

January 7-13
Matthew 1; Luke 1
“Be It Unto Me According to Thy Word”

OVERVIEW:

As you read and ponder Matthew 1 and Luke 1, record the spiritual impressions you receive. What doctrinal truths do you find? What messages will be of most value to you and your family? The study ideas in this outline may help you discover additional insights.

Record your impressions:

SCRIPTURES:

Elder Bruce R. McConkie said: “A God was coming to earth and everything connected with his birth and life and ministry and resurrection and ascension to eternal glory – everything! – must be perfect. It must conform to what the prophets have foreseen, foreknown, and foretold. Truly Omnipotent Wisdom had left nothing to chance. A God was coming into the world, and the world must be ready for his Advent.” (The Mortal Messiah 1:284-85.)

THE GENEALOGIES OF JESUS

MATTHEW 1	LUKE 3
1 THE book of the generation of Jesus Christ, the son of ^a David, the son of Abraham. (Matthew is writing to Jewish converts.)	38 Which was the ^e son (And) of Enos, which was the son (and) of Seth, which was the son (and) of ^b Adam, ^e which was the ^d son of God (who was formed of God, and the first man upon the earth). 37 Which was the son (And) of Mathusala, which was the son (and) of Enoch, which was the son (and) of Jared, which was the son (and) of Maleleel, which was the son (and) of Cainan, 36 Which was the son (And) of Cainan, which was the son (and) of Arphaxad, which was the son (and) of ^a S(h)em, which was the son (and) of Noe, which was the son (and) of Lamech, 35 Which was the son (and) of Saruch, which was the son (and) of Ragau, which was the son (and) of Phalec, which was the son (and) of Heber, which was the son (and) of Sala,
2 ^a Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat ^b Judas and his brethren; (Judas is Judah)	34 Which was the son (and) of Jacob, which was the son (and) of Isaac, which was the son (and) of ^a Abraham, which was the son (and) of Thara, which was the son (and) of Nachor,
3 And Judas begat ^a Phares and ^b Zara of Thamar; and Phares begat ^c Esrom; and Esrom begat Aram;	33 Which was the son (and) of Aminadab, which was the son (and) of Aram, which was the son

	(and) of Esrom, which was the son (and) of ^a Phares, which was the son (and) of ^b Juda,
4 And Aram begat Aminadab; and Aminadab begat Naasson; and ^a Naasson begat Salmon;	
5 And Salmon begat ^a Booz (Boaz) of Rachab; and Booz begat Obed of Ruth ; and Obed begat Jesse;	32 Which was the son (and) of Jesse, which was the son (and) of Obed, which was the son (and) of Booz, which was the son (and) of Salmon, which was the son (and) of Naasson,
6 And Jesse begat David the king; and David the king begat ^aSolomon of her that had been the wife (whom David had taken) of Urias;	31 Which was the son (and) of Melea, which was the son (and) of Menan, which was the son (and) of Mattatha, which was the son (and) of Nathan, which was the son (and) of David,
7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;	
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;	
9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;	30 Which was the son (and) of Simeon, which was the son (and) of Juda, which was the son (and) of Joseph, which was the son (and) of Jonan, which was the son (and) of Eliakim,
10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;	29 Which was the son (and) of Jose, which was the son (and) of Eliezer, which was the son (and) of Jori(a)m, which was the son (and) of Matthat, which was the son (and) of Levi,
11 And Josias begat Jechonias and his brethren, about the time they were carried away to ^a Babylon:	28 Which was the son (who was a descendant) of Melchi, which was the son (and) of Addi, which was the son (and) of Cosam, which was the son (and) of Elmodam, which was the son (and) of Er,
12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat ^a Zorobabel;	27 Which was the son (and) of Joanna, which was the son (and) of Rhesa, which was the son (and) of Zorobabel, which was the son (and) of Salathiel, which (who) was the son (and) of Neri,
13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;	26 Which was the son (and) of Maath, which was the son (and) of Mattathias, which was the son (and) of Semei, which was the son (and) of Joseph, which was the son (and) of Juda,
14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;	25 Which was the son (and) of Mattathias, which was the son (and) of Amos, which was the son (and) of Naum, which was the son (and) of Esli, which was the son (and) of Nagge,
15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;	24 Which was the son (who was from the loins) of Matthat, which (who) was the son (and) of Levi, which was the son (who was a descendant) of Melchi, which was the son (and) of Janna, which was the son (and) of Joseph,
16 And Jacob begat ^a Joseph the husband of ^b Mary, of whom was born ^c Jesus, (as the prophets have written) ^d who is called ^e Christ. (The Greek word Christ and the Hebrew title Messiah are the same	23 And ^a Jesus himself began to be about ^b thirty years of age, being (as was supposed (of the world)) the son of ^c Joseph, which was the son (who was from the loins) of Heli, (The infancy narrative

