

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 1, VERSES 18-24

NOTHING RECORDED

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**1:18** - ¶ Now the birth<sup>1</sup> of Jesus Christ<sup>2</sup> was on this wise<sup>3</sup>: When as his mother<sup>4</sup> Mary was espoused<sup>5</sup> to Joseph<sup>6</sup>, before<sup>7</sup> they came together<sup>8</sup>, she was found<sup>9</sup> with child<sup>10</sup> of<sup>11</sup> the Holy Ghost<sup>12</sup>.

**1:19** - Then Joseph her husband<sup>13</sup>, being a just<sup>14</sup> man, and not willing<sup>15</sup> to make<sup>16</sup> her a publick example<sup>17</sup>, was minded<sup>18</sup> to put her away<sup>19</sup> privily<sup>20</sup>.

**1:20** - But while he thought<sup>21</sup> on these things, behold, the angel<sup>22</sup> of the Lord appeared<sup>23</sup> unto him in a dream<sup>24</sup>, saying, Joseph, thou son of David<sup>25</sup>, fear<sup>26</sup> not to take<sup>27</sup> unto thee Mary thy wife<sup>28</sup>: for that which is conceived<sup>29</sup> in her is of<sup>11</sup> the Holy Ghost<sup>12</sup>.

**1:21** - And she shall bring forth a son, and thou shalt call his name JESUS<sup>30</sup>: for he shall save<sup>31</sup> his people<sup>32</sup> from their sins<sup>33</sup>.

**1:22** - Now all this was done, that it might be fulfilled which was spoken<sup>34</sup> of the Lord by the prophet<sup>35</sup>, saying,

**1:23** - Behold, a virgin<sup>36</sup> shall be with child<sup>10</sup>, and shall bring forth a son, and they shall call his name Emmanuel<sup>37</sup>, which being interpreted<sup>38</sup> is, God with us<sup>39</sup>.

**1:24** - Then Joseph being raised<sup>40</sup> from sleep<sup>41</sup> did<sup>42</sup> as the angel<sup>22</sup> of the Lord had bidden<sup>43</sup> him, and took unto him his wife<sup>28</sup>:

**CHRONOLOGY:** Estimated early October 5BCE\*, approximately 6 months prior to the birth of Jesus

\* The established year for this chapter is based on the year of Jesus' birth, which is highly debated. Below is a list of possible years for Jesus' birth. The chronology of Jesus' life in this book is based on the author's belief that Jesus was born in 4BCE. The most likely years for Jesus' birth are 1BCE, 4BCE and 5BCE. The other years are problematic.

- Year theories: 1 BCE - Supported by the Apostle James E. Talmage & Secular Biblical Scholars Pearson and Hug & the creator of Gregorian Calendar: Dionysius Exiguus.
- 2 BCE - Supported by Secular Biblical Scholar Scalinger.
- 2/3 BCE - Supported by early Christian writers and historians Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, Hippolytus of Thebes, Origen, Eusebius and Epiphanius.
- 3 BCE - Supported by Secular Biblical Scholars Baronius and Paulus.
- 4 BCE - Supported by Secular Biblical Scholars Bengel, Wieseler & Greswell. **Supported by this Author.**
- 5 BCE - Supported by the Apostle Bruce R. McConkie, the Apostle J. Rueben Clark, and Secular Biblical Scholars Usher and Petavius.
- 6 BCE - Supported by Secular Biblical Scholars Strong, Luvin and Clark.
- 7 BCE - Supported by Secular Biblical Scholars Ideler and Sanclemente.

**LOCATION:** Nazareth of Galilee

**COMMENTARY:** The Most High God foreordained a noble and worthy soul to be a father to His literal Son in the flesh. Surely, Joseph was one of the noble and great ones in our pre-earth life. Joseph demonstrated his kind and gentle spirit as he first learned that Mary was pregnant. He made merciful choices, though no angel had yet revealed the divine nature of what was happening. He made a choice to divorce Mary quietly without shaming, disgracing, or harming her. There would be no revenge offered by Joseph. Only then, after such a kind decision, did the angel Gabriel appear to Joseph in a dream and reveal the divine plan that was unfolding. True to character, Joseph listened to the revelation he received and followed it without question or hesitation. He is a great example of a obedience and faith. It is little wonder that he was chosen to be the father figure for young Jesus.

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## FOOTNOTES:

- 1 - **Birth** - The English word 'birth' is translated from the Greek word "γέννησις" or "gennēsis". Like the first book in the Holy Bible, the word "genesis" means "birth", "beginning", or "to beget". Jesus was born of a natural birth like unto all mortal men. Below are quotes by modern day prophets and apostles regarding the matter.

**"While brother Joseph was referring to the provinces of God, I was led to reflect that there is no act, no principle, no power belonging to the Deity that is purely philosophical. The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He partook of flesh and blood – was begotten of his Father, as we were of our fathers."** (Prophet Brigham Young, Journal of Discourses, volume 8, page 115)

**"... I believe the Father came down from heaven, as the apostles said he did, and begat the Saviour of the world; for he is the ONLY-begotten of the Father, which could not be if the Father did not actually beget him in person.... I believe the Father came down in His tabernacle and begat Jesus Christ."** (Prophet Brigham Young, Journal of Discourses, volume 1, page 238)

**"... In relation to the way in which I look upon the works of God and his creatures, I will say that I was naturally begotten; so was my father, and also my Saviour Jesus Christ. According to the Scriptures, he is the first begotten of his father in the flesh, and there was nothing unnatural about it."** (Apostle Heber C. Kimball, Journal of Discourses, volume 8, page 211)

**"God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh.... The fleshy body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have, for the time being, the lawful wife of God the Father.... He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another; for the law which He gave to govern men and women, was not intended to govern Himself, or to prescribe rules for his own conduct."** (Apostle Orson Pratt, The Seer, page 158)

**"Now, we are told in scriptures that Jesus Christ is the only begotten Son of God in the flesh. Well, now for the benefit of the older ones, how are children begotten? I answer just as Jesus Christ was begotten of the flesh... Jesus is the only person who had our Heavenly Father as the father of his body."** (Prophet Joseph F. Smith, Family Home Evening Manual, pages 125-126, 1972)

**"Christ Not Begotten of Holy Ghost... Christ was begotten of God. He was not born without the aid of Man, and that Man was God!"** (Prophet Joseph Fielding Smith, Doctrines of Salvation, volume 1, page 18, 1954)

**"Christ was Begotten by an immortal Father in the same way that mortal men are begotten by mortal fathers."** (Apostle Bruce R. McConkie, Mormon Doctrine, page 547, 1966)

**"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 was begotten, conceived and born in the normal and natural course of events, for he is the Son of God, and that designation means what it says."** (Apostle Bruce R. McConkie, Mormon Doctrine, page 792, 1966)

**"As far as this life is concerned, [Jesus] was born of Mary and of Elohim; he came here as an offspring of that Holy Man who is literally our Father in heaven. He was born in mortality in the literal and full sense as the Son of God. He is the Son of his father in the same sense that all morals are the sons and daughters of their fathers."** (Apostle Bruce R. McConkie, Mortal Messiah, volume 1, page 330)

**"The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that some Holy Being we worship as God, our Eternal Father. Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost."** (Prophet Ezra Taft Benson, The Teachings of Ezra Taft Benson, page 7)

- 2 - **Christ** - The word 'Christ' is considered by many to be a name; however, it is not a name but rather a title. It is a Greek word properly pronounced "Christos". The Greek form of the word is "Χριστός". It means "the anointed one" or "Messiah". The word Messiah is a Hebrew word meaning the same. In fact, if you were translating from Greek to Hebrew, Christ would translate as Messiah. Messiah means anointed or anointed one. It is actually pronounced "mashiyach" and the Hebrew form of the word is "מָשִׁיחַ". The word Messiah refers to the kings of Israel, the High Priest of Israel, or an and leader called and anointed of God. It ultimately came to be a word that reference the promised King of Kings, the anointed son of God who would come and take the throne of David and save the children of the covenant of Abraham from spiritual death, and all the sons of Adam from physical death. By the time of Jesus, the Jews were looking for the promised Messiah.

**"Some late manuscripts and patriotic sources omit Jesus before the Messiah (Christ). All early manuscripts and church fathers kept it."** (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 7). One of the oldest, if not the oldest, existing New Testament manuscripts is the Codex Sinaiticus. It uses the name Jesus before the Christ.

See also Chapter 01, footnote #02.

- 3 - **wise** - The phrase 'on this wise' is translated from a single Greek word for which we do not have an English equivalent. The Greek word is "οὕτως" or "houtō(s)" meaning in this manner, thus, or so.

**"Now, as it is written, the birth of ..."** (Joseph Smith Translation, Matthew 2:1)

**"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—"** (Doctrine & Covenants 20:1)

- 4 - **mother** - The word 'mother' is just that, a literal mortal mother. The Greek word is "μήτηρ" or "mētēr". Mary was his mother in the flesh.

