



Come Follow Me 2023
Matthew & Luke 1



900 BC

800 BC

700 BC

600 BC

500 BC

200 years

NORTHERN KINGDOM
(ISRAEL)

ASSYRIA

BABYLON

PERSIA



Jonah
Hosea
Amos

Habakkuk
Jeremi

Daniel

Ezekiel

Zerubbah

Ezra

Nehemiah

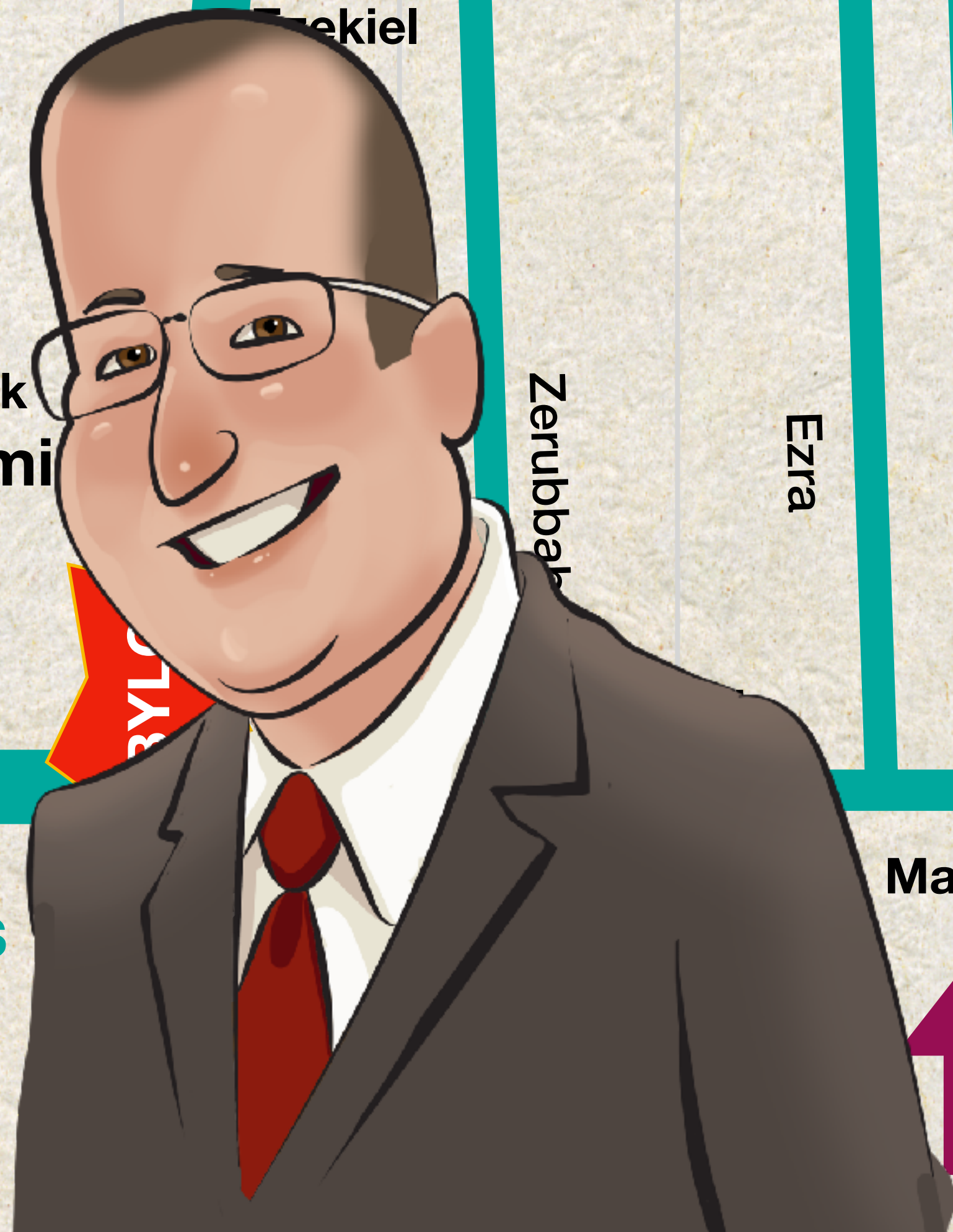
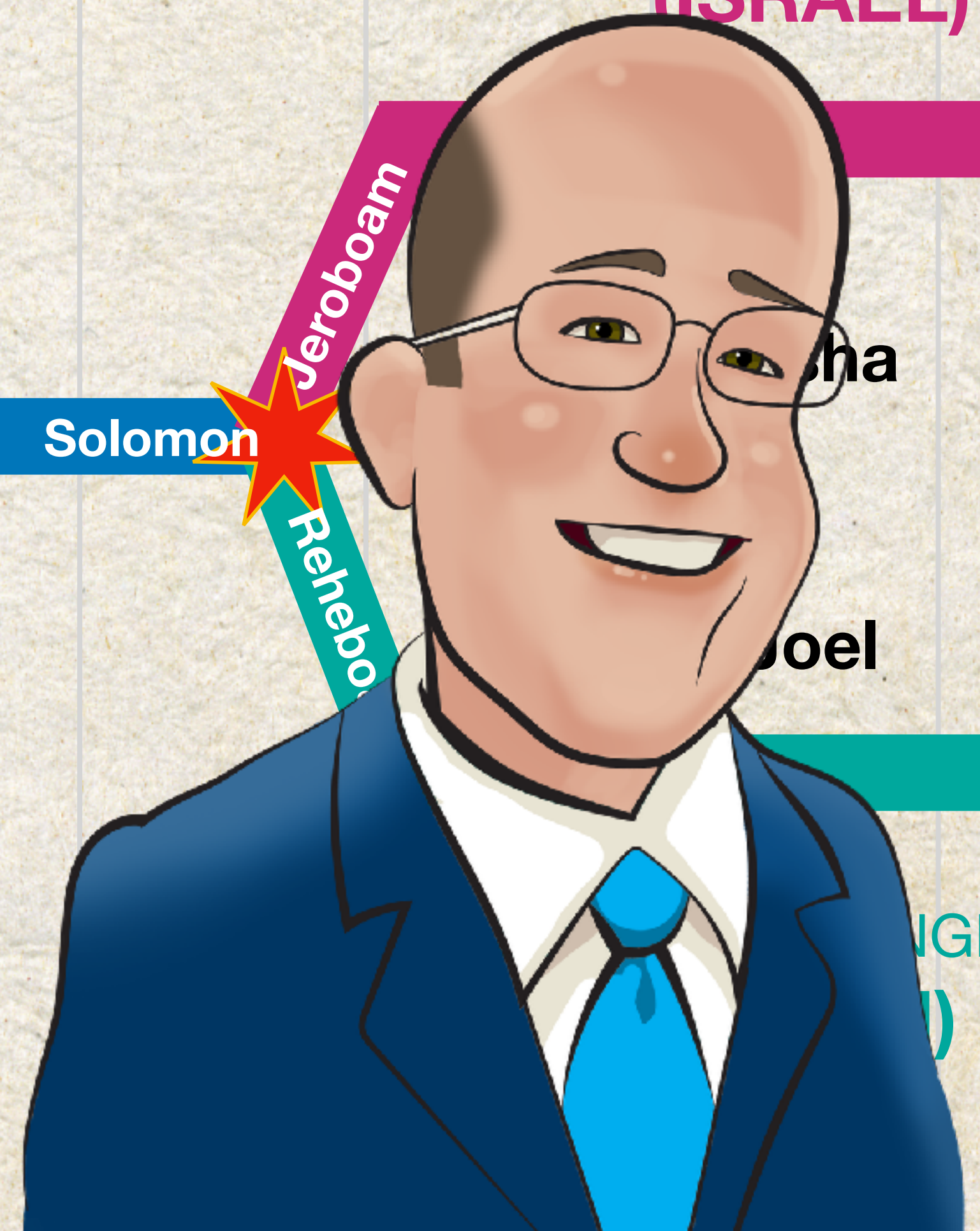
Micah
Isaiah