and mean Anointed One. **Joseph's genealogy is essentially Mary's because they were cousins.** Luke's record is the genealogy of Mary, and Matthew's is that of Joseph. Joseph is named as son of Jacob by Matthew, and as son of Heli by Luke, but Jacob and Heli were brothers and it appears that one of the two was the father of Joseph and the other the father of Mary and therefore father-in-law to Joseph. DNTC, p. 94 Heli was the father of Joseph and Jacob was the father of Mary. Mortal Messiah, p. 316.

Matthew's account is that of the royal lineage, establishing the order of sequence among the legal successors to the throne of David, while the account of Luke is a personal pedigree demonstrating descent from David without adherence to the line of legal succession to the throne through nearness of kin. Jesus the Christ, p. 81)

of Matthew answers the question of who Jesus was by first focusing on Jesus as the promised Messiah of the line of David (see 2 Samuel 7:12–16; Psalms 89:4, 132:11; Isaiah 9:7, 11:1; and Jeremiah 23:5–6). Beginning with and descending from Abraham, Jesus's genealogy is broken into three sections: Abraham to David, David to the exile in Babylon, and from the exile to Joseph and thence to Jesus (Matthew 1:1–16). David thus plays a pivotal role in this succession of ancestors. The fact that Matthew uses 14 generations for each of these divisions stresses Jesus's Davidic heritage because 14 is the numerical equivalent of David's name in Hebrew, the original language of the text. Mary also seems to have been of the House of David, which provides an important genealogical tie for the Savior. By carefully noting that her child was "of the Holy Ghost" and by quoting Isaiah 7:14 that a virgin would conceive, Matthew establishes Mary's purity and the divine nature of her child's conception (Matthew 1:18, 23), points that Luke and the Book of Mormon also emphasize.

However, because kingship descended through the male line, this legal genealogy needed to be traced through Joseph to have the requisite authority. Joseph was not the biological father of Jesus, but by accepting Mary's son and giving Jesus a name, he legally claimed the child, thereby making Jesus an heir of the royal line. Moreover Matthew emphasizes Joseph's important role as Jesus's foster father. Joseph's actions of protecting his young family echo those of Joseph in Genesis. Joseph the carpenter also receives revelations through dreams and takes his family into Egypt to save them. Eric Huntsman, Glad Tidings of Great Joy, Ensign, December, 2010.)

17 So all the generations from Abraham to David are (were) fourteen generations; and from David until the carrying away into Babylon are (were) fourteen generations; and from the carrying away into Babylon ~~unto~~ (until) Christ are (were) fourteen ^agenerations. (Elder James E. Talmage said: "Had Judah been a free and independent nation, ruled by her rightful sovereign, Joseph ... 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, p. 82. He also said: "No mention is found of even an insinuation that He could not

be the Christ through any ineligibility based on lineage." P. 82)	
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ANNUNCIATION TO JOSEPH

18 ¶ ^aNow (as it is written) the ^bbirth of Jesus Christ was ^con this wise (Gr in this way): ~~When-as~~ (After) his mother **Mary was espoused to Joseph**, (they were not married, but promised to each other) before they came together, she was found with child of the Holy Ghost. (This should read, by the **power** of the Holy Ghost. DNTC, p. 82. Alma 7:19 says: Christ shall be born of Mary...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost and bring forth a son, yea, even the Son of God. 1 Nephi 11: 13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of ^aNazareth I beheld a ^bvirgin, and she was exceedingly fair and white. 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 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 ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? During the espousal period, the bride-elect lived with her family or friends, and all communication between herself and her promised husband was carried on through a friend.)