- 5- **espoused** - For the word 'espoused', see also footnote #10 in Chapter 3. The Easton Bible Dictionary defines espousal as follows; "Espouse: (2 Sam. 3:14), to betroth. The espousal was a ceremony of betrothing, a formal agreement between the parties then coming under obligation for the purpose of marriage. Espousals are in the East frequently contracted years before the marriage is celebrated. It is referred to as figuratively illustrating the relations between God and his people (Jer. 2:2; Matt. 1:18; 2 Cor. 11:2)." It is a form of engagement; however, it is vastly different from our western engagement. Appropriately, the Biblical engagement is primarily called espousal. "In the Law (Deuteronomy 22:13), betrothal was a far more binding step than is our custom of engagement before marriage, and the penalty for fornication with one person while betrothed to another was death for both guilty parties." (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 7). There is some debate as to how espousals were arranged. There are those that support the view that most espousals were arranged, while other support the fact that the espoused couples followed their hearts. Barclay states, "There was the engagement. The engagement was often made when the couple were only children. It was usually made through the parents, or through a professional match-maker. And it was often made without the couple involved ever having seen each other. Marriage was held to be far too serious a step to be left to the dictates of human passion and the human heart." (The Gospel of Matthew, Volume I, William Barclay, page 9). Whatever the case was, "...the woman had, in case of betrothal or marriage, to give her own free and expressed consent, without which a union was invalid. Minors - in the case of girls up to twelve years and one day - might be betrothed or given away by their father. In that case, however, they had afterwards the right of insisting upon divorce." (Sketches of Jewish Social Life, Alfred Edersheim, page 133).

"At this point in the engagement, entered into by the parents or the match-maker, could be broken if the girl was unwilling to go on with it. But once the betrothal was entered into it was absolutely binding. It lasted for one year. During that year the couple were known as man and wife, although they had not the rights of man and wife. It could not be terminated in any other way than by divorce. In the Jewish law we frequently find what is to us a curious phrase. A girl whose fiancé had died during the year of betrothal is called 'a virgin who is a widow'. It was at this stage that Joseph and Mary were. They were betrothed, and if Joseph wished to end the betrothal, he could do so in no other way than by divorce; and in that year of betrothal Mary was legally known as his wife." (The Gospel of Matthew, Volume I, William Barclay, page 9).

"The Betrothal was formally made with rejoicings in the house of the bride under a tent or a slight canopy raised for the purpose. It was called the 'making sacred' as the bride thenceforth was sacred to her husband in the strictest sense. To make it legal, the bridegroom gave his betrothed a piece of money, or the worth of it, before witnesses, with the words, 'Lo, thou art betrothed unto me' or by a formal writing in which similar words and the maiden's name were given, and this in the same way was handed to her before witnesses." (Jesus the Christ, James E. Talmage, page 89).

- 6- **Joseph** - The man Joseph (see also Chapter 3, footnote #11) was specifically chosen by the God of Heaven and Earth to be the foster father to His literal Son in the flesh. There is no doubt that Joseph must have been a man of exceptional character and faith to be selected for such a calling. The Bible refers to him as a just man, and gives us little to no information about the man Joseph. We do have some insight from apocryphal works, which must be considered only under the influence of the spirit. The following excerpt comes from the History of Joseph the Carpenter (a work dated from possibly the 5th century CE in Egypt).

**Apocryphal Writing:** "(Introduction) His whole life was one hundred and eleven years, and his departure from this world happened on the twenty-sixth of the month Abib, which answers to the month Ab. May his prayer preserve us! Amen. And, indeed, it was our Lord Jesus Christ Himself who related this history to His holy disciples on the Mount of Olives, and all Joseph's labour, and the end of his days. And the holy apostles have preserved this conversation, and have left it written down in the library at Jerusalem. May their prayers preserve us! Amen. (Chapter 1, Verse 6) But at mid-day there appeared to him in a dream the prince of the angels, the holy Gabriel, furnished with a command from my Father; and he said to him: Joseph, son of David, fear not to take Mary as thy wife: for she has conceived of the Holy Spirit; and she will bring forth a son, whose name shall be called Jesus. He it is who shall rule all nations with a rod of iron. Having thus spoken, the angel departed from him. And Joseph rose from his sleep, and did as the angel of the Lord had said to him; and Mary abode with him. (7) Some time after that, there came forth an order from Augustus Caesar the king, that all the habitable world should be enrolled, each man in his own city. The old man therefore, righteous Joseph, rose up and took the virgin Mary and came to Bethlehem, because the time of her bringing forth was at hand. Joseph then inscribed his name in the list; for Joseph the son of David, whose spouse Mary was, was of the tribe of Judah. And indeed Mary, my mother, brought me forth in Bethlehem, in a cave near the tomb of Rachel the wife of the patriarch Jacob, the mother of Joseph and Benjamin. (8) But Satan went and told this to Herod the Great, the father of Archelaus. And it was this same Herod who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world. But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome also was their fellow-traveller. Having therefore set out from home, he retired into Egypt, and remained there the space of one whole year, until the hatred of Herod passed away. (9) Now Herod died by the worst form of death, atoning for the shedding of the blood of the children whom he wickedly cut off, though there was no sin in them. And that impious tyrant Herod being dead, they returned into the land of Israel, and lived in a city of Galilee which is called Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands; for, as the law of Moses had commanded, he never sought to live for nothing by another's labour. (10) At length, by increasing years, the old man arrived at a very advanced age. He did not, however, labour under any bodily weakness, nor had his sight failed, nor had any tooth perished from his mouth. In mind also, for the whole time of his life, he never wandered; but like a boy he always in his business displayed youthful vigour, and his limbs remained unimpaired, and free from all pain. His life, then, in all, amounted to one hundred and eleven years, his old age being prolonged to the utmost limit. (11) Now Justus and Simeon, the elder sons of Joseph, were married, and had families of their own. Both the daughters were likewise married, and lived in their own houses. So there remained in Joseph's house, Judas and



James the Less, and my virgin mother. I moreover dwelt along with them, not otherwise than if I had been one of his sons. But I passed all my life without fault. Mary I called my mother, and Joseph father, and I obeyed them in all that they said; nor did I ever contend against them, but complied with their commands, as other men whom earth produces are wont to do; nor did I at any time arouse their anger, or give any word or answer in opposition to them. On the contrary, I cherished them with great love, like the pupil of my eye. (12) It came to pass, after these things, that the death of that old man, the pious Joseph, and his departure from this world, were approaching, as happens to other men who owe their origin to this earth. And as his body was verging on dissolution, an angel of the Lord informed him that his death was now close at hand. Therefore fear and great perplexity came upon him. So he rose up and went to Jerusalem; and going into the temple of the



Lord, he poured out his prayers there before the sanctuary, and said: (13) O God! author of all consolation, God of all compassion, and Lord of the whole human race; God of my soul, body, and spirit; with supplications I reverence thee, O Lord and my God. If now my days are ended, and the time draws near when I must leave this world, send me, I beseech Thee, the great Michael, the prince of Thy holy angels: let him remain with me, that my wretched soul may depart from this afflicted body without trouble, without terror and impatience. For great fear and intense sadness take hold of all bodies on the day of their death, whether it be man or woman, beast wild or tame, or whatever creeps on the ground or flies in the air. At the last all creatures under heaven in whom is the breath of life are struck with horror, and their souls depart from their bodies with strong fear and great depression. Now therefore, O Lord and my God, let Thy holy angel be present with his help to my soul and body, until they shall be dis severed from each other. And let not the face of the angel, appointed my guardian from the day of my birth, be turned away from me; but may he be the companion of my journey even until he bring me to Thee: let his countenance be pleasant and gladsome to me, and let him accompany me in peace. And let not demons of frightful aspect come near me in the way in which I am to go, until I come to Thee in bliss. And let not the doorkeepers hinder my soul from entering paradise. And do not uncover my sins, and expose me to condemnation before Thy terrible tribunal. Let not the lions rush in upon me; nor let the waves of the sea of fire overwhelm my soul—for this must every soul pass through before I have seen the glory of Thy Godhead. O God, most righteous Judge, who in justice and equity wilt judge mankind, and wilt render unto each one according to his works, O Lord and my God, I beseech Thee, be present to me in Thy compassion, and enlighten my path that I may come to Thee; for Thou art a fountain overflowing with all good things, and with glory for evermore. Amen. (14) It came to pass thereafter, when he returned to his own house in the city of Nazareth, that he was seized by disease, and had to keep his bed. And it was at this time that he died, according to the destiny of all mankind. For this disease was very heavy upon him, and he had never been ill, as he now was, from the day of his birth. And thus assuredly it pleased Christ to order the destiny of righteous Joseph. He lived forty years unmarried; thereafter his wife remained under his care forty-nine years, and then died. And a year after her death, my mother, the blessed Mary, was entrusted to him by the priests, that he should keep her until the time of her marriage. She spent two years in his house; and in the third year of her stay with Joseph, in the fifteenth year of her age, she brought me forth on earth by a mystery which no creature can penetrate or understand, except myself, and my Father and the Holy Spirit, constituting one essence with myself. (15) The whole age of my father, therefore, that righteous old man, was one hundred and eleven years, my Father in heaven having so decreed. And the day on which his soul left his body was the twenty-sixth of the month Abib. For now the fine gold began to lose its splendour, and the silver to be worn down by use--I mean his understanding and his wisdom. He also loathed food and drink, and lost all his skill in his trade of carpentry, nor did he any more pay attention to it. It came to pass, then, in the early dawn of the twenty-sixth day of Abib, that Joseph, that righteous old man, lying in his bed, was giving up his unquiet soul. Wherefore he opened his mouth with many sighs, and struck his hands one

