



“This day is
salvation come”

Luke 16-21

Dave LeFevre

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Introduction

The chapters in this lesson include the second half of Jesus’ journey to Jerusalem. After many events in his Galilean ministry, Jesus “set his face” (Luke 9:51) toward Jerusalem. The journey covers ten chapters and many events along the way, including building faith among the disciples, teaching the crowds who gathered around him, and countering the Jewish leaders who increasingly came out to confront him. Through it all, Luke continues to remind us that Jesus marched inexorably toward the city where he will meet his death and fulfill his mission.

Once Jesus arrived in Jerusalem, he began the events of the last week of his life. Chapters 19-21 cover the first part of that week prior to the Last Supper, including the Triumphal Entry, cleansing the temple, and prophecies of the destruction of Jerusalem and events of the last days.

Outline of Luke

An overall outline for the book of Luke is as follows, with the section(s) covered in this lesson, in whole or in part, in bold:

- Prologue (1:1-4)
- Infancy and Boyhood of Jesus (1:5 – 2:52)
- Preparation for Public Ministry (3:1 – 4:13)
- Ministry in Galilee (4:14 – 9:50)
- **Journey to Jerusalem (9:51 – 19:27)**
- **Ministry in Jerusalem (19:28 – 21:38)**
- Last Supper, Passion, Death, and Burial (22:1 – 23:56)
- Resurrection Appearances (24:1-53)

Note: In each lesson on the gospels, where there are overlapping or parallel texts, those will be noted in the heading. References in bold are the preferred reading(s) and will be the principal section of analysis, though some unique points in the current gospel will be noted, as well as helpful JST changes.¹

Journey to Jerusalem (9:51 – 19:27)

In this section, Jesus makes his journey to Jerusalem, leaving Galilee behind and working his way to the city of Jerusalem and the time of his arrest, trial, death, and resurrection. The first half of this section was covered in the previous lesson; this lesson starts with Luke 16. Most of chapter 16 is unique to Luke, along with most of chapter 17 and a good portion of chapter 18, and all of chapter 19.

The parable of the unjust steward – Luke 16:1-12

16:1 **a certain rich man, which had a steward.** A steward or manager was called to account for his inappropriate actions by his absentee master. This was a common practice where, for example, a wealthy owner put a manager in charge of his property, expecting a good return.

¹ Not all JST changes are noted, only those of textual or doctrinal interest. Interested readers are encouraged to see Wayment, *The Complete Joseph Smith Translation of the New Testament* or the manuscripts themselves on the Joseph Smith Papers website (josephsmithpapers.org).

16:1 **wasted his goods.** The same word in Greek for “wasted” (*diakorpiō*) was used with the prodigal son, at the end of chapter 15 (just preceding this).

16:3 **I cannot dig; to beg I am ashamed.** Once his reputation was ruined, the steward would have no choice but to resort to manual labor or begging, both of which were dramatically lower in society than his current role.

16:4 **I am resolved what to do.** Before meeting with his master, the steward went to his master's debtors and relieved a portion of their debts.

16:8 **the lord commended the unjust steward.** This is surely one of Jesus' most puzzling parables. Jesus appears to commend the behavior of the steward, which we might see as theft. Many theories have been proposed. Some suggest that Jesus was using the unrighteous efforts of the shrewd man to show how his disciples needed to be equally wise about eternity. In that analogy, Jesus is not complementing the actions as much as that specific trait. Others have noted that since the steward was accused of bad business practices that perhaps he was forgiving unfair debts (interest, something not allowed in their culture) that his master had (over)charged the clients—in essence, making the accounts right to try and make his master look proper, and hopefully saving his own job in the process. Regardless, the important thing to note here is that “the lord” (not Jesus but the man in the story) commended his servant because he had shown cleverness. Jesus himself had a different commentary.

16:9 **Make to yourselves friends of the mammon of unrighteousness.** This verse starts Jesus' interpretation of the parable (vv. 9-12). It does not condone the steward's evil behavior but rather examines his zeal or cleverness in spending time and effort to take care of his own needs and to make his master look good in the eyes of others. It also advocates members of the Church to exhibit similar zeal in their spiritual development.

16:11 **who will commit to your trust the true.** Verses 10-12 make clear Jesus' feelings toward the steward—he had not been truly faithful in worldly things, so the Lord cannot trust him with eternal things.

Hypocrisy of the Pharisees – Luke 16:13-18 (Matt 6:24; 11:12-13; 5:18; 19:9; Mark 10:11-12)

See Matthew.