19 **(DID JOSEPH BELIEVE MARY'S STORY?)** Then Joseph her husband, being a just man, and not willing to make her a public ^aexample, was ^bminded (ie he desired to release or divorce her secretly) to ^cput her away privily. (He could have had her brought before a public trial at which she could have been sentenced to death. Deut 22:20-21. He chose the most merciful way of dealing with the situation. He was truly a kind and gentle and forgiving man. Joseph did not believe Mary, because he was going to divorce her. Elder McConkie said: "We may well suppose that Mary told Joseph of her condition; that she then went to Elizabeth; that Joseph struggled with his problem for nearly three months, being fully tested; that Gabriel brought the word; that Joseph sent word to Mary of his conversion; that she returned again in haste and joy; that immediately the second part of the marriage ceremony was performed; and that Joseph, to preserve the virginity of the one who bore God's Child, refrained from sexual association with her until after Jesus came forth as her child. Mortal Messiah 1:333)

20 But while he thought on these things, **(Joseph wrestled with this problem. The Greek word translated as "thought" more properly conveys "agonized." He had decided to divorce her in private when the angel gave him instructions.)** behold, the angel of the Lord appeared unto him in a ^adream, (vision) saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: (espoused persons were considered married.) for that which is conceived in her is of the ^cHoly Ghost. (After Joseph was tested, the angel appeared to him.)

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: **(WHAT IS JESUS' NAME? Russell M. Nelson said at a BYU Devotional in 2002, December 10: Mary and Joseph did not need to be taught the deep significance of the name Jesus. The Hebrew root from which it was derived, Jehoshua, means "Jehovah is salvation." So the mission of Jehovah, soon to be named Jesus, was salvation, and His supreme destiny was to become the Savior of the world.)** for he shall ^csave his people from their sins.

22 Now all this ~~was done~~ (took place), that it (all things) might be fulfilled which ~~was~~ (were) spoken of

the Lord by the prophet(s), saying,

23 ^aBehold, a ^bvirgin shall be with child, and shall bring forth a son, and they shall call his ^cname ^dEmmanuel, which being interpreted is, God with us.

24 Then Joseph ~~being raised from sleep~~ (awaking out of his vision) did as the angel of the Lord had bidden him, and took unto him his ^awife: **(WHY WAS IT IMPORTANT THAT JOSEPH MARRY MARY BEFORE THE BIRTH OF JESUS? They finished the marriage ceremony. By promptly taking Mary as his wife, under Jewish law he was acknowledging the child as his own, therefore there was no need for adoption because Jesus became the legal, legitimate son of Joseph.)**

25 And knew her not ~~until~~ (until) she had brought forth her ^afirstborn son: and ~~he~~ (they) called his name JESUS.

Luke 1

Gabriel promises Zacharias that Elisabeth shall bear a son, whom they shall name John—He also tells Mary she shall be the mother of the Son of God—Mary visits Elisabeth and utters a Psalm of praise—John the Baptist is born—Zacharias prophesies of John's mission.

LUKE'S PREFACE

1 ^aFORASMUCH as (JST: As I am a messenger of Jesus Christ, and knowing that) ^bmany have taken in hand to set forth in order a declaration of those things ^cwhich are most surely believed among us (Gr which have been fulfilled), 2 Even as they delivered them unto us, ~~which~~ (who) from the beginning were ^aeyewitnesses, and ministers of the word; (There may have been many others who wrote accounts of the life of Jesus.)

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 ^aTheophilus, (Luke, although not an eyewitness of these things, believed from the testimony of others.)