against the other, and with a loud voice cried out, and spoke after the following manner:-- (16) Woe to the day on which I was born into the world! Woe to the womb which bare me! Woe to the bowels which admitted me! Woe to the breasts which suckled me! Woe to the feet upon which I sat and rested! Woe to the hands which carried me and reared me until I grew up! For I was conceived in iniquity, and in sins did my mother desire me. Woe to my tongue and my lips, which have brought forth and spoken vanity, detraction, falsehood, ignorance, derision, idle tales, craft, and hypocrisy! Woe to mine eyes, which have looked upon scandalous things! Woe to mine ears, which have delighted in the words of slanderers! Woe to my hands, which have seized what did not of right belong to them! Woe to my belly and my bowels, which have lusted after food unlawful to be eaten! Woe to my throat, which like a fire has consumed all that it found! Woe to my feet, which have too often walked in ways displeasing to God! Woe to my body; and woe to my miserable soul, which has already turned aside from God its Maker! What shall I do when I arrive at that place where I must stand before the most righteous Judge, and when He shall call me to account for the works which I have heaped up in my youth? Woe to every man dying in his sins! Assuredly that same dreadful hour, which came upon my father Jacob, when his soul was flying forth from his body, is now, behold, near at hand for me. Oh! how wretched I am this day, and worthy of lamentation! But God alone is the disposer of my soul and body; He also will deal with them after His own good pleasure. (17) These are the



words spoken by Joseph, that righteous old man. And I, going in beside him, found his soul exceedingly troubled, for he was placed in great perplexity. And I said to him: Hail! my father Joseph, thou righteous man; how is it with thee? And he answered me: All hail! my well-beloved son. Indeed, the agony and fear of death have already environed me; but as soon as I heard Thy voice, my soul was at rest. O Jesus of Nazareth! Jesus, my Saviour! Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my mouth, and in the mouth of all those that love it! O eye which seest, and ear which hearest, hear me! I am Thy servant; this day I most humbly reverence Thee, and before Thy face I pour out my tears. Thou art altogether my God; Thou art my Lord, as the angel has told me times without number, and especially on that day when my soul was driven about with perverse thoughts about the pure and blessed Mary, who was carrying Thee in her womb, and whom I was thinking of secretly sending away. And while I was thus meditating, behold, there appeared to me in my rest angels of the Lord, saying to me in a wonderful mystery: O Joseph, thou son of David, fear not to take Mary as thy wife; and do not grieve thy soul, nor speak unbecoming words of her conception, because she is with child of the Holy Spirit, and shall bring forth a son, whose name shall be called Jesus, for He shall save His people from their sins. Do not for this cause wish me evil, O Lord! for I was ignorant of the mystery of Thy birth. I call to mind also, my Lord, that day when the boy died of the bite of the serpent. And his relations wished to deliver Thee to Herod, saying that Thou hadst killed him; but Thou didst raise him from the dead, and restore him to them. Then I went up to Thee, and took hold of Thy hand, saying: My son, take care of thyself. But Thou didst say to me in reply: Art thou not my father after the flesh? I shall teach thee who I am. (4) Now therefore, O Lord and my God, do not be angry with me, or condemn me on account of that hour. I am Thy servant, and in Thy name of Thine handmaiden; but Thou art my Lord, my God and Saviour, most surely the Son of God. (18) When my father Joseph had thus spoken, he was unable to weep more. And I saw that death now had dominion over him. And my mother, virgin undefiled, rose and came to me, saying: O my beloved son, this pious old man Joseph is now dying. And I answered: Oh my dearest mother, assuredly upon all creatures produced in this world the same necessity of death lies; for death holds sway over the whole human race. Even thou, O my virgin mother, must look for the same end of life as other mortals. And yet thy death, as also the death of this pious man, is not death, but life enduring to eternity. Nay more, even I must die, as concerns the body which I have received from thee. But rise, O my venerable mother, and go in to Joseph, that blessed old man, in order that thou mayst see what will happen as his soul ascends from his body. (19) My undefiled mother Mary, therefore, went and entered the place where Joseph was. And I was sitting at his feet looking at him, for the signs of death already appeared in his countenance. And that blessed old man raised his head, and kept his eyes fixed on my face; but he had no power of speaking to me, on account of the agonies of death, which held him in their grasp. But he kept fetching many sighs. And I held his hands for a whole hour; and he turned his face to me, and made signs for me not to leave him. Thereafter I put my hand upon his breast, and perceived his soul now near his throat, preparing to depart from its receptacle. (20) And when my virgin mother saw me touching his body, she also touched his feet. And finding them already dead and destitute of heat, she said to me: O my beloved son, assuredly his feet are already beginning to stiffen, and they are as cold as snow. Accordingly she summoned his sons and daughters, and said to them: Come, as many as there are of you, and go to your father; for assuredly he is now at the very point of death. And Assia, his daughter, answered and said: Woe's me, O my brothers, this is certainly the same disease that my beloved mother died of. And she lamented and shed tears; and all Joseph's other children mourned along with her. I also, and my mother Mary, wept along with them. (21) And turning my eyes towards the region of the south, I saw Death already approaching, and all Gehenna with him, closely attended by his army and his satellites; and their clothes, their faces, and their mouths poured forth flames. And when my father Joseph saw them coming straight to him, his eyes dissolved in tears, and at the same time he groaned after a strange manner. Accordingly, when I saw the vehemence of his sighs, I drove back Death and all the host of servants which accompanied him. And I called upon my good Father, saying:-- (22) O Father of all mercy, eye which seest, and ear which hearest, hearken to my prayers and supplications in behalf of the old man Joseph; and send Michael, the prince of Thine angels, and Gabriel, the herald of light, and all the light of Thine angels, and let their whole array walk with the soul of my father Joseph, until they shall have conducted it to Thee. This is the hour in which my father has need of compassion. And I say unto you, that all the saints, yea, as many men as are born in the world, whether they be just or whether they be perverse, must of necessity taste of death. (23) Therefore Michael and Gabriel came to the soul of my father Joseph, and took it, and wrapped it in a shining wrapper. Thus he committed his spirit into the hands of my good Father, and He bestowed upon him peace. But as yet none of his children knew that he had fallen asleep. And the angels preserved his soul from the demons of darkness which were in the way, and praised God even until they conducted it into the dwelling-place of the pious. (24) Now his body was lying prostrate and bloodless; wherefore I reached forth my hand, and put right his eyes and shut his mouth, and said to the virgin Mary: O my mother, where is the skill which he showed in all the time that he lived in this world? Lo! it has perished, as if it had never existed. And when his children heard me speaking with my mother, the pure virgin, they knew that he had already breathed his last, and they shed tears, and lamented. But I said to them: Assuredly the death of your father is not death, but life everlasting: for he has been freed from the troubles of this life, and has passed to perpetual and everlasting rest. When they heard these words, they rent their clothes, and wept. (25) And, indeed, the inhabitants of Nazareth and of Galilee, having heard of their lamentation, flocked to them, and wept from the third hour even to the ninth. And at the ninth hour they all went together to Joseph's bed. And they lifted his body, after they had anointed it with costly unguents. But I entreated my Father in the prayer of the celestials--that same prayer which with any own hand I made before I was carried in the womb of the virgin Mary, my mother. And as soon as I had finished it, and pronounced the amen, a great multitude of angels came up; and I ordered two of them to stretch out their shining garments, and to wrap in them the body of Joseph, the blessed old man. (26) And I spoke to Joseph, and said: The smell or corruption of death shall not have dominion over thee, nor shall a worm ever come forth from thy body. Not a single limb of it shall be broken, nor shall any hair on thy head be changed. Nothing of thy body shall perish, O my father Joseph, but it will remain entire and uncorrupted even until the banquet of the thousand years. And whosoever shall make an offering on the day of thy remembrance, him will I bless and recompense in the congregation of the virgins; and whosoever shall give food to the wretched, the poor, the widows, and orphans from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, shall not be in want of good things all the days of his life. And whosoever shall have given a cup of water, or of wine, to drink to the widow or orphan in thy name, I will give him to thee, that thou mayst go in with him to the banquet of the thousand years. And every man who shall present an offering on the day of thy commemoration will I bless and recompense in the church of the virgins: for one I will render unto him thirty, sixty, and a hundred. And whosoever shall write the history of thy life, of thy labour, and thy departure from this world, and this narrative that has issued from my mouth, him shall I commit to thy keeping as long as he shall have to do with this life. And when his soul departs from the body, and when he must leave this world, I will burn the book of his sins, nor will I torment him with any punishment in the day of judgment; but he shall cross the sea of flames, and shall go through it without trouble or pain. And upon every poor man who can give none of those things which I have mentioned this is incumbent: viz., if a son is born to him, he shall call his name Joseph. So there shall not take place in that house either poverty or any sudden death