Nahum
Zephaniah



100 years

Malachi



David Solomon

Jeroboam

Rehoboam

Sha

Joel

INGDOM

)

400 BC

300 BC

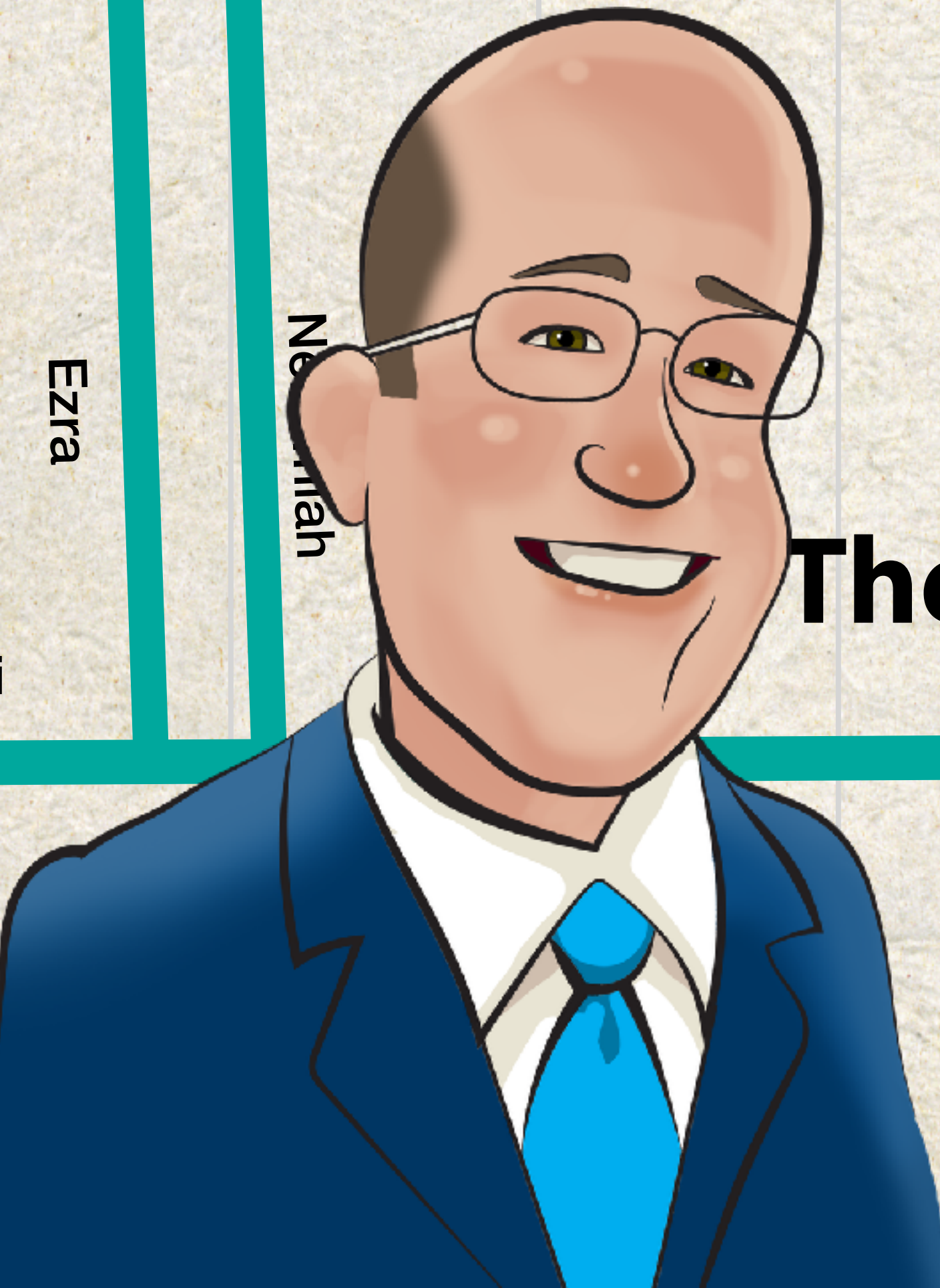
200 BC

100 BC

AD 1

Ezra

Nehemiah



The INTERTESTAMENTAL Period

The NEW Testament



Baptist

MATTHEW

LUKE

TETRAEVANGELION

MARK

JOHN





MATTHEW LUKE
HARMONY
MARK JOHN





Matthew

New Testament Seminary Manual (2016)

Matthew, also known as Levi, the son of Alphaeus, is the author of this book. He was a publican, or tax collector, before his life changed forever when he responded to Jesus Christ's invitation to follow Him. (See Matthew 9:9; Mark 2:14; Luke 5:27–28; Bible Dictionary, "Matthew.") Following his conversion, Matthew became one of the Savior's Twelve Apostles (see Matthew 10:2–4). As an Apostle, Matthew was an eyewitness to many of the events he described in his record. This is supported by the title given to his Gospel in the Joseph Smith Translation: "The Testimony of St. Matthew."

Matthew appears to have written to a Jewish audience to show that Jesus Christ fulfilled Old Testament prophecies concerning the Messiah (see Bible Dictionary, "Matthew"). As Matthew recounted the life, words, and deeds of Jesus Christ, he frequently referred to Old Testament prophecies and used the phrase "that it might be fulfilled" (for example, see Matthew 4:14; 8:17; 13:35; 21:4).