16:13 **No servant can serve two masters.** Like Matthew 6:24, this verse states it is impossible to serve two masters at the same time. The difference is that Luke make the person facing this situation a slave (“servant”), while Matthew has “No man...”

16:16-18 *JST*

Luke 16:16-18 KJV	JST
The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.	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. Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days. Since that time the kingdom of God is preached, and every man who seeketh truth presseth into it.
And it is easier for heaven and earth to pass, than one tittle of the law to fail.	And it is easier for heaven and earth to pass, than for one tittle of the law to fail. And why teach ye the law and deny that which is written; and condemn him who the Father hath sent to fulfill the law, that you might all be redeemed? 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.
Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from <i>her</i> husband committeth adultery.	Wo unto you, ye adulterers! And they reviled him again, being angry for the saying that they were adulterers. But he continued, saying, Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her who is put away from her husband committeth adultery.

The JST for verses 16-18 offers substantial changes that greatly clarify not only the context of Jesus' words but the reaction of the Jews. Note especially that it was *because* he knew they were adulterers that he taught them the higher marriage law.

The parable of the rich man and Lazarus – Luke 16:19-31

16:19 *JST*

Luke 16:19 KJV	JST
There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:	Verily I say unto you, I will liken you unto the rich man. For there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

This parable reflects a common theme in Luke, sometimes called "The Great Eschatological Reversal," a fancy way of saying that there is paradox in heaven—the last shall be first, etc.—and that the injustices of this life are addressed in the eternities. Jesus told about a rich and a poor man and contrasted their experiences in this life and the next. In the JST, he clearly told the Pharisees that they were the rich man, using this parable as a continuation of his condemnations in the previous verses.

16:19 **a certain rich man.** In at least one ancient NT text (P75), the rich man is named *Nevēs*, though traditionally he is known as *Dives*. This name comes from the Latin (Vulgate) version, as the translation of "rich."

16:20 **a certain beggar named Lazarus.** This is the only character in one of Jesus' parables that gets a name.

16:21 **crumbs which fell from the rich man's table.** This parable was about feasting, here in this life and in the next. In this life, the rich man ate wonderfully every day, while the poor man had only the crumbs that fell from the table. In the next life, the poor man was "in Abraham's bosom" (v. 22), meaning he had the place of honor at the eternal banquet (think of John at the Last Supper leaning into Jesus' bosom). The rich man had nothing to eat or drink.

16:22 **carried by the angels.** Lazarus was taken straight to heaven when he died. The rich man, on the other hand, "was buried," alluding to his downward destination in the world of the dead under the ground. In the next verse, he was found "in hell" or *sheol*, a place of fire and torment.

16:24 **dip the tip of his finger in water.** Perhaps the rich man was still missing the point—the beggar was no longer beneath him and required to do the rich man's will.

16:25 **now he is comforted, and thou art tormented.** The eschatological reversal in full display.

16:26 **a great gulf fixed.** Like in Nephi's vision of the tree of life and the spacious building (1 Nephi 12:18), there was an impassable gulf in the parable between those blessed and those relegated to hell.

16:29 **they have Moses and the prophets; let them hear them.** The rich man showed continued evidence that he did not accept the reversal by requesting Abraham send Lazarus to his brothers to warn them; he still wanted Lazarus to obey his wishes. Abraham replied that his brothers need only heed the prophets to be warned.

16:31 **though one rose from the dead.** This is, of course, an allusion to Jesus' death and resurrection. The Jewish leaders, who didn't believe in his mission after reading the scriptures, will still not believe him even after he was risen from the tomb.

Unprofitable servants – Luke 17:1-10

17:1 **but that offences will come.** The word “offences” is the Greek *skandalon*, meaning ‘stumbling block’ or anything that would cause another to trip.

17:2 **millstone.** Used to grind wheat or other grains, such a stone would weigh hundreds of pounds.

17:4 **thou shalt forgive him.** Though not the “seventy times seven” of Matt 18:22, Jesus emphasized that each time someone who offended repented, he was to be forgiven. D&C 98:40 is a combination of the thinking from both Matthew and Luke.

17:5 **Increase our faith.** Such a request from the apostles shows humility and a correct understanding of the nature of faith being a gift from God. Though we exercise faith to make it grow, it is truly bestowed upon us by a loving Father as we desire and work toward it.

17:6 **this sycamine tree.** Or mulberry tree (NRSV, NASB, NIV, ESV, and more). Different from other synoptic accounts where Jesus speaks of casting a mountain into the sea (Matt 21:21; Mark 11:23), in Luke it is a tree. Both were things quite impossible for men to do.