for ever. (27) Thereafter the chief men of the city came together to the place where the body of the blessed old man Joseph had been laid, bringing with them burial-clothes; and they wished to wrap it up in them after the manner in which the Jews are wont to arrange their dead bodies. And they perceived that he kept his shroud fast; for it adhered to the body in such a way, that when they wished to take it off, it was found to be like iron--impossible to be moved or loosened. Nor could they find any ends in that piece of linen, which struck them with the greatest astonishment. At length they carried him out to a place where there was a cave, and opened the gate, that they might bury his body beside the bodies of his fathers. Then there came into my mind the day on which he walked with me into Egypt, and that extreme trouble which he endured on my account. Accordingly, I bewailed his death for a long time; and lying upon his body, I said:-- (28) O Death! who makest all knowledge to vanish away, and raisest so many tears and lamentations, surely it is God my Father Himself who hath granted thee this power. For men die for the transgression of Adam and his wife Eve, and Death spares not so much as one. Nevertheless, nothing happens to any one, or is brought upon him, without the command of my Father. There have certainly been men who have prolonged their life even to nine hundred years; but they died. Yea, though some of them have lived longer, they have, notwithstanding, succumbed to the same fate; nor has any one of them ever said: I have not tasted death. For the Lord never sends the same punishment more than once, since it hath pleased my Father to bring it upon men. And at the very moment when it, going forth, beholds the command descending to it from heaven, it says: I will go forth against that man, and will greatly move him. Then, without delay, it makes an onset on the soul, and obtains the mastery of it, doing with it whatever it will. For, because Adam did not the will of my Father, but transgressed His commandment, the wrath of my Father was kindled against him, and He doomed him to death; and thus it was that death came into the world. But if Adam had observed my Father's precepts, death would never have fallen to his lot. Think you that I can ask my good Father to send me a chariot of fire, which may take up the body of my father Joseph, and convey it to the place of rest, in order that it may dwell with the spirits? But on account of the transgression of Adam, that trouble and violence of death has descended upon all the human race. And it is for this cause that I must die according to the flesh, for my work which I have created, that they may obtain grace. (29) Having thus spoken, I embraced the body of my father Joseph, and wept over it; and they opened the door of the tomb, and placed his body in it, near the body of his father Jacob. And at the time when he fell asleep he had fulfilled a hundred and eleven years. Never did a tooth in his mouth hurt him, nor was his eyesight rendered less sharp, nor his body bent, nor his strength impaired; but he worked at his trade of a carpenter to the very last day of his life; and that was the six-and-twentieth of the month Abib. (30) And we apostles, when we heard these things from our Saviour, rose up joyfully, and prostrated ourselves in honour of Him, and said: O our Saviour, show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Saviour, at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, Thy father after the flesh. And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin. We wonder especially that Joseph, even from that day on which Thou wast born in Bethlehem, called Thee his son after the flesh. Wherefore, then, didst Thou not make him immortal as well as them, and Thou sayest that he was righteous and chosen? (31) And our Saviour answered and said: Indeed, the prophecy of my Father upon Adam, for his disobedience, has now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for he is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that, as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias, must towards the end of time return into the world and die--in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety. (32) And we said: O our Lord, our God and Saviour, who are those four whom Thou hast said Antichrist will cut off from the reproach they bring upon him? The Lord answered: They are Enoch, Elias, Schila, and Tabitha. When we heard this from our Saviour, we rejoiced and exulted; and we offered all glory and thanksgiving to the Lord God, and our Saviour Jesus Christ. He it is to whom is due glory, honour, dignity, dominion, power, and praise, as well as to the good Father with Him, and to the Holy Spirit that giveth life, henceforth and in all time for evermore. Amen." (The History of Joseph the Carpenter 1:6-32)

- 7 - **before** - The word 'before' comes from the Greek word "πριν" or "prin". It means before, or formerly. At this point in Mary and Joseph's relationship, they had not executed the second part of the marriage contract, and no sexual relationship had been established. It is "before" or "prior" to this act.
- 8 - **came together** - The phrase 'came together' can have multiple meanings in English and so does its Greek counterpart. The Greek word from which it is translated is "συνέρχομαι" or "synerchomai" which can mean to come together, assemble or it can mean the coming together of a man and women in conjugal cohabitation. The term "came together" would reference and sexual relation that Mary and Joseph would eventually engage in. Matthew would dispel any theory about Mary's perpetual virginity with his phrase, "before they came together". This statement indicates that eventually Mary and Joseph would engage in a sexual relationship appropriate for a married man and woman.
- 9 - **found** - The word 'found' is derived from the Greek word "εὐρίσκω" or "heuriskō". It means "to come upon", "hit upon", or "to meet with". It can also mean "to find by inquiry, thought, examination, scrutiny, observation or other means". Elder Talmage wrote, "**When Joseph greeted his promised bride after her three months' absence, he was greatly distressed over the indication of her prospective maternity.**" (Jesus the Christ, James E. Talmage, page 84). This statement by Talmage brings to question the order of things. Most scholars place the annunciation of Joseph prior to Mary's visit with Elisabeth. This is somewhat problematic, since Mary would have just conceived and would not be showing. Unless Mary disclosed the fact that she was pregnant, which she may not have physically known at that point, Joseph would not have "found" her to be pregnant, unless some time had passed. Mary left to Elisabeth's house during Elisabeth's 6th month of pregnancy and stayed there for three months (Luke 1:56).
- 10 - **with child** - The English phrase "with child" finds difficult direct translation in Greek. The Septuagint uses the following Greek phrase, "ἐν γαστήρ ἔχω" or "en gastēr echō" meaning "have or possess a belly". The word "gastēr" means the belly, the womb, or the stomach. The word "echō" means to have or possess. The word "en" means "in", "with" or "by". Literally, Mary had a belly. She was showing the physical signs of pregnancy.
- 11 - **of** - The word "of" is translated from the Greek word "ἐκ" or "ek". It is a preposition meaning "out of", "from", "by", or "away from". Because of the divers usage of the preposition, it could be translated as "from the Holy Ghost" or "Through the Holy Ghost". This is a difficult translation, and has left many to speculate that the Holy Ghost was the Father of Jesus. We know from Modern revelation that this is not the case. God, the Eternal Father, was the literal Father of Jesus. The Holy Ghost had a role in her conception, but was in no means the father. For further discussion see footnote #12 of this chapter.

- 12 - **Holy Ghost** - The "Holy Ghost" is the third member of the Godhead. He is a separate and distinct being. Yet, He is one in purpose, mind and deed with the Father and the Son. He has a very specific mission, which is discussed in greater detail in Chapter 3, footnote #38. Due to the wording in most translations of the Bible, it can be implied that the Holy Ghost is the father of Jesus. This falsehood has developed into doctrine in many churches. The Book of Mormon clarifies, "**And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, 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.**" (Alma 7:10).
- 13 - **husband** - The word "husband" is translated from the Greek word "ἀνὴρ" or "anēr" which can mean several things. It means a male, a husband, a betrothed, or a future husband. It is not used for a boy, but used to convey the idea of a grown man.
- 14 - **just** - The word "just" comes from the Greek word "δίκαιος" or "dikaios". "**Dikaios means 'one obedient to the commandments of God, an upright man, a man of character'**" (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 8). Joseph was righteous. He was acceptable before the Lord.
- 15 - **willing** - The word "willing" is translated from the Greek word "θέλω" or "thelō". It means to will, have in mind, intend, to wish, to desire, to love or to take delight in. We learn something here of Joseph's character. Though Joseph had every legal right to pass judgment on Mary for apparent infidelity, he was not desirous to harm or humiliate her. Without divine intervention, he decided to extend Mercy to Mary. He is an example of Christ. Though little is really known of the man Joseph, the following scripture may very well describe the kind of man he was, "**Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.**" (Doctrine and Covenants 64:34).
- 16 - **make** - see footnote #17 of this chapter, "a publick example".
- 17 - **a publick example** - The English translation that resulted in "**make a publick example**" actually comes from one Greek word that does not have a single English word equivalent. It comes from the Greek word "παράδειγματίζω" or as we would spell it in English, "paradeigmatizō". This word would be defined as "setting forth as a public example" or "to make an example of". The Codex Sinaiticus omits the word publick in its English Translation (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:19). In a bad sense, it would be to expose someone to public disgrace. This was the cultural practice of the Jews, who followed the Law of Moses. For sexual activity before marriage Deuteronomy 22:13-21 directs "**Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die...**" Note that this applied only to women who had been presented as virgin brides and could be proven to have engaged in intercourse before being engaged or married. The Mishnah, or the oral interpretation of the Law, has some interesting insight into the consequences of adultery in Mary's day. The Mishnah teaches as follows;

#### Verdicts in Capital Trials Only to be Reached in Daytime [Under the Mishnah Tractate, Sanhedrin]

Mishnah Sanhedrin 4.1

"4.1 In noncapital cases they hold trial during the daytime and the verdict may be reached during the night; in capital cases they hold the trial during the daytime and the verdict must also be reached during the daytime. In noncapital cases the verdict, whether of acquittal or of conviction, may be reached the same day; in capital cases a verdict of acquittal may be reached on the same day, but a verdict of conviction not until the following day."

