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.	And while they were conversing and discussing together, Jesus Himself caught up with them and was already accompanying them. (AMP)

<p>"His pledge that he will be in our midst when two or three are gathered together in his name is a wonderful declaration of his unbounded love for us and assures us of his presence in our church services, in our individual lives, and in the intimate circles of our families." Joseph B. Wirthlin (Finding Peace in Our Lives, 97.)</p>	
<p>Luke 24:15 But their eyes were holden, or covered, that they could not know him.</p>	<p>But their eyes were held, so that they did not recognize Him. (AMP)</p>
	<p>When Jesus appeared to the apostles in John, chapter 21, they didn't recognize Him either. It is possible for a resurrected man to appear without any glory, and appear any way he wants, so that they we do not recognize him. It makes me wonder how often the Lord has been among us, yet we didn't know it.</p>
<p>Luke 24:16 And he said unto them, What manner of communications are these which ye have one with another, as ye walk and are sad?</p>	<p>And He said to them, What is this discussion that you are exchanging (throwing back and forth) between yourselves as you walk along? And they stood still, looking sad and downcast. (AMP)</p> <p>Jesus always wants to know what people think, and He wants to get them involved in the discussion.</p>
<p>Luke 24:17 And one of them, whose name was Cleopas, answering, said unto him, Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?</p>	<p>Then one of them, named Cleopas, answered Him, Do you alone dwell as a stranger in Jerusalem and not know the things that have occurred there in these days? (AMP)</p>
<p>Luke 24:18 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people;</p>	<p>And He said to them, What [kind of] things? And they said to Him, About Jesus of Nazareth, Who was a Prophet mighty in work and word before God and all the people-- (AMP)</p>
<p>Luke 24:19 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.</p>	<p>And how our chief priests and rulers gave Him up to be sentenced to death, and crucified Him. (AMP)</p>
<p>Luke 24:20 But we trusted that it had been he who should</p>	<p>But we were hoping that it was He Who would redeem and set Israel free. Yes, and besides all this, it is now the third day since these things occurred. (AMP)</p>

have redeemed Israel. And besides all this, to-day is the third day since these things were done;	
Luke 24:21 Yea, and certain women also of our company made us astonished, who were early at the sepulcher;	And moreover, some women of our company astounded us and drove us out of our senses. They were at the tomb early [in the morning] (AMP)
Luke 24:22 And when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.	But did not find His body; and they returned saying that they had [even] seen a vision of angels, who said that He was alive! (AMP)
Luke 24:23 And certain of them who were with us, went to the sepulcher, and found it even so as the women had said; but him they saw not.	So some of those [who were] with us went to the tomb and they found it just as the women had said, but Him they did not see. (AMP) The disciples recount to Jesus the events of recent days, their expectations, and their disappointment,
Luke 24:24 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!	And [Jesus] said to them, O foolish ones [sluggish in mind, dull of perception] and slow of heart to believe (adhere to and trust in and rely on) everything that the prophets have spoken! (AMP) But, God's wisdom is greater than man's wisdom, and the Lord can show us how seeming defeat actually means triumph.
Luke 24:25 Ought not Christ to have suffered these things, and to enter into his glory?	Was it not necessary and essentially fitting that the Christ (the Messiah) should suffer all these things before entering into His glory (His majesty and splendor)? (AMP)
Luke 24:26 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.	Then beginning with Moses and [throughout] all the Prophets, He went on explaining and interpreting to them in all the Scriptures the things concerning and referring to Himself. (AMP) How often do we miss or misunderstand the words of the prophets in the scriptures until somebody points them out to us?
"Jesus quoted from Moses and all the prophets and expounded to them from all of the scriptures 'the things concerning himself.' How marvelous it would be if we knew what he said. They may have walked together for as long a time as two hours. And all the while to have the Son of God interpret for them the Messianic word! Are there meanings in the Messianic words of Moses and David and Isaiah, and 'all the prophets,' that so far have escaped us? Perhaps some day the conversations of	