4 That thou mightest ^aknow the certainty of those things, wherein thou hast been instructed. (These first four verses are a preface to his Gospel. According to Elder Bruce R. McConkie, "Luke was a legal administrator. He held the Melchizedek Priesthood, served as an official minister of Christ, quite likely wrote his gospel by assignment of the church officers, and spoke as one having authority." DNTC, p. 69-70)

ANNUNCIATION TO ZACHARIAS

5 ¶ THERE was in the days of Herod, the king of Judaea, (Judea) a certain priest named ^aZacharias, of the course of ^bAbia: (Abijah was the name of one of the 24 orders of priests organized under King David. When the Jews returned to Jerusalem prior to Jesus' birth, only 4 of the orders were represented. See 1 Chronicles 24:10.) and his wife was (being) of the daughters of Aaron, and her name was Elisabeth. (Both were descendants of Aaron.)

6 ~~And they~~ were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless. (Bruce R. McConkie: Though many of the Jews in the meridian of time were in a state of direful and awful apostasy, such darkness of mind and spirit was not universal. It did not envelope the whole nation. Elizabeth and Zacharias were righteous saints. Both were lineal descendants of Aaron, and Zacharias held the office of priest in the Aaronic Priesthood. DNTC, 1:78 There were many priests in Israel, literal descendants of Aaron. Elder McConkie estimates between 20,000 and 24,000.)

7 And they had no child, ~~because that~~ Elisabeth was ^abarren, and they (were) both ~~were now~~ well ^bstricken in years. (Gr advanced) (How can we keep hope when we pray for something that does not happen?)

8 And it came to pass, that while he executed the ^apriest's office before God in the order of his ^bcourse, (priesthood),

9 According to the ~~custom of the~~ ^apriest's office (law), his lot was to burn incense when he went into the temple of the Lord. (The honor of officiating in the temple seldom fell to the same person twice in a lifetime.)

10 ~~And~~ the whole multitude of the people were praying without at the time of incense. (Not all Israel was in a state of apostasy. There were many righteous, including Elizabeth and Zacharias.)

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw ~~him~~, (the angel) he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for **thy prayer is heard**; (Zacharias had prayed that Elizabeth would have a child.) and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John. (John means Jehovah is gracious.)

14 ~~And~~ thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither ^awine nor strong drink; (This did not make John a Nazarite) and he shall be ^bfilled with the ^cHoly Ghost, even from his mother's womb. (Elder McConkie said: "John alone, of all the prophets, as far as our present scriptures record, was the recipient of this promise. Because of this special endowment, John, yet unborn, and while literally in his mother's womb, recognized and saluted Mary the mother of Jesus. DNTC, p. 79)

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before ~~him~~ (the Lord) in the spirit and power of ^aElias, (Elias is a forerunner.) (This is the Greek form of the Hebrew name, Elijah) to turn the hearts of the ^bfathers to the children, and the ^cdisobedient to the wisdom of the just; to make ready a people ^dprepared for the Lord. (John as the forerunner was to point the attention of the disobedient children to the wisdom of their just fathers who, in repeated majestic Messianic prophecies, had foretold what to them was the future mission and ministry of the Lord in mortality. The hearts of the fathers – the prophets and patriarchs of former ages – had been centered on their children when these great Messianic prophecies were recorded. DNTC, p. 80)

18 And Zacharias said unto the angel, Whereby shall I ^aknow this? for I am an ^bold man, and my wife well ^cstricken (Gr advanced) in years. (Zacharias doubted.)

19 And the ^aangel answering said unto him, I am ^bGabriel, (Noah, TPJS, p. 157) ~~that~~ (who) stand in the presence of God; and am sent to speak unto thee, and to ~~shew~~ (show) thee these glad tidings. (Noah was sent by Michael or Adam. Clearly there is an angelic hierarchy. Michael the archangel, the greatest of all, the one who stands next to Christ. Angels are under the direction of Michael or Adam, who acts under the direction of the Lord. TPJS, p. 167-69 Adam, who is Michael, holds the keys of the priesthood from generation to generation, and Noah, who is Gabriel...stands next in authority to Adam in the priesthood. TPJS, p. 157. What could be more fitting, then, than for Michael, who presides over the angels and directs their labors, to send Gabriel, his next in command, to announce to the mortals involved those things they needed to know concerning the Promised Messiah and his Elias? Mortal Messiah, p. 312)

20 And, behold, thou shalt be ^adumb, and not able to speak (he was also deaf) until the day that these things shall be performed, because thou ^bbelievest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. (He was also deaf.)