#### Requirements for Conviction

Mishnah Sanhedrin 5.1-4

- "5.1 They used to prove witnesses with seven inquiries: In what week of years? In what year? In what month? On what day? In what hour? In what place? (R. Jose says: [They asked only.] On what day? In what hour? In what place?) [They also asked:] Do you recognize him? Did you warn him? If a man committed idolatry [they asked the witnesses], What did he worship? and, How did he worship it?
- 5.2 The more a judge tests the evidence the more he is deserving of praise: Ben Zakkai once tested the evidence even to inquiring about the stalks of figs. Wherein do the inquiries differ from the cross-examination? If to the inquiries one [of the two witnesses] answered, "I do not know," their evidence becomes invalid; but if to the cross-examination one answered, "We do not know," their evidence remains valid. Yet if they contradict one another, whether during the inquiries or the cross-examination, their evidence becomes invalid.
- 5.3 If one said, "On the second of the month," and the other said, "On the third," their evidence remains valid since one may have known the month was intercalated and the other did not know the month was intercalated; but if one said, "On the third," and the other said, "On the fifth," their evidence becomes invalid. If one said, "At the second hour," and the other said, "At the third," their evidence remains valid; but if one said, "At the third hour," and the other said, "At the fifth," their evidence becomes invalid. R. Judah says: It remains valid; but if one said, "At the fifth hour," and the other said, "At the seventh," their evidence becomes invalid since at the fifth hour the sun is in the east and at the seventh it is in the west.
- 5.4 They afterward brought in the second witness and proved him. If their words were found to agree together they begin [to examine the evidence] in favor of acquittal. If one witness said, "I have somewhat to argue in favor of his acquittal," or if one of the disciples said, "I have somewhat to argue in favor of his acquittal," they bring him up and set him among them and he does not come down from thence the whole day. If there is any substance in his words they listen to him. Even if the accused said, "I have somewhat to argue in favor of my acquittal," they listen to him, provided there is any substance to his words."

#### Postponement of Final Sentence Until the Day After Trial Under the Mishnah

Mishnah Sanhedrin 5.5

"5.5 If they found him innocent they set him free; otherwise they leave his sentence over until the morrow. [In the meantime] they went together in pairs, they ate a little (but they used to drink no wine the whole day), and they discussed the matter all night, and early on the morrow they came to the court. He that favored acquittal says: "I declared him innocent and I still declare him innocent"; and he that favored conviction says, "I declared him guilty and I still declare him guilty." He that favored conviction may now acquit, but he that had favored acquittal [the day before] may not retract and favor conviction."

## Capital Punishment By Stoning

Mishnah Sanhedrin 6.1-4

- "6.1 When sentence has been passed, they take him forth to stone him. The place of stoning was outside the court, as it is written, Bring forth him that hath cursed without the camp. One stands at the door of the court with a towel in his hand, and another, mounted on a horse, far away from him [but where he is able] to see him. If one [in court] said, "I have somewhat to argue in favor of his acquittal," that man waves the towel and the horse runs and stops him [the stoner]. Even if he himself said, "I have somewhat to argue in favor of my acquittal," they must bring him back, be it four times or five, provided that there is any substance in his words. If they found him innocent, they set him free; otherwise he goes forth to be stoned. A herald goes out before him [announcing], "Such-a-one, the son of such-a-one, is going forth to be stoned for that he committed such or such an offense. Such-a-one and such-a-one are witnesses against him. If any man knoweth anything in favor of his acquittal, come let him plead it."
- 6.2 When he was about ten cubits from the place of stoning they used to say to him, "Make your confession," for such is the way of them that have been condemned to death to make confession, for every one that makes his confession has a share in the world to come. For so we have found it with Achan. Joshua said to him, My son, give, I pray thee, glory to the Lord, the God of Israel, and make confession unto him, and tell me now what you have done; hide it not from me. And Achan answered Joshua and said, Of a truth I have sinned against the Lord, the God of Israel, and thus and thus have I done. Whence do we learn that his confession made atonement for him? It is written, And Joshua said, Why have you troubled us? The Lord shall trouble thee this day--this day you shall be troubled, but in the world to come you shall not be troubled. If he knows not how to make his confession they say to him, "Say, May my death be an atonement for all my sins." R. Judah says: If he knew that he was condemned because of false testimony he should say, "Let my death be an atonement for all my sins excepting this sin." They said to him: If so, every one would speak after this fashion to show his innocence."
- 6.3 When he was four cubits from the place of stoning, they stripped off his clothes. A man is kept covered in front and a woman both in front and behind. So R. Judah. But the Sages say: a man is stoned naked but a woman is not stoned naked.
- 6.4 The place of stoning was twice the height of a man. One of the witnesses knocked him down on his loins; if he turned over on his heart the witness turned him over again on his loins. If he straightaway died that sufficed; but if not, the second took the stone and dropped it on his heart. If he straightaway died, that sufficed; but if not, he was stoned by all Israel, for it is written, The hand of the witnesses shall be first upon him to put him to death and afterward all the hand of all the people. All that have been stoned must be hanged. So R. Eliezer. But the Sages say: None is hanged save the blasphemer and the idolater. A man is hanged with his face to the people and a woman with her face to the gallows. So R. Eliezer. But the Sages say: A man is hanged but a woman is not hanged. R. Eliezer said to them: Did not Simeon ben Shetah hang women in Ashkelon? They answered: He hanged eighty women, whereas two ought not to be judged in one day. How did they hang a man? They put a beam into the ground and a piece of wood jutted from it. The two hand were brought together and it was hanged. R. Jose says: The beam was made to lean against a wall and one hanged the corpse thereon as butchers do. And they let it down at once: if it remained there overnight a negative command is thereby transgressed, for it is written, His body shall not remain all night upon the tree, but thou shall surely bury him the same day; for he that is hanged is a curse against God; as if to say, Why was this one hanged? Because he blessed the Name, and the Name of Heaven was found profaned. "



[Other forms of capital punishment under Jewish law included burning, decapitation, and strangulation, each of which has its own set of crimes meriting such punishment.]

## Crimes Meriting Stoning

Mishnah 7.4

- "7.4 These are they that are to be stoned: he that has connexion with his mother, his father's wife, his daughter-in-law, a male, or a beast, and the woman that suffers connexion with a beast, and the blasphemer and the idolater, and he that offers any of his seed to Molech, and he that has a familiar spirit and a soothsayer, and he that profanes the Sabbath, and he that curses his father or his mother, and he that has a connexion with a girl that is betrothed, and he that beguiles [others to commit idolatry], and he that leads [a whole town] astray, and the sorcerer and a stubborn and rebellious son."

Typically, a stoning victim is first wrapped in cloth and buried up to the waist for men, or up to the chest for females. Then the crowd is to throw stones at the victim. However, it is very important that, "... no stone should be thrown that should kill with the first or second blow, or so small as a pebble to do no injury to the condemned." (Hulagu's Web, 64). Stoning is a unique form of punishment in that there is no single executioner. The simplistic act of gathering the victim's peers around him creates killers out of everyone.

**18 - minded** - The word "minded" is translated from the Greek word "βούλομαι" or "boulomai". It means "to will deliberately", "have a purpose", or "be minded". Joseph had made up his mind. This was not a whim or a knee jerk reaction. Joseph was thoughtful and deliberate.



- 19 - **away** - The word "away" is translated from the Greek word "ἀπολύω" or "apolyō". It has multiple meanings and uses. Some of which are; "to set free", "to release from obligation or debt", "to send away", "to divorce", or "to bid depart" (Strong's Concordance of the Bible). This was the Greek word used for "divorce". There are several forms of the word divorce in Hebrew law. The most common is "כְּרִיתוּת" or "kēriythuwth". It means to dismiss or divorce. Another Hebrew equivalent is "Halisah". It is used in the releasing of a brother from the marital obligations towards his brothers widow.

The Hebrew word "halisah" means literally "untying". It is a Hebrew word used for a legal divorce. Its origins have to do with the symbolism associated with covenants. A covenant is a two way promise. Appropriate weddings contain a covenant between a man, a wife, and God with witness that can attest to the promises made. The Jews associated the tying of two ropes, sashes or ribbons with a knot as a symbol for binding a covenant. Unknowingly, modern societies make reference to this when they refer to marriage as "tying the knot". What they are referring to is the binding of the marriage covenant. To divorce is to "untie", so to speak, the covenants made at marriage.