New Testament Seminary Manual (2016)

In his Gospel, Matthew employed the term “Son of David” 12 times as testimony that Jesus Christ was the rightful heir to King David’s throne and the fulfillment of messianic prophecies. Matthew’s genealogy of Jesus Christ traces His lineage through David, Judah, and Abraham (see Matthew 1:1–3), demonstrating Jesus’s right to rule and His role in fulfilling God’s promises to Israel.

Some of the most beloved passages of the Bible are found in the book of Matthew, including the Sermon on the Mount and many of the parables, teachings, and miracles of Jesus Christ.

Though a large amount of Matthew’s material is also found in Mark and Luke, about 42 percent of Matthew’s Gospel is unique. A major theme in Matthew is that Jesus Christ came to establish His kingdom on the earth. Matthew mentioned “the kingdom of heaven” numerous times, and he is the only Gospel author to have included teachings of Jesus that mention the “church” (see Matthew 16:18; 18:17).

New Testament Institute Manual

The Gospel of Matthew helps us see parallels between the ministries of Moses and Jesus Christ. Both were saved as infants from attempts of a king to slay them (see Exodus 2:1–10; Matthew 2:13–18). Both came out of Egypt. Both came to deliver their people. There are five books of Moses (Genesis–Deuteronomy), and Matthew recorded five great sermons that Jesus Christ gave (Matthew 5–7; 10; 13; 18; 24–25). Moses revealed the lesser law; Jesus restored the higher law, fulfilling the law of Moses (see Matthew 5:17–48). Matthew seems to have organized his Gospel in a way that would have helped his Jewish readers recognize Jesus Christ as the fulfillment of Moses’s prophecy: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deuteronomy 18:15; see also Acts 3:22).

WHAT

would you want others to know and why?

WHAT

things about his life and ministry are

most valuable to you?

Matthew 1

THE GOSPEL ACCORDING TO ST MATTHEW

CHAPTER 1

Christ is born of Mary—She conceives by the power of the Holy Ghost—Our Lord is named Jesus.

THE book of the generation of Jesus Christ, the son of ^aDavid, the son of Abraham.

² ^aAbraham begat Isaac; and Isaac begat Jacob; and Jacob begat ^bJudas and his brethren;

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⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and ^aNaasson begat Salmon;

⁵ And Salmon begat ^aBooz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

⁶ And Jesse begat David the king; and David the king begat ^aSolomon of her *that had been the wife* of Urias;

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;

¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

¹¹ And Josias begat Jechonias and his brethren, about the time they were carried away to ^aBabylon:

¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;

¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

¹⁶ And Jacob begat ^aJoseph the husband of ^bMary, of whom was born ^cJesus, ^awho is called ^cChrist.

¹⁷ So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen ^agenerations.

¹⁸ ¶ ^aNow the ^bbirth of Jesus Christ was ^con this wise: When as his mother Mary was espoused to

Joseph, before they came together, she was found with child of the Holy Ghost.

¹⁹ Then Joseph her husband, being a just *man*, and not willing to make her a publick ^aexample, ^bwas minded to ^cput her away privily.

²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a ^adream, saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the ^cHoly Ghost.

²¹ And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: for he shall ^csave his people from their sins.

²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

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

²⁴ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his ^awife:

²⁵ And knew her not till she had brought forth her ^afirstborn son: and he called his name JESUS.

CHAPTER 2

The wise men are directed by a star to Jesus—Joseph takes the child to Egypt—Herod slays the children in

Bethlehem—Jesus is taken to Nazareth to dwell.

Now when Jesus was ^aborn in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

² Saying, ^aWhere is he that is born ^bKing of the Jews? for we have seen his ^cstar in the east, and are come to ^aworship him.

³ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

⁴ ^aAnd when he had gathered all the chief priests and scribes of the people together, he ^bdemanded of them where Christ should be born.

⁵ And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

⁶ And thou ^aBethlehem, *in* the land of ^bJuda, art not the least among the princes of Juda: for out of thee shall come a ^cGovernor, that shall ^arule my people Israel.

⁷ Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

⁹ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went

Title: JST entitles this book "The Testimony of St. Matthew."

¹ ^{1a} TG Jesus Christ, Davidic Descent of.

^{2a} Gen. 25:19.

^{6a} 2 Sam. 12:24 (24–25); 1 Chr. 3:5.

^{11a} TG Israel, Bondage of, in Other Lands.

^{12a} 1 Chr. 3:19 (17–19); Ezra 2:2 (1–2);

who is called Christ.
^e The Greek title "Christ" and the Hebrew title "Messiah" are synonymous, meaning "Anointed One."

^{19a} TG Example.

^b IE desired to release or divorce her secretly.

^c Deut. 24:1.

^{20a} TG Dream.

^b 2 Ne. 19:7.

^c Luke 1:35;

Alma 7:10.

^{23a} Isa. 7:14.

^b TG Jesus Christ, Birth of.

^c TG Name.

^d TG Jesus Christ, Prophecies about.

^{24a} Luke 2:5.

^{25a} TG Firstborn.

D&C 128:22 (22–23); Moses 7:53.

^c Hel. 14:5 (1–2, 5); 3 Ne. 1:21.

^d TG Worship.

^{4a} JST Matt. 3:4–6 (Appendix).

^b GR inquired.

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¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar; and

2 Samuel 7:12–13 - *The Lord speaking to David through Nathan the prophet...*

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

Isaiah 9:6–7

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.

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.

Jeremiah 23:5–6

5 ¶ Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness.

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14 Generations

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Title: JST entitles this book

6a 2 Sam. 12:24 (24–25);

who is called Christ.

New Testament Institute Manual

Some scholars have suggested that Matthew's inclusion of three sets of 14 generations (see Matthew 1:17) was purposeful and is significant because the number 14 is associated with the name-title "David." Hebrew and other ancient languages used letters of the alphabet to represent numbers as well as sounds. The Hebrew letters in the name David carry a numeric value of 14 (the letters in the name David [D-V-D] are 4 and 6 and 4 = 14). Since the promised Messiah was to be born into the lineage of David, some scholars have speculated that Matthew may have divided the genealogy as he did to subtly emphasize that Jesus Christ was the long-awaited Davidic Messiah. Also, the number 14 is double the number 7, which is the number signifying perfection and completeness. Jesus Christ is the embodiment of divine perfection and completeness.