23 ~~And it came to pass, that~~, as soon as the ^adays of his ministration were accomplished, he departed to his own house. (This event became well known in Jerusalem and other areas.)

ELIZABETH'S SECLUSION

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my ^areproach (from) among men.

ANNUNCIATION TO MARY

26 And in the sixth month the ^aangel Gabriel (Gabriel was Noah and Elias, the person who appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple.) was sent from God unto a city of Galilee, named Nazareth, (Hebrews prayed 3 times a day, and it was probably at one of these times that the angel Gabriel appeared to Mary.)

27 To a ^avirgin espoused to a man whose name was Joseph, (An espousal was the beginning of a marriage, although they weren't living together as man and wife, yet and it could only be broken by divorcement. The penalty for adultery was stoning or divorcement which would result in her being a scourge and the child illegitimate. The predicament would result in scandal.) of the house of David; and the virgin's name was Mary. (WHAT DO WE KNOW ABOUT MARY? WHAT WAS MARY'S NAME IN HEBREW? Mary's parents were Anna & Jehoaikim (McConkie says Jacob). They were wealthy. Anna had trouble having a child and promised the Lord that if he would bless her with a child, she would dedicate that child to the Lord. When the child was born they named her Miriam (Mary). After weaning the child, at about age 3, they took her to the temple to live and be reared by the priests. Such a child was called the candlestick of the Lord. Mary would serve in the temple the spring and fall of the year and spend her summers in Nazareth. Several years later her parents died and she inherited everything that was theirs. Hebrew custom was that a girl would be engaged at age 13, 14 and sometimes 15. A man between the ages of 19-21. Bruce R. McConkie said: "As there is only one Christ, so there is only one Mary. And as the Father chose the most noble and righteous of all his spirit sons to come into mortality as his Only Begotten in the flesh, so we may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son." (Doctrinal New Testament Commentary. 3 vols. Salt Lake City: Bookcraft, 1965-73, 1:85.))

28 And the angel came in unto her, and said, Hail, thou (virgin) (who) art highly favored (of the Lord), the Lord is with thee: (for thou art chosen and) blessed among ^awomen.

29 (WHY WAS MARY TROUBLED?) And when she saw (the angel), she was troubled at his saying, and (pondered) in her mind what manner of salutation this should be. (Mary was troubled at the salutation of the angel. It was a salutation to the elite. He addressed her as an equal which thing was not done by a Hebrew male, let alone an angel.)

30 And the angel said unto her, ^aFear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive ~~in thy womb~~, and bring forth a son, and (shall) shalt call his name ^aJESUS.

32 He shall be great, and shall be called the ^aSon of the Highest (God the Father is a perfected, glorified, holy Man, an immortal Personage. And Christ was born into the world as the literal Son of this Holy Being; he was born in the same personal, real, and literal sense that any mortal son is born to a mortal father. There is nothing figurative about his paternity;... he is the Son of God, and that designation means what it says. Bruce R. McConkie, Mormon Doctrine, p. 742): and the Lord God shall give unto him the ^bthrone of his father ^cDavid: (Jesus was heir to the throne of David.)

33 And he shall ^areign over the house of Jacob for ever; and of his kingdom there shall be no ^bend.

34 Then said Mary unto the angel, How shall (can) this be, seeing I ~~know not a man~~?

35 And the angel answered and said unto her, The ^aHoly Ghost shall come upon thee, and the power of the Highest shall overshadow thee (Of the Holy Ghost, and the power of the Highest): ¶Therefore also that holy thing which (child that) shall be born of thee shall be called the ^bSon of God.