In the case of Joseph and Mary, a betrothal was in place. The covenant was binding. The final ceremony had not occurred, which was a symbol of worthiness and purity. The Jewish law, at the time of Jesus, may have varied from local to local; however, the best indication of its process is read in the Mishnah. It records;

*"A virgin is married on Wednesday, and a widow on Thursday. For twice weekly are the courts in session in the towns, on Monday and on Thursday. So if he [the husband] had a complaint as to virginity, he goes early to court."* (Mishnah, Ketubot 1:1)

*"He who marries a woman and did not find tokens of virginity - she says, "After you betrothed me, I was raped, and your field has been flooded," and he says, "Not so, but it was before I betrothed you, and my purchased was a bargain made in error"- Rabban Gamaliel and R. Eliezar say, "She is believed." R. Joshua says, "We do not depend on her testimony. But lo, she remains in the assumption of having had sexual relations before she was betrothed and of having deceived him, until she brings evidence to back up her [contrary] claim...."* (Mishnah, Ketubot 1:6). The account goes on to give examples which a woman might give as to why the tokens of her virginity were missing, in each case it ends with a need for evidence.

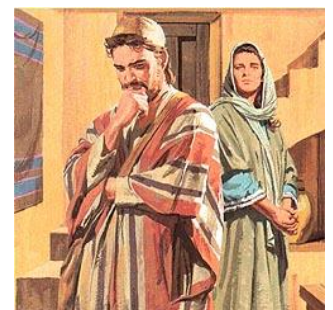
Almost every groom insisted his bride be a virgin and be able to prove it. If the groom believed he had received "damaged goods", he had the right to challenge her family to produce the proof. If the sheets from the marital bed did not show the required blood then the men of the village would stone her to death in front of her father's home. If, on the other hand, the elders were satisfied that the bride had been a virgin then the groom would be whipped, required to pay 100 shekels of silver to her father and lose forever the right to divorce her.

*"If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."* (Deuteronomy 22:13-21)

*"When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."* (Deuteronomy 24:1)

- 20 - **privily** - The word "privily" is derived from the word "λάθρᾳ" or "lathra". It means secretly. The Codex Sinaiticus uses the word privately in the place of privily. (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:19). Joseph was decided to discreetly and quietly divorce Mary, "i.e. in the presence of chosen witnesses, without public scandal." (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 8). He was decided to save her from and public ridicule; however, he was also determined to end their betrothal by exercising his legal right to divorce. There was to be no marriage between Joseph and Mary, at least that was his decision for now.

- 21 - **thought** - The word 'thought' is translated from the Greek word "ἐνθυμέομαι" or "enthymēomai". It means to ponder, to deliberate, or to think over. Pondering is an important introduction to revelation. There seems to be a pattern established in scripture, where pondering sets the stage for spiritual manifestations. Young Nephi said, "...I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord..." (1st Nephi 11:1). A modern day prophet, Joseph F. Smith records prior to receiving section 138 of the Doctrine and Covenants, "As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me..." (Doctrine and Covenants 138:11). Setting our minds upon the things of God seem to beckon the kindness of our Father.



When the Savior visited the Nephites after His resurrection, He taught and then said, "Therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again." (3rd Nephi 17:3). The Savior knew that if the people would ponder, they would be prepared to receive revelation on the morrow. Pondering opens our minds and then our hearts to receive instruction. It is an important part of preparation.



- 22 - **angel** - The term 'angel' is discussed in more detail Chapter 2, footnote #21. The word "angel" can mean a heavenly being or a mortal messenger, though to be classified as an angel as both have something specifically in common, they are on the Lord's errand. The word "angel" in this footnote is derived from the Greek word "ἄγγελος" or "aggelos". It is pronounced "a'n-ge-los", and literally means "a messenger", "envoy", "one who is sent", "an angel", or "any messenger from God". Hence, angels can take many forms.

- 23 - **appeared** - The word "appeared" is translated from the Greek word "φαίνω" or "phainō". It means "to bring forth into light", "to shed light on", "cause to shine", "bright", or "to be seen". There is no doubt that Gabriel appeared to Joseph in a dream, but we have lost something in the translation. Angels are normally accompanied by glory and light. The word used in this verse would indicate that Gabriel appeared to Joseph clothed in the brilliance of Heaven. This seems to be a common attribute of Heavenly messengers. Moroni appeared to the prophet Joseph Smith after a light filled the room. The first vision was associated with great light. Moses spoke to the burning bush, which shone. Lehi saw a pillar of fire. The list goes on, and on. Light is an attribute of God and Heaven.

**24 - dream** - The word "dream" comes from the Greek word "ὄναρ" or "onar". Occasionally, we find a word that is translated exactly as it appears in our modern Bible, the Greek word means "a dream". This might seem like an odd form of revelation; however, it is a medium commonly used in the Bible. Pharaoh received dreams of the Lord that were interpreted by Joseph, the son of Israel. Nebuchadnezzar received dreams interpreted by the prophet Daniel. Father Lehi had dreams that contained revelation of the Lord. Elder Scott clarified, "Revelation can also be given in a dream when there is an almost imperceptible transition from sleep to wakefulness. If you strive to capture the content immediately, you can record great detail, but otherwise it fades rapidly. Inspired communication in the night is generally accompanied by a sacred feeling for the entire experience. The Lord uses individuals for whom we have great respect to teach us truths in a dream because we trust them and will listen to their counsel. It is the Lord doing the teaching through the Holy Ghost. However, He may in a dream make it both easier to understand and more likely to touch our hearts by teaching us through someone we love and respect. When it is for the Lord's purposes, He can bring anything to our remembrance. That should not weaken our determination to record impressions of the Spirit. Inspiration carefully recorded shows God that His communications are sacred to us. Recording will also enhance our ability to recall revelation. Such recording of direction of the Spirit should be protected from loss or intrusion by others." (General Conference, 'How to Obtain Revelation and Inspiration for Your Personal Life', Richard G. Scott, April 2012).

**25 - David** - The fact that King David is specifically referenced in connection with Jesus is significant. "It stresses the fact that He was the son of David." (The Gospel of Matthew, Volume I, William Barclay, page 5). This is also fulfillment of prophecy. Nephi, as well as many Old Testament prophets, foretold that the promised Messiah would have claim to the throne of David. Nephi said, "Of the increase of government and peace there is 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 forever. The zeal of the Lord of Hosts will perform this." (2nd Nephi 19:7). **Herein is the prophecy fulfilled.** More can be found on this subject in Chapter 3, footnote #13.



**26 - fear** - The term "fear" is discussed in more detail in Chapter 3, footnote #22. In conjunction with this footnote, one might ask, "Why would Joseph fear?" Unfortunately, we have little to no access to Joseph's thoughts. We might speculate as follows;

1. He was fearful of the public judgment he might face as a result of Mary's pregnancy.
2. He was fearful of the loss of his betrothal and his subsequent marriage.
3. He was fearful of the consequences that Mary might face should the news become public.
4. He was fearful of the visitation of an angel; was this divine judgment? Had he done something wrong?
5. He was fearful of what might be required of him; what was the angel going to ask of him?

Whatever the case was, God was mindful of him. He knew his fears, and the angel consoled him with a command to fear not. "...President Thomas S. Monson has said: 'There will be nothing in this world that can defeat us. My beloved brothers and sisters, fear not. Be of good cheer. The future is as bright as your faith.'" (North America Southeast Area multi-stake conference broadcast address delivered on January 31, 2010, "A Time for Faith, Not Fear", Elder Larry W. Gibbons). At another time, "As the Lord's prophet, President Monson counsels: 'At times there appears to be no light at the tunnel's end—no dawn to break the night's darkness.... We feel abandoned, heartbroken, alone. If you find yourself in such a situation, I plead with you to turn to our Heavenly Father in faith. He will lift you and guide you. He will not always take your afflictions from you, but He will comfort and lead you with love through whatever storm you face. In the face of some needs, we turn to a form of prayer available only under the hands of those authorized to minister for God. Jesus Christ went forth 'healing the sick, raising the dead' and lifting up desperate souls. With the Restoration of the gospel came priesthood power and authority to continue this aspect of God's work.'" (General Conference, "God Loves and Helps All of His Children", Bishop Keith B. McMullin, October 2008).

We know that Joseph was a righteous man. As Matthew records, he was a just man. This would indicate that Joseph was obedient. He had entered into all the covenants available to him. He was a member of the Lord's church. Of this the Lord states, "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven" (Doctrine & Covenants 10:55). It is no wonder that the angel wished to remove his fears.

**27 - take** - The term 'take' is translated from the Greek word "παραλαμβάνω" or "paralambanō". It is pronounced "pā-rā-lām-bā'nō". It means "to take to", "to take with one's self", or "to join to one's self, as in a wife" (Strong's Concordance of the Bible). He was commanded of the angel to marry his betrothed, and not to divorce her privately. The Son of God was to have a father figure in his youth. If this doesn't convey the importance of fathers to children, I don't know what does. God the Father, the Almighty, assured that his son had a mortal father; albeit a foster father. Joseph must have been a special man to be selected by the Man of Holiness to fill such a role.