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Genesis 38

Joshua 2:1–7

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11 And
his br
were c
12 An
Babyle
and Sa
13 An
Abiud
begat
14 An
doc be
Eliud;
15 An
Eleaza
begat
16 An
husba
born ^c
17 So
Abrah
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are fou
the ca
unto C

New Testament Institute Manual

First, it demonstrates that God had worked through Gentiles in the past, thus preparing Matthew's readers to appreciate the commission to "teach all nations" that would come at the end of his Gospel (Matthew 28:19).

Second, the mention of these particular women, each of whom figured in a controversy of some sort in the Old Testament, shows that in Israel's past, God had worked through people and situations that the Jews would not have expected, thus preparing Matthew's readers for the account that is immediately to follow—Mary and the virgin birth.

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11 And Josaphat and his brethren were carried

12 And after Babylon, Jechonias and Salathiel

13 And Zorobabel; and Abiud begat Shealtiel; and Shealtiel begat Azor;

14 And Azor begat Eliud; and Eliud begat Eleazar;

15 And Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, who was born ^cJesus, who is called Christ;

17 So all the generations from Abraham to Jesus are fourteen generations; from David to Jesus are fourteen generations; from Babylon to Jesus are fourteen generations; the carrying away of the Jews unto Christ

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James E Talmage

“The all important fact to be remembered is that the Child promised by Gabriel to Mary, the virginal bride of Joseph, would be born in the royal line”

(Jesus the Christ, 3rd ed. [1916], 86).

and Salathiel begat Zorobabel,
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Seminary Manual

The word Christ is the Greek form of the Aramaic word Messiah, which means “the anointed.”

A brown paper bag is centered in the image. The name "Luke" is written across the middle of the bag in a vibrant blue, cursive font. The bag has a slightly wrinkled texture and a folded top edge.

Luke

New Testament Seminary Manual (2016)

Luke is the author of this Gospel. He was a physician (see Colossians 4:14) and “a messenger of Jesus Christ” (Joseph Smith Translation, Luke 1:1 [in Luke 1:1, footnote a]). Luke was one of Paul’s “fellowlabourers” (Philemon 1:24) and Paul’s missionary companion (see 2 Timothy 4:11). Luke also wrote the book of Acts (see Bible Dictionary, “Luke”).

Luke intended his Gospel to be read primarily by a Gentile audience, and he presented Jesus Christ as the Savior of both Jews and Gentiles.

New Testament Seminary Manual (2016)

Luke is the longest of the four Gospels and the longest book in the New Testament. Some of the most well-known stories of Christendom are unique to the Gospel of Luke: the circumstances surrounding the birth of John the Baptist (see Luke 1:5–25, 57–80); the traditional Christmas narrative (see Luke 2:1–20); the story of Jesus as a 12-year-old boy in the temple (see Luke 2:41–52); parables such as the good Samaritan (see Luke 10:30–37), the prodigal son (see Luke 15:11–32), and the rich man and Lazarus (see Luke 16:19–31); the story of the ten lepers (see Luke 17:11–19); and the account of the resurrected Lord walking beside His disciples on the road to Emmaus (see Luke 24:13–32).

New Testament Seminary Manual (2016)

Other unique features are Luke's inclusion of teachings of John the Baptist not found in the other Gospels (see Luke 3:10–14); his emphasis on the prayerfulness of Jesus Christ (see Luke 3:21; 5:16; 9:18, 28–29; 11:1); and his inclusion of the calling, training, and missionary labors of the Seventy (see Luke 10:1–22). Moreover, Luke is the only Gospel writer to record that the Savior shed His blood in Gethsemane and that an angel ministered to Him (see Luke 22:43–44).

Because Luke's Gospel begins and concludes at the temple, it also signals the temple's importance as a principal location of God's dealings with mankind (see Luke 1:9; 24:53).



Luke 1

New Testament Seminary Manual (2016)

Luke specifically addressed His gospel to “Theophilus” (Luke 1:3), which in Greek means “friend of God” or “beloved of God” (see Bible Dictionary, “Theophilus”). It is apparent that Theophilus had received previous instruction concerning the life and teachings of Jesus Christ (see Luke 1:4). Luke hoped to provide further instruction by offering a systematic account of the Savior’s mission and ministry. He wanted those who read his testimony to “know the certainty” (Luke 1:4) of the Son of God—His compassion, Atonement, and Resurrection.

that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the ^aeleven as they sat at meat, and upbraided them with their ^bunbelief and ^chardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and ^apreach the ^bgospel to every ^ccreature.

16 He that ^abelieveth and is ^bbap-

tized shall be saved; but he that believeth not shall be ^cdamned.

17 And these ^asigns shall ^bfollow them that believe; In my ^cname shall they ^dcast out ^edevils; they shall speak with new ^ftongues;

18 They shall take up ^aserpents; and if they drink any deadly thing, it shall not ^bhurt them; they shall lay ^chands on the ^asick, and they shall recover.

19 ¶ So then after the ^aLord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO ST LUKE

CHAPTER 1

Gabriel promises Zacharias that Elisabeth will bear a son, whom they will name John—He also tells Mary that she will 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.

^aFORASMUCH as ^bmany have taken in hand to set forth in order a declaration of those things ^cwhich are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were ^aeyewitnesses, and ministers of the word;

3 It seemed good to me also, having

Dedication to Theophilus

Birth of John the Baptist Foretold

had perfect understanding of all things from the very first, to write unto thee in order, most excellent ^aTheophilus,

4 That thou mightest ^aknow the certainty of those things, wherein thou hast been instructed.

5 ¶ **T**HERE was in the days of Herod, the king of Judæa, a certain priest named ^aZacharias, of the course of ^bAbia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was ^abarren, and they both were *now* well ^bstricken in years.

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

9 According to the custom of the ^apriest’s office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

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*, he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John.

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; and he shall be ^bfilled with the ^cHoly Ghost, even from his mother’s womb.

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

17 And he shall go before him in the spirit and power of ^aElias, to turn the hearts of the ^bfathers to the children, and the ^cdisobedient to the wisdom of the just; to make ready a people ^aprepared for the Lord.

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

19 And the ^aangel answering said unto him, I am ^bGabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

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

23 And it came to pass, that, as soon as the ^adays of his ministration

14a TG Apostles.
b Matt. 14:31; Mark 4:40; Luke 24:25.
c TG Stiffnecked.
15a John 20:21 (19–31);

c TG Damnation.
17a D&C 84:65 (64–73).
TG Holy Ghost, Gifts of; Miracle; Signs.
b D&C 63:9.

19a TG Jesus Christ, Lord.
[LUKE]
Title: JST entitles this book “The Testimony of

3a Acts 1:1.
4a John 20:31 (30–31); 1 Ne. 6:4.

9a Lev. 7:35.
13a Dan. 10:12.
b TG Foreordination.

c TG Disobedience.
d Luke 1:76.
18a Gen. 15:8 (7–9).