36 And, behold, thy ^acousin (Gr relative (not necessarily a cousin) Elisabeth, she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren. (This was counsel to Mary to go and receive comfort and help from her cousin. The inference is that Mary's mother was dead, and that Elizabeth could speak peace to the young virgin's heart as no other mortal could. Mortal Messiah, p. 319. It seems improbable that Mary and Elizabeth were actually cousins because Elizabeth was of the tribe of Levi and Mary of Judah. It's certainly possible they were cousins, but unlikely. John

the Baptist was, without question, a relative of Jesus on his mother's side. Verse by Verse, Ogden, Skinner, p. 41)

37 For with God nothing (can) shall be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. (Mary was humble and submissive.) And the angel departed from her. (How old was Mary? About 15 years old. Mortal Messiah 1:322)

MARY VISITS ELIZABETH

39 And Mary arose in those days, and (Mary) went into the hill country with haste, into a city of Juda; (Zacharias and Elizabeth may have lived in Hebron, south of Jerusalem, where also Abraham and Sarah lived (Gen 13:18). Hebron was a Levitical city. (Mortal Messiah, p. 311) or Jutta, about 100 miles away from Nazareth. Jesus the Christ, p. 78, Mary would have walked the distance with a sister and brother and other family members. She would not have gone alone, camping out and facing the ever present danger of thieves and robbers. Mortal Messiah, p. 323)

40 And entered into the house of Zacharias, and ^asaluted (Gr greeted) Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; (Back in verse 15, Gabriel promised that John would have the Holy Ghost from his mother's womb.

According to Elder McConkie: "The spirit enters the body at the time of quickening, months prior to the actual normal birth. MD, p. 768) and Elisabeth was ^afilled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among ^awomen, and blessed is the fruit of thy womb (We may confidently conclude that he selected the most worthy and spiritually talented of all his spirit daughters to be the mortal mother of his Eternal Son. DNTC, p. 85)

43 And ^awhence is this to me, (why is it, that this blessing is upon me,) that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that (art thou who) believed: for ~~there shall be a performance of those things which were told her from the Lord.~~ (Those things which were told thee by the angel of the Lord, shall be fulfilled.)

46 And Mary ^asaid, My soul doth ^bmagnify the Lord,

47 And my spirit hath ^arejoiced(th) in God my ^bSaviour.

48 For he hath regarded the low estate of his ^ahandmaiden: for, behold, from henceforth all generations shall call me ^bblessed.

49 For he that (who) is mighty hath done to me great ^athings; and ^bholy is his (I will magnify his holy) name.

50 And (For) his mercy is on them that (on those who) fear him from generation to generation.

51 He hath shewed (showed) strength with his arm; he hath scattered the ^aproud in the imagination of their hearts.

52 He hath put down the mighty from their (high) seats, and exalted them of ^alow degree.

53 He hath filled the hungry with good things; and (but) the rich he hath sent empty away.

54 He hath ^ahelpen (helped) his servant Israel, in remembrance of his mercy;

55 As he spake to our ^afathers, to Abraham, and to his ^bseed for ever. (Luke is generally assumed to have been a "Greek writing for Greeks." He is nonetheless familiar with Jewish history and scripture and successfully connects his story with Old Testament scripture. For instance, Luke's characters are portrayed as righteous Israelites: three pairs—Zacharias and Elisabeth, Joseph and Mary, and Simeon and Anna—parallel Old Testament characters such as Abraham, Sarah, Hannah, Isaiah, and Huldah. Also, while Luke does not explicitly quote Old Testament scripture in the same way Matthew does, he includes four poetic expressions that take the form of songs of praise or "canticles." These are known by their traditional names as the Magnificat (Mary, "My soul doth magnify the Lord," 1:46–55), the

Benedictus (Zacharias, “Blessed be the Lord God of Israel,” 1:68–79), the Gloria in Excelsis (the angels, “Glory to God in the Highest,” 2:14), and the Nunc Demittis (Simeon, “Lord, now lettest thy servant depart in peace,” 2:29–32, emphasis added). These songs reflect the sentiments of those who sang them, yet they also invoke greater meaning by reflecting Old Testament passages. Eric Huntsman, Glad Tidings of Great Joy, Ensign, December, 2010.)