<p>this Emmaus walk will be revealed." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 277.)</p>	
Luke 24:27 And they drew nigh unto the village whither they went; and he made as though he would have gone farther.	Then they drew near the village to which they were going, and He acted as if He would go further. (AMP)
Luke 24:28 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.	But they urged and insisted, saying to Him, Remain with us, for it is toward evening, and the day is now far spent. So He went in to stay with them. (AMP)
<p>This is a beautiful hymn pointing back to this event. I miss having Sacrament Meeting on Sunday evening when we could sing this as the closing hymn.</p> <p>"Abide with me; 'tis eventide. The day is past and gone; The shadows of the evening fall; The night is coming on. Within my heart a welcome guest, Within my home abide.</p> <p>"O Savior, stay this night with me; Behold, 'tis eventide...</p> <p>"Abide with me; 'tis eventide. Thy walk today with me Has made my heart within me burn, As I communed with thee. Thy earnest words have filled my soul And kept me near thy side.</p> <p>"O Savior, stay this night with me; Behold, 'tis eventide."</p>	
Luke 24:29 And it came to pass, as he sat at meat with them, he took bread, and blessed, and brake, and gave to them.	And it occurred that as He reclined at table with them, He took [a loaf of] bread and praised [God] and gave thanks and asked a blessing, and then broke it and was giving it to them (AMP)
Luke 24:30 And their eyes were opened, and they knew him;	When their eyes were [instantly] opened and they [clearly] recognized Him, and He vanished (departed invisibly). (AMP)

and he was taken up out of their sight.	In illustrating His mission – giving the bread of life to His disciples -- they finally knew Him.
Luke 24:31 And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?	And they said to one another, Were not our hearts greatly moved and burning within us while He was talking with us on the road and as He opened and explained to us [the sense of] the Scriptures? (AMP) Luke, ever teaching about the Holy Ghost, illustrates one way in which the Spirit testifies to us. This is one of the most beautiful stories, from beginning to end, of all the gospels. It illustrates so well, how the Lord words with us. He listens; He teaches; He opens our eyes.
Luke 24:32 And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them,	And rising up that very hour, they went back to Jerusalem, where they found the Eleven [apostles] gathered together and those who were with them, (AMP)
Luke 24:33 Saying, The Lord is risen indeed, and hath appeared to Simon.	Who said, The Lord really has risen and has appeared to Simon (Peter)! (AMP) In the meantime, the Lord appeared to Peter.
Luke 24:34 And they told what things they saw and heard in the way, and how he was known to them, in breaking of bread.	Then they [themselves] related [in full] what had happened on the road, and how He was known and recognized by them in the breaking of bread. (AMP) Cleopas and the other disciple gave their report to the eleven.
Luke 24:35 And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.	Now while they were talking about this, Jesus Himself took His stand among them and said to them, Peace (freedom from all the distresses that are experienced as the result of sin) be to you! (AMP) The apostles were together, and they were united about this one thing. I like to believe that they offered prayer, perhaps even the True Order of Prayer, for comfort, reassurance, and for future direction.
Luke 24:36 But they were terrified and affrighted, and supposed that they had seen a spirit.	But they were so startled and terrified that they thought they saw a spirit. (AMP)
<p>This must have been an unsettling experience to see your faith come crashing to an end – suddenly replaced with knowledge. This is a great scripture to show that spirits, angels, and resurrected beings have bodies that appear as ours.</p> <p>This is not mysterious, unnatural, or dramatic. People like to tell stories and impress you. Don't be. Just have faith, and when your faith becomes knowledge, glorify God, not yourself.</p>	