THE GOSPEL ACCORDING TO LUKE

Elisa-
will
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tters
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^aFORASMUCH as ^bmany have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were ^aeyewitnesses, and ministers of the word;

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,

4 That thou mightest ^aknow the certainty of those things, wherein thou hast been instructed.

5 ¶ **T**HERE was in the days of Herod, the king of Judæa, a certain priest named ^aZacharias, of the course of ^bAbia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ^aordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was ^abarren, and they both were now well ^bstricken in years.

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

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New Testament Institute

Centuries before the birth of Jesus, King David had divided the priests of Israel into 24 families (called “courses”), each of which was called to serve in the temple twice a year for one week each time. Zacharias belonged to the priestly family of Abia (also called Abijah; see 1 Chronicles 23:1–6; 24:1–19). Joseph Smith Translation, Luke 1:8 replaces the word course with priesthood (see Luke 1:8, footnote b).

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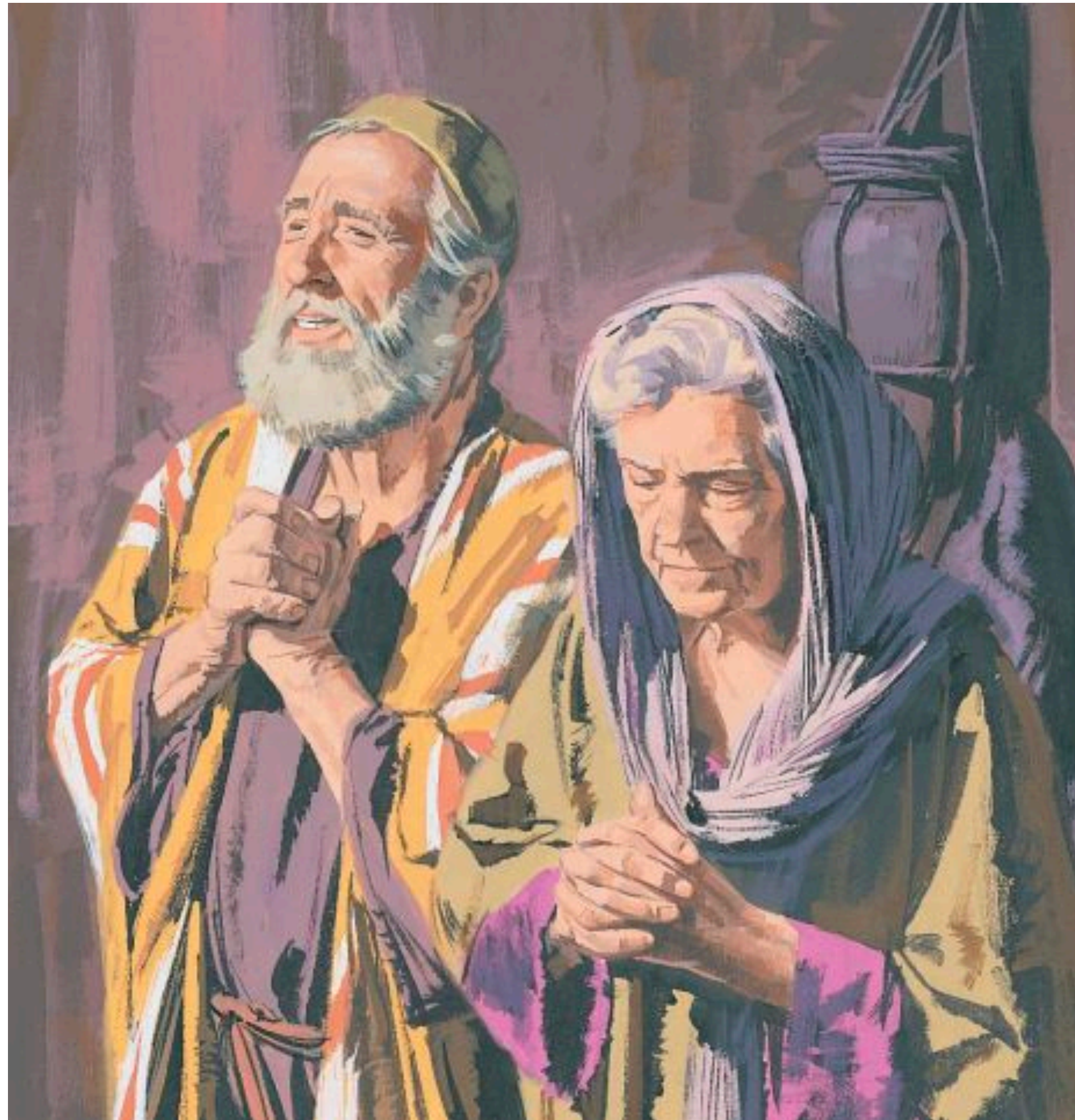
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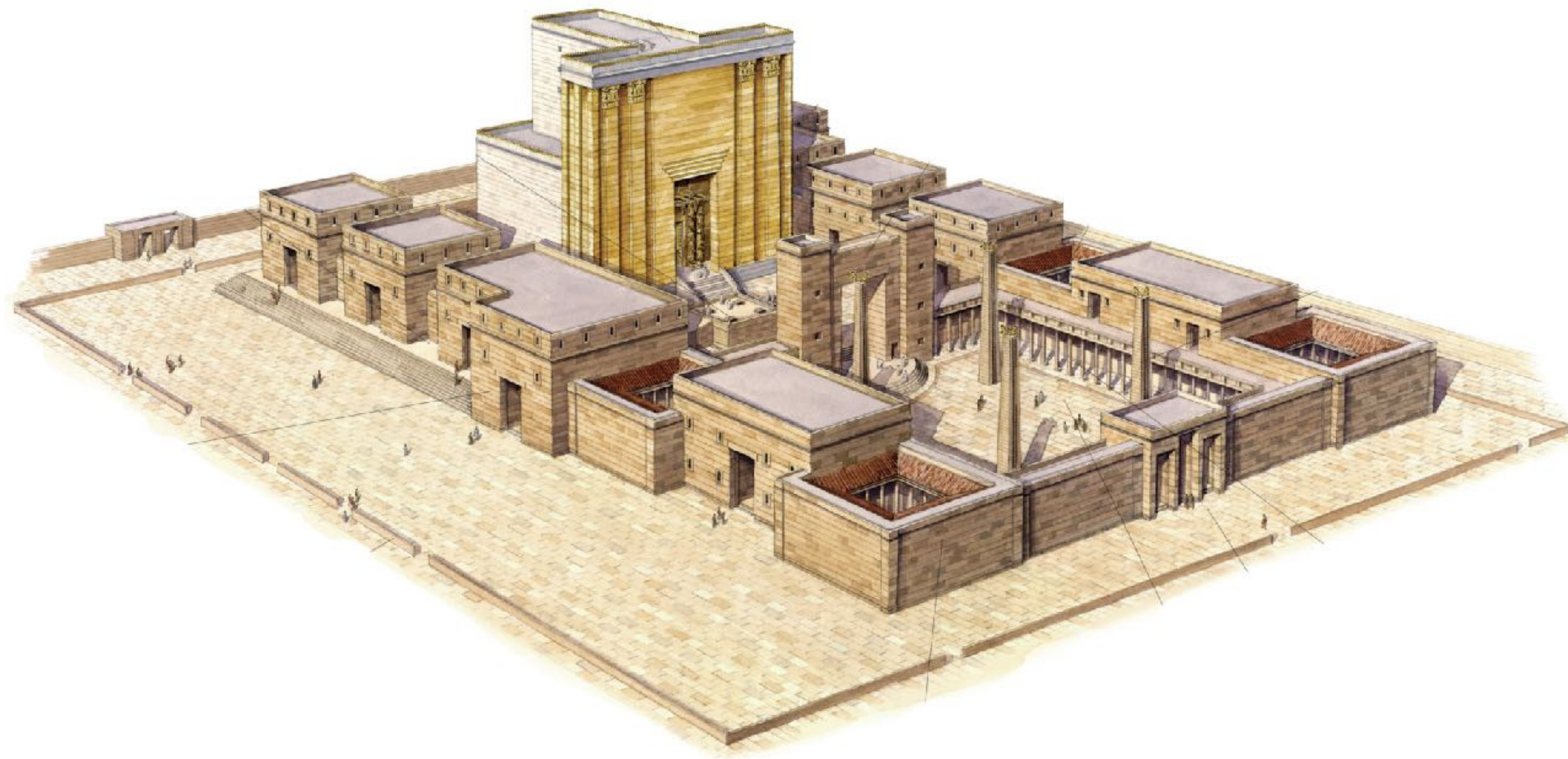
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Temple of Zerubbabel