17:7 **Go and sit down to meat.** This is another example of Jesus using hyperbole and absurd examples. No man would bring his slave into the house and reverse roles to have the slave sit and eat while the master served him.

17:9 **I trow not.** The Greek is ‘It seems not.’ However, this phrase is not found in the best manuscripts, which instead end the phrase on the question of thanking the servant for doing the things he was commanded to do.

17:10 **We are unprofitable servants.** King Benjamin's sermon in Mosiah 2-4 comes immediately to mind.

Jesus heals ten lepers – Luke 17:11-19

17:11 **as he went to Jerusalem.** Luke again reminded us that all these things are done 'on the way to Jerusalem.'

17:11 **the midst of Samaria and Galilee.** From this reference, it's not clear in which of these two areas the encounter with the lepers happened. But since the one leper that turned back was a Samaritan (verse 16), it's a indication that they were perhaps all Samaritans, or at least more than one.

17:12 **which stood afar off.** They could not approach the group because of their disease but would often live together in groups, even with people with whom they would not normally associate (like Jews and Samaritans).

17:14 **Go shew yourselves unto the priests.** Showing themselves to the priests and getting certified as clean was the only way to rejoin society; see Leviticus 13:2-8; 14:2-3.

17:14 **as they went, they were cleansed.** They were not yet clean when they turned to obey Jesus request to go the priests. Jesus was calling upon them to exercise faith first and act as if they had already been made clean. As they did this, then they were healed.

17:16 **giving him thanks; and he was a Samaritan.** One turned back to Jesus to express gratitude, falling at his feet (the meaning of ‘worship’). As mentioned above, he was a Samaritan, which Luke uses to show Jesus blessing the lives of non-Jews.

17:19 **thy faith hath made thee whole.** Or, 'Your faith has saved you from physical and spiritual destruction.' The others were healed physically, but only this one also experienced salvation of the soul, because of his gratitude and faith.

Olivet discourse I – Luke 17:20-37 (Matt 24:1-51; Mark 13:1-37; also Luke 21:5-38)

See Matthew. Luke splits the discourse into two segments (Luke 21:5-38 below) and not given on the Mount of Olives in the last week as in Matthew and Mark.

The parable of the widow – Luke 18:1-8

Sometimes this is called ‘The parable of the unjust judge.’ Since the lesson focuses on the woman’s efforts, calling the parable after her makes the most sense. An interpretation was provided in D&C 101:81-92 as it applied to the Latter-day Saints trying to recover their lost lands and personal property in Missouri though “wicked, unfaithful, and unjust stewards” (D&C 101:90) who would refuse to help them.

18:1 **men ought always to pray.** Luke gave the lesson of the parable up front so we would know immediately what the woman represents. It is also the lesson of the parable following, that of the Pharisee and the publican.

18:2 **a judge, which feared not God.** Judges were supposed to consider their role to be in God’s place, making righteous judgments. This one probably did it only for the money, perhaps even taking bribes to determine cases in favor of one party or the other.

18:3 **Avenge me of mind adversary.** The widow came pleading for justice, but because she was poor and could not offer him a bribe, he ignored her case.

18:5 **by her continual coming she weary me.** The persistence of the woman is finally rewarded by the wicked judge, who was worn down with her repeated requests for help.

18:7 **shall not God avenge his own elect.** If an unrighteous judge will listen to a request for help, surely our Father in heaven, who cares for us deeply and wants to bless us, will hear our prayers.

18:8 **JST**

Luke 18:8 KJV	JST
I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?	I tell you that he will come; and when [he] does come, he will avenge his saints speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

This change shows that avenging the elect will be one of Jesus’ tasks when he comes again. This ties the parable back to the message of the last days at the end of chapter 17.

Parable of the Pharisee and the publican – Luke 18:9-14

A second parable involving prayer has a similar message about the need for prayer but demonstrates praying for the right reason using two strong stereotypes of their society.

18:9 **Two men went up into the temple to pray.** Both the Pharisee and the publican entered the temple courtyards to pray. The Pharisee, being righteous in the eyes of the Jewish establishment, went into the inner courtyard to offer his prayer with raised hands and eyes toward heaven. He fasted every Monday and Thursday like other pious Jews and gave ten percent of his possessions for the poor. Today we often see the Pharisees as hypocritical because of Jesus’ comments. But in that day, Pharisees were admired by almost all as those who tried diligently to keep the whole law.