JOHN THE BAPTIST IS BORN

57 Now Elisabeth’s full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her ^acousins (Gr relatives) heard how the Lord had she(o)wed great ^bmercy upon (unto) her; and they rejoiced with her.

59 And it came to pass, that on the ^aeighth day (John was ordained by an angel at the age of 8 days old. He gave him his commission to serve as the greatest forerunner of all the ages. DNTC, p. 89 Why didn’t Zacharias ordain him? He held the Aaronic Priesthood and did not have the authority to ordain him to his mission. D&C 84:28 says: For he was baptized while he was yet in his childhood, (meaning at the age of 8 years old. We don’t know who baptized him because Zacharias was dead by then.) and was ^aordained by the angel of God at the time he was ^beight days old unto this power, to overthrow the kingdom of the Jews, and to ^cmake straight the way of the Lord before the face of his people, to prepare them for the ^dcoming of the Lord, in whose hand is given ^eall power. President Joseph Fielding Smith said: “The reason Zacharias could not ordain John is because of the fact that John received certain keys of authority which his father, Zacharias, did not possess. Therefore this special authority had to be conferred by this heavenly messenger, who was duly authorized and sent to confer it. John’s ordination was not merely the bestowal of the Aaronic Priesthood, which his father held, but also the conferring of certain essential powers peculiar to the time among which was the authority to overthrow the kingdom of the Jews and to make straight the way of the Lord. Moreover, it was to prepare the Jews and other Israelites for the coming of the Son of God. This great authority required a special ordination beyond the delegated power that had been given to Zacharias or any other priest who went before him, so the angel of the Lord was sent to John in his childhood to confer it.) they came to ^bcircumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, (and asked him) how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they (all) marvelled ~~at~~. (John, or Jochanan, means “the grace or mercy of Jehovah.)

64 And his mouth was opened immediately, and ~~his tongue loosed, and~~ he spake (with his tongue), and praised God.

ZACHARIAS’ PROPHECY

67 And his father Zacharias was filled with the Holy Ghost, and ^aprophesied, saying,

68 ^aBlessed be the Lord God of Israel; for he hath ^bvisited and ^credeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he ^aspake by the mouth of his holy ^bprophets, ~~which have been~~ (ever) since the world began:

71 That we should be saved from our enemies, and from the hand of all ~~that~~ (those who) hate us;

72 To perform the mercy ^apromised to our fathers, and to remember his holy ^bcovenant;

73 The ^aoath which he sware to our ^bfather Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without ^afear,

75 In ^aholiness and righteousness before him, all the days of our ~~life~~ (lives).

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to ^aprepare his ways;

77 To give ^aknowledge of salvation unto his people by (baptism for) the ^bremission of their sins,
78 Through the ^atender mercy of our God; whereby the ^bdayspring (Gr dawn) from on high hath visited us,

79 To give ^alight to them ~~that~~ (who) sit in ^bdarkness and ~~in~~ the shadow of ^cdeath, to guide our feet into the way of peace.

65 And fear came on all (who) ~~that~~ dwelt round about them: and all these sayings were ^anoised abroad (Gr discussed) throughout all the hill country of Judæa.

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

80 And the child grew, and waxed strong in spirit, (How do we wax strong in spirit today?) and was in the deserts till the day of his shewing unto Israel. (John was a priest and held the keys of the Aaronic Priesthood. He was trained in obedience to the law of Moses, officiated in the Levitical ordinances and performances, was married, and probably had children. DNTC, p. 90. The idea that our Lord's forerunner was a Nazarite for life, had never cut his hair or married, and that he lived always in the deserts is speculation that cannot be true... That he was married, had children, and lived as normal a life as his ministerial assignments permitted, we cannot doubt. Mortal Messiah, 1:385.)

MARY'S RETURN TO NAZARETH

56 And Mary abode with (Elizabeth) ~~her~~ about three months, and returned to her own house. (Until the birth of John. Mary may have stayed until John's birth and then returned home. **Mary inherited everything from her parents who had died. In those times, a woman who had a close male relative would not have her own house. It would be said she returned to her father's house, etc.))**