Solomon's Temple



Herod's Temple

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10 And the whole multitude of the people were praying without at the time of incense.

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*, he was troubled, and fear fell upon him.

13 But the angel said unto him, ^aFear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a ^bson, and thou shalt call his name John.

for I am an ^bold man, and my wife well ^cstricken in years.

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Elder Jeffrey R. Holland

“While we work and wait together for the answers to some of our prayers, I offer you my apostolic promise that they are heard and they are answered, though perhaps not at the time or in the way we wanted. But they are always answered at the time and in the way an omniscient and eternally compassionate parent should answer them”

(“Waiting on the Lord,” Oct 2020 GC, Ensign or Liahona, Nov. 2020, 115–16).

Lord blameless.

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28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among ^awomen.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, ^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 shalt call his name ^aJESUS.

32 He shall be great, and shall be called the ^aSon of the Highest: and the Lord God shall give unto him the ^bthrone of his father ^cDavid:

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 this be, seeing I ^aknow not a man?

35 And the angel answered and said unto her, The ^aHoly Ghost shall come upon thee, and the power of

25a TG Barren; Reproach.

26a Moro. 7:29 (29–32).

27a 1 Ne. 11:13.

28a TG Woman

c TG Jesus Christ, Davidic Descent of.

33a Micah 4:7.

TG Jesus Christ,

Mission of

b TG Old Age. Gen. 18:14;

Rom. 4:21.

TG God, Power of.

40a GR greeted

the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the ^bSon of God.

36 And, behold, thy ^acousin Elisabeth, she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and ^asaluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; 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.

43 And ^awhence *is* this to 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 believed: for there shall be a performance of those things which were told her from the Lord.

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

47 And my spirit hath ^arejoiced in God my ^bSaviour.

Mary Visits Elizabeth

Mary's Song of Praise: The Magnificat

Birth of John the Baptist

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 is mighty hath done to me great ^athings; and ^bholy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

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

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

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

54 He hath ^aholpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our ^afathers, to Abraham, and to his ^bseed for ever.

56 And Mary abode with her about three months, and returned to her own house.

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 heard how the Lord had shewed great ^bmercy upon her; and they rejoiced with her.

59 And it came to pass, that on the ^aeighth day 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.

48a 1 Sam. 1:11.

b Ps. 72:17;

b TG Seed of Abraham.

58a GR relatives.

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

63 And he asked for a ^awriting table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

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

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

67 And his father Zacharias was filled with the Holy Ghost, and ^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 since the world began:

71 That we should be saved from our enemies, and from the hand of all that 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.

76 And thou, child, shalt be called the prophet of the Highest: for thou

Redeemer.

70a TG Prophets, Mission of.

shalt go before to ^aprepare his

77 To give ^aknowledge unto his people of their sins,

78 Through the vision of our God; when he shall come from on high

79 To give ^alight in ^bdarkness and ^cdeath, to guide us in the way of peace.

80 And the champaigns shall be strong in spirit, and the deserts till they be filled unto Israel.

CH

Heavenly messenger of Jesus in Bethlehem, and Simeon of His mission— He goes about H

AND it came to pass that there went out Cæsar Augustus

should be ^btaxed

2 (And this ^ataxation when Cyrenius was in Syria.)

3 And all were taxed one into his own country

4 And Joseph went into Judæa, unto a city which is called Bethlehem, because he was of the house of David;

5 To be taxed with his wife, because she was of the house of David;

6 And so it was fulfilled that she

76a Luke 1:17.

77a Luke 11:52.

b TG Remission

were accomplished, he departed to his own house.