18:11 **The Pharisee stood and prayed.** The Pharisee’s prayer is like what is recorded elsewhere as the daily prayer of many Jewish men: “Blessed art thou . . . who hast not made me a heathen [a Gentile]...who hast not made me a woman, and . . . who hast not made me a slave.”² It also reminds us of the prayer of the Zoramites: “. . . thou

² Richard and Jeni Holzapfel, *Sisters at the Well*, 18.

hast elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell" (Alma 31:17; also Alma 38:14).

18:13 **the publican, standing afar off.** By contrast, the publican (tax collector) stayed "afar off" in the outermost courtyard where even Gentiles could go because he was considered a sinner and unclean. He bowed his head and beat his chest as a sign of his humility and offered a simple prayer of repentance.

18:14 **this man when down to his house justified.** The publican's humble prayer was answered, and he went home justified (meaning 'made right with God').

18:14 **every one that exalteth himself shall be abased.** Speaking to the reversal message of this parable, like others that Jesus told, he taught that humble and sincere prayer was the key to being right with God, not just saying self-exalting words that in the end, will cause that person to be humbled.

Jesus blesses little children – Luke 18:15-17 (Matt 19:13-15; Mark 10:13-15)

See Matthew.

The rich young man – Luke 18:18-27 (Matt 19:16-26; Mark 10:17-27)

See Mark, though it is noteworthy that Luke combines it with the other stories of the persistent widow and the Pharisee and publican to emphasize the kind of commitment it takes to be part of his kingdom.

18:27 **JST**

Luke 18:27 KJV	JST
And he said, The things which are impossible with men are possible with God.	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.

Though Jesus spends much time in Luke seeming to condemn the wealthy, it is clear from these JST changes and other similar verses that the condemnation is with those "who trust in riches." It is not having riches that is evil, but how we desire them, acquire them, and use them—where our heart is in relation to wealth.

Eschatological reversal – Luke 18:28-30 (Matt 19:27-30; Mark 10:28-32a)

See Matthew.

Jesus foretells his death again – Luke 18:31-34 (Matt 20:17-19; Mark 10:32b-34)

See Mark.

The healing of Bartimaeus – Luke 18:35-43 (Matt 20:29-34; Mark 10:46-52)

See Mark. Mark provides the name (Bartimaeus) while Luke just refers to him as "a blind person."

Zacchaeus the Publican – Luke 19:1-10

19:1 **passed through Jericho.** Jericho was located about fifteen miles northeast of Jerusalem, and considerably lower in altitude—at 820 feet below sea level, it is the world's lowest city. It is perhaps the oldest continuously-occupied city in the world. The Jordan River is 6 miles east, the Dead Sea just 11 miles, and Qumran 11.5 miles away. The Jericho of New Testament days was close to but not in the same location as the Old Testament Jericho, which was about a mile north and sat mostly vacant, accordingly to archaeology. Herod had a palace there, and the city sat at the foot of what is today the traditional Mount of Temptation, *Jebel Quruntul (Deir al Krntl)*.

19:2 **Zacchaeus.** His name means 'pure' or 'innocent' (compare Ezra 2:9, where the Hebrew version of Zaccai or Zakkai is used). There are two kinds of tax collectors in the New Testament: *telōnēs* and *architelōnēs*—tax collector and a chief tax collector. Zacchaeus is the latter, meaning he supervised other tax collectors. He was perhaps responsible for the taxes collected on goods moving to and from Perea and Judea, which would have gone through

Jericho. His name would be a great irony to the Pharisees, who considered tax collectors permanently unclean and chief tax collectors even greater sinners. Matthew was a *telōnēs*. The name 'publican' comes from the Latin term for a tax collector, *publicani*.

19:3 **he was little of stature.** Few men were very tall in those days, so to be called out for a lack of height means Zacchaeus must have been quite short.

19:4 **climbed up a sycamore tree to see him.** To get a view of Jesus over the crowd, he climbed into a sycamore-fig tree that grow abundantly in that area. Today, such a tree is marked as Zacchaeus' tree in a park, though it's impossible to know if it was the same tree (it could be old enough).

19:5 **to day I must abide at thy house.** Jesus' self-invitation was not only unusual but quite unexpected to the crowd, because of Zacchaeus' position as a tax collector. While the little man was quite happy about it (v. 6), many murmured that Jesus had chosen to eat and stay with such a sinner (v. 7).