Luke 24:37 And he said unto them, Why are you troubled, and why do thoughts arise in your hearts?	<p>And He said to them, Why are you disturbed and troubled, and why do such doubts and questionings arise in your hearts? (AMP)</p> <p>The Lord recognizes their discomfort, chastises them for their doubts, and comforts them.</p>
Luke 24:38 Behold my hands and my feet, that it is I, myself. Handle me, and see; for a spirit hath not flesh and bones, as you see me have.	<p>See My hands and My feet, that it is I Myself! Feel and handle Me and see, for a spirit does not have flesh and bones, as you see that I have. (AMP)</p> <p>He wants them to be witnesses of Him, so he invites them to handle his body and witness the marks.</p>
Luke 24:39 When he had thus spoken, he showed them his hands and his feet.	And when He had said this, He showed them His hands and His feet. (AMP)
Luke 24:40 And while they yet wondered and believed not for joy, he said unto them, Have ye here any meat?	<p>And while [since] they still could not believe it for sheer joy and marveled, He said to them, Have you anything here to eat? (AMP)</p> <p>The Lord wanted to teach them, and he had an assignment for them, but first He had to calm them down and reassure them that He was really real.</p>
Luke 24:41 And they gave him a piece of a broiled fish, and a honey comb.	<p>They gave Him a piece of broiled fish, (AMP)</p> <p>What's more real and relatable than giving somebody food and watching him eat it before your eyes?</p>
Luke 24:42 And he took it and did eat before them.	And He took [it] and ate [it] before them. (AMP)
Luke 24:43 And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.	<p>Then He said to them, This is what I told you while I was still with you: everything which is written concerning Me in the Law of Moses and the Prophets and the Psalms must be fulfilled. (AMP)</p> <p>Notice that the psalms were more than just hymns of praise. They contained prophecy, and they also discuss how to come into the Presence of the Lord.</p> <p>Now, the Apostles were ready to learn. Jesus probably rehearsed the same scriptures with the eleven as he did with the two disciples on the road to Emmaus.</p>
Luke 24:44 Then opened he their understanding, that they might understand the scriptures,	<p>Then He [thoroughly] opened up their minds to understand the Scriptures, (AMP)</p> <p>That they understood the scriptures teachings about the coming Christ is evident from the powerful sermons that Peter gives in the Book of Acts.</p>

Luke 24:45 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;	And said to them, Thus it is written that the Christ (the Messiah) should suffer and on the third day rise from (among) the dead, (AMP)
"The fact that the Lord himself reads to men out of the ancient books, 'for . . . they are they which testify of me' (John 5:39), even though he is personally present among them as the risen Savior addressing them with his own lips, gives awesome testimony to the authority of the written word." Hugh Nibley (Enoch the Prophet, 133 - 134.)	
Luke 24:46 And that repentance and remission of sins should be preached in his name among all nations , beginning at Jerusalem.	And that repentance [with a view to and as the condition of] forgiveness of sins should be preached in His name to all nations , beginning from Jerusalem. (AMP) Now, for the assignment.
Luke 24:47 And ye are witnesses of these things.	You are witnesses of these things. (AMP)
3 Nephi 18:25 And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.	
D&C 107:23 The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world --thus differing from other officers in the church in the duties of their calling.	
What good is it to be called an Apostle if you are unable to bear witness to the Name [the mission, the nature, the calling, the office] of Christ? And how can you bear witness to that Name, if you don't know that Name? And how can you know the Name of Christ if He hasn't stood before you and placed that Name on you? And how is it that you can bear witness to that Name unless you have the authority to give the gift of the Holy Ghost to others so that they may receive that Name as well as you?	
D&C 84:62 Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature.	
D&C 84:63 And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends;	
D&C 84:64 Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.	
Luke 24:48 And, behold, I send the promise of my Father upon you; but tarry ye	And behold, I will send forth upon you what My Father has promised; but remain in the city [Jerusalem] until you are clothed with power from on high. (AMP)

in the city of Jerusalem until ye be endued with power from on high.	
D&C 95:8 Yea, verily I say unto you, I gave unto you a commandment that you should build a house, in the which house I design to endow those whom I have chosen with power from on high;	
D&C 95:9 For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem.	
Luke 24:49 And he led them out as far as to Bethany, and he lifted up his hands and blessed them.	Then He conducted them out as far as Bethany, and, lifting up His hands, He invoked a blessing on them.(AMP)
Luke 24:50 And it came to pass, while he blessed them, he was taken from them, and carried up into heaven.	And it occurred that while He was blessing them, He parted from them and was taken up into heaven. (AMP)
Luke 24:51 And they worshipped him, and returned to Jerusalem with great joy;	And they, worshiping Him, went back to Jerusalem with great joy; (AMP)
Luke 24:52 And were continually in the temple, praising and blessing God. Amen.	And they were continually in the temple celebrating with praises and blessing and extolling God. Amen (so be it). (AMP) Luke's history continues with the promised outpouring of the Holy Ghost upon the apostles on the Day of Pentecost, to be continued in the Book of Acts.