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

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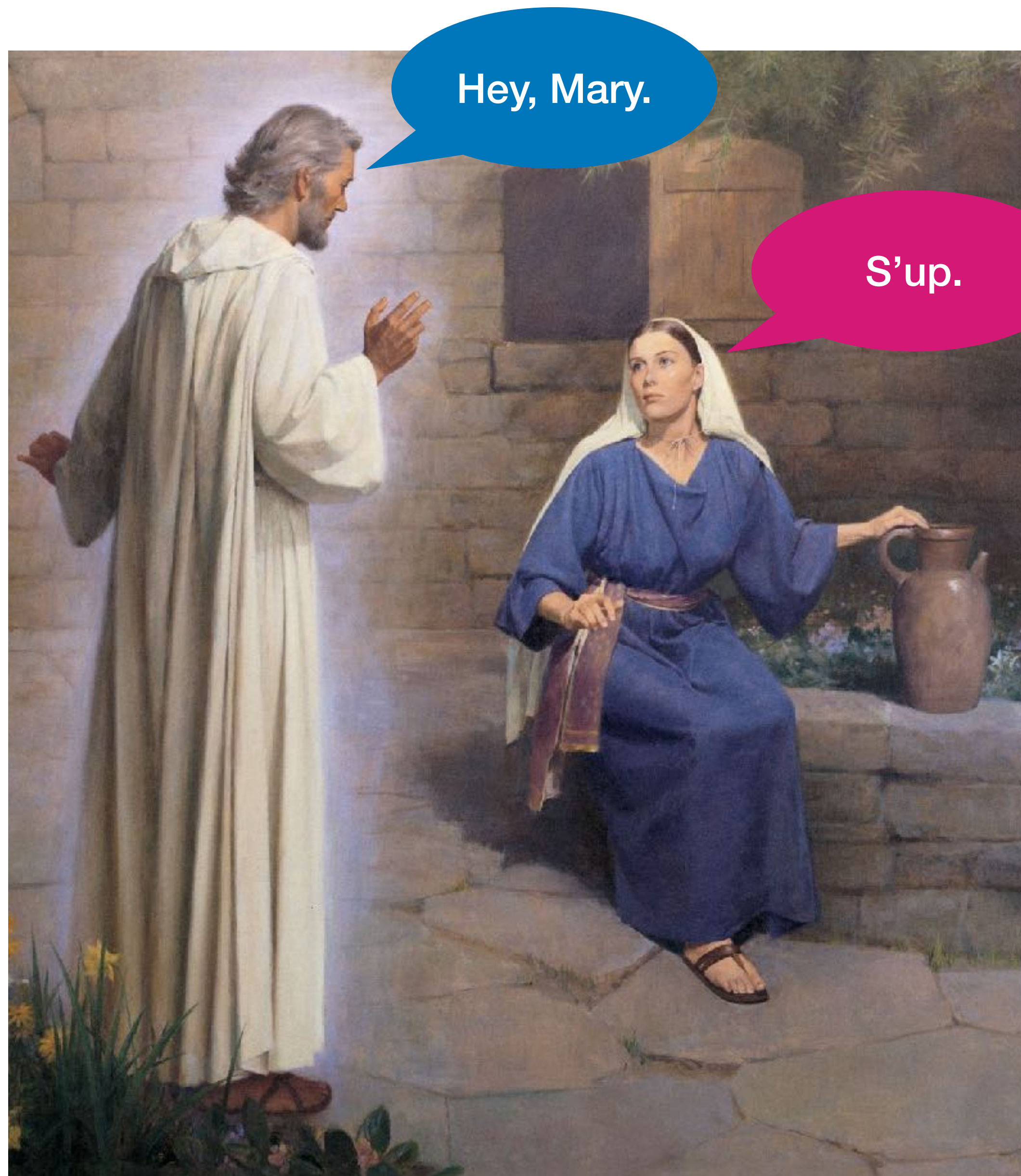
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Matthew 1:18–20; 1 Nephi 11:15, 18–21; Alma 7:10

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Harold B Lee

“If teachers were wise in speaking of [the conception of Jesus Christ] about which the Lord has said but very little, they would rest their discussion on this subject with merely the words which are recorded on this subject in Luke 1:34–35. . . .

“Let the Lord rest His case with this declaration and wait until He sees fit to tell us more”

(The Teachings of Harold B. Lee, ed. Clyde J. Williams [1996], 14).



Ezra Taft Benson

Christ's birth was a miracle. Mary "was called a virgin, both before and after she gave birth"

(Ezra Taft Benson, "Joy in Christ," Ensign, Mar. 1986, 4)

THE GOSPEL ACCORDING TO ST MATTHEW

CHAPTER 1

Christ is born of Mary—She conceives by the power of the Holy Ghost—Our Lord is named Jesus.

THE book of the generation of Jesus Christ, the son of ^aDavid, the son of Abraham.

² ^aAbraham begat Isaac; and Isaac begat Jacob; and Jacob begat ^bJudas and his brethren;

³ And Judas begat ^aPhares and ^bZara of Thamar; and Phares begat ^cEsrom; and Esrom begat Aram;

⁴ And Aram begat Aminadab; and Aminadab begat Naasson; and ^aNaasson begat Salmon;

⁵ And Salmon begat ^aBooz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

⁶ And Jesse begat David the king; and David the king begat ^aSolomon of her *that had been the wife* of Urias;

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;

¹⁰ And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

¹¹ And Josias begat Jechonias and his brethren, about the time they were carried away to ^aBabylon:

¹² And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;

¹³ And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

¹⁶ And Jacob begat ^aJoseph the husband of ^bMary, of whom was born ^cJesus, ^awho is called ^cChrist.

¹⁷ So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen ^agenerations.

¹⁸ ¶ ^aNow the ^bbirth of Jesus Christ was ^con this wise: When as his mother Mary was espoused to

Joseph, before they came together, she was found with child of the Holy Ghost.

¹⁹ Then Joseph her husband, being a just *man*, and not willing to make her a publick ^aexample, ^bwas minded to ^cput her away privily.

²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a ^adream, saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the ^cHoly Ghost.

²¹ And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: for he shall ^csave his people from their sins.

²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

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

²⁴ Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his ^awife:

²⁵ And knew her not till she had brought forth her ^afirstborn son: and he called his name JESUS.

CHAPTER 2

The wise men are directed by a star to Jesus—Joseph takes the child to Egypt—Herod slays the children in

Bethlehem—Jesus is taken to Nazareth to dwell.

Now when Jesus was ^aborn in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

² Saying, ^aWhere is he that is born ^bKing of the Jews? for we have seen his ^cstar in the east, and are come to ^aworship him.

³ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

⁴ ^aAnd when he had gathered all the chief priests and scribes of the people together, he ^bdemanded of them where Christ should be born.

⁵ And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

⁶ And thou ^aBethlehem, *in* the land of ^bJuda, art not the least among the princes of Juda: for out of thee shall come a ^cGovernor, that shall ^arule my people Israel.

⁷ Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

⁹ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went

Title: JST entitles this book "The Testimony of St. Matthew."

¹ ^{1a} TG Jesus Christ, Davidic Descent of.

^{2a} Gen. 25:19.

^{6a} 2 Sam. 12:24 (24–25); 1 Chr. 3:5.

^{11a} TG Israel, Bondage of, in Other Lands.

^{12a} 1 Chr. 3:19 (17–19); Ezra 2:2 (1–2);

who is called Christ.
^e The Greek title "Christ" and the Hebrew title "Messiah" are synonymous, meaning "Anointed One."

^{19a} TG Example.

^b IE desired to release or divorce her secretly.

^c Deut. 24:1.

^{20a} TG Dream.

^b 2 Ne. 19:7.