19:7 **when they saw it.** The JST clarifies that the 'they' was "the disciples." Even here at the end of Jesus' ministry, some of his followers were disappointed that he would spend time with "a sinner," forgetting that they were all sinners.

19:8 **half of my goods I give to the poor.** This was extremely generous. A tenth was a tithe, and most rabbis taught that 20% was the most alms one should give, so as not to bankrupt yourself.

19:8 **I restore him fourfold.** This exceeds the restitution required by the Mosaic Law, which was generally the amount of the item taken plus twenty percent (Numbers 5:7), though for stealing animals you were to pay back four or five times (Exodus 22:1; see also 2 Samuel 12:6).

19:9 **This day is salvation come to this house.** Jesus is making a pun on his name which means 'salvation.' He is saying, "Today I have come to this house," as well as "Today has deliverance from enemies and sin come to this house."

19:9 **he also is a son of Abraham.** Many Jews believed that tax collectors had forfeited the right to be considered Abraham's offspring, but Jesus made clear that this blessing applies to Zacchaeus as well.

19:10 **the Son of Man is come to seek and to save that which was lost.** There may be no better summary of Jesus' efforts during his mortal ministry, and especially the key message of the gospel of Luke.

Parable of the minas – Luke 19:11-27

19:11 **spake a parable.** This is a familiar parable, because it is similar to Matthew's parable of the talents (Matthew 25:14-30). But Luke's version is different in setting and emphasis, given just before his entrance into Jerusalem (as he was "nigh unto Jerusalem") and helping to explain why the kingdom of God was not immediately manifest. Jesus was prophesying that he would go away for a time but return later to reward his faithful servants.

19:12 **to receive for himself a kingdom.** Regional kings often had to receive their appointments from a larger power, such as Rome. In this story, the nobleman goes away for some time to secure such an appointment. In this case, it appears to allude to Jesus going away when he is killed in order to receive his kingdom from his Father.

19:13 **ten pounds.** The Greek word translated "pound" is *mina*, equal to one hundred *drachmae*, each of which was approximately a day's wages. Each servant was thus given ten mina or about three months wages. Luke's amounts are relatively reasonable, compared to Matthew's one, five, and ten talents (Matt 25:15).

19:13 **Occupy till I come.** Or, "Do business with these until I come back" (NRSV).

19:14 **We will not have this man.** An interesting difference between this and Matthew's parable of the talents is this very personal note in verse 14 that the people "hated him" (the noble off to become a king) and sent a message saying they would not accept him as their ruler. Jesus was the nobleman who was going to go to a far country (his

death and resurrection) to be fully crowned king. He will leave his servants to watch over his kingdom until he will return to take full control. But the people at large will reject him and refuse to be part of his kingdom.

19:15 **when he was returned.** When Jesus returns, he will reward his faithful servants according to their diligence in magnifying the gifts he left with them (v. 16-19). Those who did not put their money to work will be brought to judgment (v. 20-24).

19:25

Ministry in Jerusalem (19:28 – 2:38)

After his journey through Perea and Judea, Jesus went to Jerusalem for the Passover. In teaching the people, he also confronted the Jewish leaders who were looking for a way to remove him as a threat to their power and influence.

From clues given in the various gospel accounts, a sketch of the last week of Christ can be recreated as follows (using A.D. 30 as the likely year):

Jewish calendar	Our calendar (A.D. 30)	Key events
7 Nisan	Friday, 30 Mar	Arrival at Bethany (Fri evening)
8 Nisan	Saturday, 1 Apr	Dinner at Simon's house
9 Nisan	Sunday, 2 Apr	Triumphal entry
10 Nisan	Monday, 3 Apr	Curses fig tree; cleanses the temple
11 Nisan	Tuesday, 4 Apr	Disciples see the fig tree withered; Olivet discourse
12 Nisan	Wednesday, 5 Apr	[No record]
13 Nisan	Thursday, 6 Apr	Preparations for the Passover
14 Nisan	Friday, 7 Apr	Passover Feast (starts at sunset); Gethsemane; arrest; trial; crucifixion
15 Nisan	Saturday, 8 Apr	In the tomb
16 Nisan	Sunday, 9 Apr	Resurrection

Triumphal Entry – Luke 19:28-40 (Matt 21:1-17; Mark 11:1-11; John 12:12-19)

See also Matthew.