^c Luke 1:35;

Alma 7:10.

^{23a} Isa. 7:14.

^b TG Jesus Christ, Birth of.

^c TG Name.

^d TG Jesus Christ, Prophecies about.

^{24a} Luke 2:5.

^{25a} TG Firstborn.

D&C 128:22 (22–23); Moses 7:53.

^c Hel. 14:5 (1–2, 5); 3 Ne. 1:21.

^d TG Worship.

^{4a} JST Matt. 3:4–6 (Appendix).

^b GR inquired.

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat ^aJoseph the husband of ^bMary, of whom was born ^cJesus, ^dwho is called ^eChrist.

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19 Then Joseph her husband, being a just *man*, and not willing to make her a publick ^aexample, ^bwas minded to ^cput her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a ^adream, saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the ^cHoly Ghost.

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: for he shall ^csave his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 ^aBehold, a ^bvirgin shall be with child, and shall bring forth a son, and they shall call his ^cname ^dEm-

Bethlehem

Now when she was delivered of her firstborn son, she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

2 Saying, Behold, I have brought forth a son, as it is written, Thou shalt call his name Emmanuel, which is interpreted, God with us.

3 When these things were done, the angel departed from her, and she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

4 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

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Once the marriage was agreed upon, the wedding consisted of two stages: betrothal (also called espousal; see Matthew 1:18) and a wedding ceremony. Betrothal was legally and religiously more significant than the subsequent marriage ceremony, after which the couple began living together. Betrothal was regarded as the final part of a solemn covenant. It carried the force of a covenant to be honored between God-fearing parties (see Genesis 2:24; Ezekiel 16:8; Ephesians 5:21–33). Though betrothed couples were legally regarded as husband and wife (see Deuteronomy 22:23–24), between the time of betrothal and the wedding ceremony, a strict code of chastity was enforced (see Matthew 1:18, 25).

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her ^bold age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be ^aimpossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and ^asaluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; 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



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First, he could have subjected Mary to a public divorce and perhaps even execution, for people would have presumed that Mary was guilty of adultery—a crime punishable by death under the law of Moses (see Leviticus 20:10; John 8:5). Second, Joseph could have had his betrothal to Mary privately annulled before two witnesses. A third option was to proceed with the marriage.



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20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a ^adream, saying, Joseph, thou son of ^bDavid, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the ^cHoly Ghost.

21 And she shall bring forth a son, and thou shalt call his ^aname ^bJESUS: for he shall ^csave his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, 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 did as the angel of the Lord had bidden him, and took unto him his ^awife:

25 And knew her not till she had brought forth her ^afirstborn son: and he called his name JESUS.

me according to thy word. And the angel departed from her

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42 And she spake out with a loud voice, and said, Blessed *art* thou among ^awomen, and blessed *is* the fruit of thy womb.

43 And ^awhence *is* this to 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 believed: for there shall be a performance of

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

47 And my spirit hath ^arejoiced in God my ^bSaviour.



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48 For he hath regarded the low
estate of his ^ahandmaiden: for, be-
hold, from henceforth all genera-
tions shall call me ^bblessed.

49 For he that is mighty hath done
to me great ^athings; and ^bholy *is*
his name.

50 And his mercy *is* on them that
fear him from generation to gen-
eration.

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

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

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

54 He hath ^aholpen his servant Is-
rael, in remembrance of *his* mercy;

55 As he spake to our ^afathers, to
Abraham, and to his ^bseed for ever.

56 And Mary abode with her about
three months, and returned to her
own house.

57 NOW Elisabeth's full time came
that she should be delivered; and

62 And they
father, how he
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67 And his fat
filled with the
^aprophesied, say

68 ^aBlessed *be*
Israel; for he l
^credeemed his p

69 And hath ra
salvation for us
servant David;

70 As he ^aspak
his holy ^bprophe
since the world

^c TG Jesus Christ, Davidic
Descent of.
33a Micah 4:7.
TG Jesus Christ,
Mission of.
^b 2 Sam. 7:16;
Isa. 9:7 (6-7).
34a 1 Ne. 11:18 (15-20);

^b TG Old Age.
37a Gen. 18:14;
Rom. 4:21.
TG God, Power of.
40a GR greeted.
41a TG Holy Ghost, Gifts of.
42a TG Woman.
43a GR how.

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

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

54 He hath ^aholpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our ^afathers, to Abraham, and to his ^bseed for ever.

56 And Mary abode with her about three months, and returned to her own house.

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 heard how the Lord had shewed great ^bmercy upon her; and they rejoiced with her.

59 And it came to pass, that on the ^aeighth day 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, how he would have him called.

63 And he asked for a ^awriting table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

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

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

67 And his father Zacharias was filled with the Holy Ghost, and ^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 since the world began:

71 That we should be saved from our enemies, and from the hand of all that 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.

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 the ^bremission of their sins,

78 Through the ^atender mercy of our God; whereby the ^bdayspring from on high hath visited us,

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

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2

Heavenly messengers herald the birth of Jesus in Bethlehem—He is circumcised, and Simeon and Anna prophesy of His mission—At twelve years of age, He goes about His Father's business.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all ^athe world should be ^btaxed.

2 (*And this ^ataxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called ^aBethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his ^aespoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her ^afirst-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the ^binn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the ^aglory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you ^agood tidings of great ^bjoy, which shall be to all people.

11 For unto you is ^aborn this day in the city of David a ^bSaviour, which is Christ the ^cLord.

12 And this *shall be* a ^asign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 ^aGlory to God in the highest, and on earth ^bpeace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with ^ahaste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

48a 1 Sam. 1:11.

b TG Seed of Abraham.

Redeemer.

76a Luke 1:17.

77a Luke 11:52.

138:50 (50–51).

2 1a JST Luke 2:1 . . . his

b JST Luke 2:7 . . . inns.

9a TG God, Glory of.

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The first chapter in Matthew announces that Jesus Christ would be called, in Hebrew, Emmanuel, “which being interpreted is, **God with us**” (Matthew 1:23; italics added). The last verse in Matthew contains the Savior’s promise to His disciples: “**I am with you always**, even unto the end of the world” (Matthew 28:20; italics added). By placing these parallel declarations at the beginning and the end of his Gospel, Matthew may be identifying a message running throughout the Gospel of Matthew—God will not forget us; He is with us always.



President Russell M. Nelson

The Atonement of Jesus Christ “required a personal sacrifice by an immortal being not subject to death. Yet He must die and take up His own body again. The Savior was the only one who could accomplish this. From His mother He inherited power to die. From His Father He obtained power over death”

(“Constancy amid Change,” Oct 1993 GC, Ensign, Nov. 1993, 34).