19:28 **ascending up to Jerusalem.** In Luke's gospel, Jesus left Jericho and went up the 3300 feet to Jerusalem. It was Sunday morning, the day after the Sabbath, now called Palm Sunday by many Christians in recognition of the next event. Jesus came through Bethany (where other gospels say he was staying and which is on the road from Jericho) and traveled to Jerusalem through a small village called Bethphage ("house of unripe figs"). He sent two disciples to get "a colt" (a young but full-grown donkey) tied up near the road. This fulfills Zechariah 9:9. When the owner asked who needed it, the disciples gave the answer Jesus supplied. The unknown owner dropped all objections, just as he would if a king had requested it and as Jesus predicted. The disciples brought the donkey back, then piled their outer garments on him, and Jesus sat on him (compare 2 Kings 9:13). Riding the donkey is a symbol of humility and peace, showing Jesus did not come conquering. (Some third century anti-Christians portrayed Jesus' followers with donkey heads or had them worshipping a donkey as a result of this event.)

19:38 **Blessed be the King.** Everyone around him clearly understood that this act of riding into the city was a statement of his own kingship, though most probably did not understand the nature of his kingship, which he had explained in Jericho with the parable of the ten pounds—not something immediate but coming later.

19:40 **the stones would immediately cry out.** This was a quotation of Habakkuk 2:11 where the very walls of Jerusalem symbolically cry out in judgment against iniquity.

Jesus Weeps Over Jerusalem – Luke 19:41-44

19:41 **when he was come near.** Thus far Jesus had been riding across the Kidron valley with the crowds cheering and the Pharisees calling on him to stop it all. As he drew near the gate of the city of Jerusalem, itself, the next events occurred.

19:42 **the things which belong unto thy peace.** Another translation of this verse is, “and said, ‘If you, even you, had only known on this day what would bring you peace— but now it is hidden from your eyes’” (NIV).

19:43 **cast a trench about thee.** Jesus prophesied the siege of Jerusalem by the Romans that culminated in its destruction in AD 70. The “trench” or siege ramp/embankment gave the Romans a higher wall from which to attack the city and also blocked the inhabitants from escaping.

19:44 **shall lay thee even with the ground.** Or, ‘shall cast you on the ground.’ The Romans killed thousands when they conquered Jerusalem. This is best documented in the writings of the Jewish historian Josephus, an eyewitness to the Roman wars of that time (see *Jewish Wars*, 5.11.4-6 and 5.12.1-4).

Cleansing the temple – Luke 19:45-48 (Matt 21:12-17; Mark 11:15-19)

See Matthew.

Jesus' authority challenged – Luke 20:1-8 (Matt 21:23-27; Mark 11:27-33)

See Matthew.

Parable of the wicked husbandmen – Luke 20:9-19 (Matt 21:33-46; Mark 12:1-12)

See Matthew.

Tribute to Caesar – Luke 20:20-26 (Matt 22:15-22; Mark 12:13-17)

See Matthew.

Marriage after the resurrection – Luke 20:27-39 (Matt 22:23-33; Mark 12:18-27)

See Matthew.

What think ye of Christ? – Luke 20:40-44 (Matt 22:41-46; Mark 12:35-37)

See Matthew.

Warns against scribes and Pharisees – Luke 20:45-47 (Matt 23:1-36; Mark 12:38-40)

See Matthew.

Widow's mite – Luke 21:1-4 (Mark 12:41-44)

See Mark.

Olivet discourse I – Luke 21:5-38 (Matt 24:1-51; Mark 13:1-37; also Luke 17:20-37)

See Matthew, with some JST notes below.

21:25-28 **JST**

Luke 21:25-28 KJV	JST
And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;	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. 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;
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.	The earth also shall be troubled, and the waters of the great deep; 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.
And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.	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. And then shall they see the Son of man coming in a cloud, with power and great glory.
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And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.	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. And then shall they see the Son of man coming in a cloud, with power and great glory.

These and other changes in this section reflect a similar division of the discussion into two parts (see verse 25), as was done in the JST version of Matthew 24 and Mark 13. The first section (vv. 5-25) answers a question about the destruction of Jerusalem, while the second part (vv. 25-36) is about the Second Coming in the last days.

Bibliography

Abbreviations:

- AT – Author’s translation
- BYU – BYU New Rendition
- CJB – Complete Jewish Bible
- ESV – English Standard Version
- JST – Joseph Smith Translation
- KJV – King James Version
- LXX – Septuagint (Greek Old Testament)
- NASB – New American Standard Bible
- NIV – New International Version
- NJB – New Jerusalem Bible
- NLT – New Living Translation
- NRSV – New Revised Standard Version

Images from lds.org and the BYU Virtual New Testament app.

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