It is appropriate at this point to discuss what it mean to take a wife, or at least during the time and culture associated with Joseph. The following excerpts are insightful;

"Ordinarily, a young man was expected to enter the wedded state (according to Maimonides) at the age of sixteen or seventeen, while the age of twenty may be regarded as the utmost limit conceded, unless study so absorbed time and attention as to leave no leisure for the duties of married life. Still it was thought better even to neglect study than to remain single." (Sketches of Jewish Social Life, Alfred Edersheim, page 136)

"The narrative implies a distinction between betrothal and marriage - Joseph being at the time betrothed, but not actually married to the Virgin-mother. Even in the Old Testament a distinction is made between betrothal and marriage. The former was marked by a bridal present (or mohar, Genesis 34:12, Exodus 22:17, 1st Samuel 18:25), with which the father, however, would in certain circumstances dispense. From the moment of her betrothal a woman was treated as if she were actually married. The union could not be dissolved, except by regular divorce; breach of faithfulness was regarded as adultery; and the property of the woman became virtually that of her betrothed, unless he had expressly renounced it (Kidd. ix. 1)" (Sketches of Jewish Social Life, Alfred Edersheim, page 137)

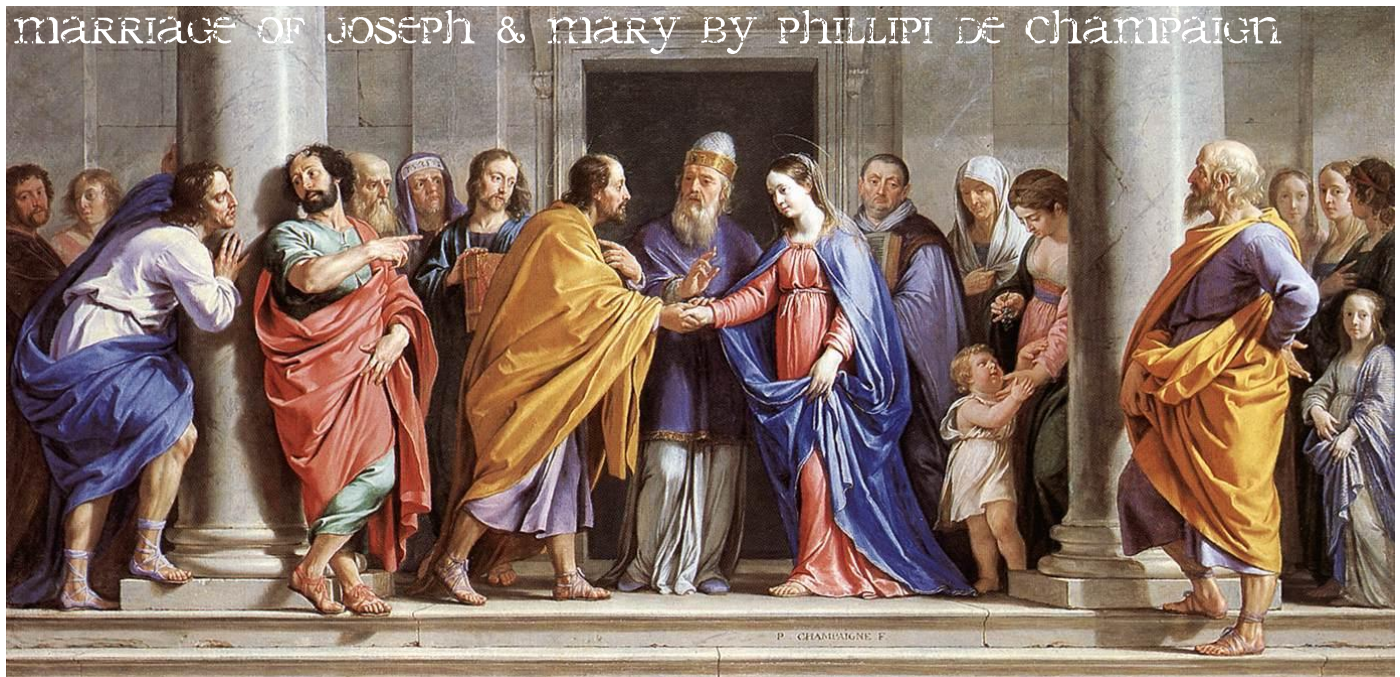
"From the Mishnah (Bab. B. x. 4) we also learn that there were regular Shitre Erusin, or writings of betrothal, drawn up by the authorities (the costs being paid by the bridegroom). These stipulated the mutual obligations, the dowry, and all other points on which the parties had agreed. The Shitre Erusin were different from the regular Chethubah (literally, writing), or marriage contract, without which the Rabbis regarded the marriage as merely legalised concubinage (Cheth. v. 1). The Chethubah provided a settlement of at least two hundred denars for a maiden, and on hundred denars for a widow, while the priestly council at Jerusalem fixed four hundred denars for a priests daughter." (Sketches of Jewish Social Life, Alfred Edersheim, page 137)

"...the bridegroom weds his bride "according to the law of Moses and of Israel;" that he promises "to please, to honour, to nourish, and to care for her, as in the manner of the men of Israel," adding, thereto the woman's consent, the document being signed by two witnesses. In all probability this was substantially the form in olden times." (Sketches of Jewish Social Life, Alfred Edersheim, page 138)

"The marriage followed after a longer or shorter interval, the limits of which, however, were fixed by law. The ceremony itself consisted in leading the bride into the house of the bridegroom, with certain formalities, mostly dating from ancient times. Marriage with a maiden was commonly celebrated on a Wednesday afternoon, which allowed the first days of the week for preparation, and enabled the husband, if he had a charge to prefer against the previous chastity of his bride, to make immediate complaint before the local Sanhedrin, which sat every Thursday." (Sketches of Jewish Social Life, Alfred Edersheim, page 139)

"The term 'children of the Bridechamber' is simply a translation of the Rabbinical "bene Chuppah", and means the guests invited to the bridal. In Judaea there were at every marriage two groomsmen or "friends of the bridegroom" - one for the bridegroom, the other for his bride. Before marriage, they acted as a kind of intermediaries between the couple; at the wedding they offered gifts, waited upon the bride and bridegroom, and attended them to the bride chamber, being also, as it were, the guarantors of the bride's virgin chastity." (Sketches of Jewish Social Life, Alfred Edersheim, page 141)

"According to Jewish law, the betrothal and the taking of the bride to the bridegroom's house were the two parts, the beginning and the ending, of the legal process of marriage." (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 8)



- 28 - **wife** - The word "wife" is translated from the Greek word "γυνή" or "gynē". It means a woman of any age, whether a virgin, or married or a widow. It can be used of a wife, or a betrothed woman, or neither. It is a word with a broad definition. Any female, regardless of circumstance is a "gynē". Joseph was to take Mary and formalize his marriage to her, making her his wife.
- 29 - **conceive** - The term "conceive" is discussed in Chapter 03, footnote #23.
- 30 - **JESUS** - The name "Jesus is the individual name of the Savior, and as thus spelled is of Greek derivation. ... In the original the name was well understood as meaning 'Help of Jehovah,' or, 'Savior.'" (General Conference, "Jesus the Christ: the Words and their meanings", G. Homer Durham, April 1984). A study of His name is found in Chapter 03, footnote #26.
- 31 - **save** - The word "save" is translated from the Greek word "σῶζω" or "sōzō". The Greek word means "to save", "keep safe and sound", or "to rescue from danger or destruction". The mission of Jesus was just this, to save His people. Nephi taught, "And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save." (2nd Nephi 31:19).

This is the doctrine of Christ. That an interesting term. A doctrine is a factual teaching with significant implication to the human soul. True Doctrine can only come from God. All other doctrine is false. False doctrine can only be corrected by revelation. So what is the doctrine of Christ? Christ is the Greek form of the Hebrew word Messiah. Both words are often translated into the English word Savior. So, the Doctrine of Christ might be reworded as the teachings of eternal consequence brought by the Savior. What are those teachings? They all center around the great atoning sacrifice of the Master. The Book of Mormon teaches,

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen." (2nd Nephi 31:21)

- 32 - **his people** - The term "people" is translated from the Greek word "λαός" or "laos". It means a people, a group or class of people, a great part of a population, or a people of the same stock or language. The interesting qualifier in this verse is the word "his". The people spoken of here are those that belong to Jesus. So here is the question: Who are Jesus' people?

In a broad sense of the word, we are all the spirit sons and daughters of God, and thus we are spirit brothers and sisters of Jesus. The Savior has saved us all. He has done this physically. When Jesus overcame death, and took up his body, He broke the bands of death. He gave, as a gift to all mankind, the gift of resurrection and eternal life. Regardless of our sins, or level of obedience, we are saved.

"Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;" (Zachariah 8:7)

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" (Ephesians 2:5)

In a more defined sense of the word, we are Jesus' people only when we are born of him. In this sense, He becomes our Father. We are born symbolically of him as we are baptized and enter covenants with Him. To those that come unto Him, He call them His people. To those, He saves them spiritually. Prior to his death, while still in the flesh, Jesus took upon himself the sins of all mankind. This gift is given to all mankind; however, we must partake of the gift to enjoy its' blessings. This is evident scripturally;

**"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."** (Doctrine & Covenants 105:6)

**"All people must be born again, becoming his sons and daughters"** (Mosiah 27:25)

**"They shall become my sons and my daughters"** (Ether 3:14)

**"All those who receive my gospel are sons and daughters"** (D&C 25:1)

**"Thus may all become my sons"** (Moses 6:68)

**"Many have believed and become the sons of God"** (Moses 7:1)

**33 - their sins** - The word "sins" is translated from the Greek word "ἁμαρτία" or "hamartia". It is pronounced "hä-mär-tē'-ä". It means;

I. Same as "ἁμαρτάνω" or "hamartanō"

- A. to be without a share in
- B. to miss the mark
- C. to err, be mistaken
- D. to miss or wander from the path of uprightness and honour, to do or go wrong
- E. to wander from the law of God, violate God's law, sin

II. that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

III. collectively, the complex or aggregate of sins committed either by a single person or by many

One Old Testament prophecy tells of the Messiah saving his people (often called Israel) from their sins. It says, **"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."** (Psalms 130:7-8). **Herein is the prophecy fulfilled.**

**34 - Spoken** - The word "spoken" is derived from the Greek word "ῥέω" or "rheō". It means to pour forth or to utter. Matthew references the fact that prophets have spoken of the Messiah's birth, and that they have. There are at least 44 Old Testament prophecies that tell of the promised Messiah. Below is a listing of these prophecies and their references;

#	Messianic Prophecy	Prophecy Reference	Fulfillment Reference
1	Messiah would be born of a woman.	Genesis 3:15	Matthew 1:20 Galatians 4:4
2	Messiah would be born in Bethlehem.	Micah 5:2	Matthew 2:1 Luke 2:4-6
3	Messiah would be born of a virgin.	Isaiah 7:14	Matthew 1:22-23 Luke 1:26-31
4	Messiah would come from the line of Abraham.	Genesis 12:3	Matthew 1:1
5	Messiah would be a descendant of Isaac.	Genesis 22:18 Genesis 17:19 Genesis 21:12	Romans 9:5 Luke 3:34
6	Messiah would be a descendant of Jacob.	Numbers 24:17	Matthew 1:2
7	Messiah would come from the tribe of Judah.	Genesis 49:10	Luke 3:33 Hebrews 7:14
8	Messiah would be heir to King David's throne.	2 Samuel 7:12-13 Isaiah 9:7	Luke 1:32-33 Romans 1:3
9	Messiah's throne will be anointed and eternal.	Psalms 45:6-7 Daniel 2:44	Luke 1:33 Hebrews 1:8-12
10	Messiah would be called Immanuel.	Isaiah 7:14	Matthew 1:23
11	Messiah would spend a season in Egypt.	Hosea 11:1	Matthew 2:14-15
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15	Matthew 2:16-18
13	A messenger would prepare the way for Messiah	Isaiah 40:3-5	Luke 3:3-6
14	Messiah would be rejected by his own people.	Psalms 69:8 Isaiah 53:3	John 1:11 John 7:5
15	Messiah would be a prophet.	Deuteronomy 18:15	Acts 3:20-22
16	Messiah would be preceded by Elijah.	Malachi 4:5-6	Matthew 11:13-14
17	Messiah would be declared the Son of God.	Psalms 2:7	Matthew 3:16-17
18	Messiah would be called a Nazarene.	Isaiah 11:1	Matthew 2:23
19	Messiah would bring light to Galilee.	Isaiah 9:1-2	Matthew 4:13-16
20	Messiah would speak in parables.	Psalms 78:2-4 Isaiah 6:9-10	Matthew 13:10-15, 34-35
21	Messiah would be sent to heal the brokenhearted.	Isaiah 61:1-2	Luke 4:18-19
22	Messiah would be a priest after the order of Melchizedek.	Psalms 110:4	Hebrews 5:5-6
23	Messiah would be called King.	Psalms 2:6 Zechariah 9:9	Matthew 27:37 Mark 11:7-11
24	Messiah would be praised by little children.	Psalms 8:2	Matthew 21:16
25	Messiah would be betrayed.	Psalms 41:9 Zechariah 11:12-13	Matthew 26:14-16 Luke 22:47-48
26	Messiah's price money would be used to buy a potter's field.	Zechariah 11:12-13	Matthew 27:9-10
27	Messiah would be falsely accused.	Psalms 35:11	Mark 14:57-58

28	Messiah would be silent before his accusers.	Isaiah 53:7	Mark 15:4-5
29	Messiah would be spat upon and struck.	Isaiah 50:6	Matthew 26:67
30	Messiah would be hated without cause.	Psalm 35:19	
		Psalm 69:4	John 15:24-25
31	Messiah would be crucified with criminals.	Isaiah 53:12	Matthew 27:38
			Mark 15:27-28
32	Messiah would be given vinegar to drink.	Psalm 69:21	Matthew 27:34
			John 19:28-30
33	Messiah's hands and feet would be pierced.	Psalm 22:16	John 20:25-27
		Zechariah 12:10	
34	Messiah would be mocked and ridiculed.	Psalm 22:7-8	Luke 23:35
35	Soldiers would gamble for Messiah's garments.	Psalm 22:18	Luke 23:34
			Matthew 27:35-36
36	Messiah's bones would not be broken.	Exodus 12:46	John 19:33-36
		Psalm 34:20	
37	Messiah would be forsaken by God.	Psalm 22:1	Matthew 27:46
38	Messiah would pray for his enemies.	Psalm 109:4	Luke 23:34
39	Soldiers would pierce Messiah's side.	Zechariah 12:10	John 19:34
40	Messiah would be buried with the rich.	Isaiah 53:9	Matthew 27:57-60
41	Messiah would resurrect from the dead.	Psalm 16:10	Matthew 28:2-7
		Psalm 49:15	Acts 2:22-32
42	Messiah would ascend to heaven.	Psalm 24:7-10	Mark 16:19
			Luke 24:51
43	Messiah would be seated at God's right hand.	Psalm 68:18	Matthew 22:44
		Psalm 110:1	Mark 16:19
44	Messiah would be a sacrifice for sin.	Isaiah 53:5-12	Romans 5:6-8

**35 - Prophet** - The word "prophet" in English is actually of Greek origin. The Greek equivalent is "προφήτης" or "prophētēs". In Greek writings, it is "an interpreter" or "oracles" or "of other hidden things". The Hebrew equivalent is "נביא" or "nabiy". It is pronounced "nā-vē". It means a spokesman, or speaker. The word means prophet or one who by divine direction predicts future events, reveals God's will, rebukes the wicked, and directs the righteous. The word is used in conjunction with the promised Messiah, being the absolute type of a prophet. Below is a list of several translations of the word prophet;

Arabic:	Nabiyy (نبي)
Hebrew:	Nabiy (נביא)
Greek:	Prophetes (προφήτης)
Ugaritic:	Npy
Egyptian:	Nehri

Hugh Nibley suggests that the name Nephi actually means "prophet" and has Egyptian

The Codex Sinaiticus translates the phrase "by the Prophet" as "Through the Prophet". (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:22).

**36 - virgin** - The word 'virgin' in English has a very specific connotation. The Greek word from which it is translated from has a much broader use. Like the English word it can also carry the connotation of someone who has never had sexual intercourse. The Greek word, however, can also be a marriageable maiden, or one's marriageable daughter. See footnote #9 in chapter 3 for more information on the word virgin.

The subject of Mary's virginity has caused much debate. There are those that claim she was not a virgin at the time of Jesus' birth, and that it is just a mistranslation which should have been maiden or young woman. There is yet another group that believe that Mary was not only a virgin at the time of Jesus' birth, but that she was a virgin until the day she died. **"It has been common tradition in both Eastern and Western Christendom since at least the fourth century that Mary was a virgin both before and after the birth of Jesus."** (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 9). There is even answers to the problem of Mary's future children. **"One of the men named as a brother of Jesus (Matthew 18:56) is called Joseph. While it was certainly not unknown for sons to be named after their fathers, it was at the same time uncommon. There may have been some grounds for the view that those described as "brothers & sisters" were near relatives (cousins according to Jerome) and not the children of Joseph and Mary."** (The Anchor Yale Bible - Matthew, W.E. Albright and C.S. Mann, page 9).

The Book of Mormon speaks very clearly on this issue. There are no translation issues in that divine work, and it records, **"And I said unto him: A virgin, most beautiful and fair above all other virgins."** (1st Nephi 11:15). She was a virgin, having never had a sexual encounter. The issue of her perpetual virginity is an attempt to deify Mary. For centuries man has tried to give Mary Godlike properties. Many people actually pray to her. We know that she was a special woman, but her mortality was no different than any other woman. Bruce R. McConkie said, **"From Mary, his mother, a mortal woman, he inherited the power of mortality, so that he was subject to all the temptations and ills of the flesh, including death itself."** (General Conference, "Come, Know the Lord Jesus", Bruce R. McConkie, April 1977). Her virgin delivery of a child was a result of the divinity of the Father of Heaven, not Mary. Mary's righteousness should not be discounted, but she was just a mortal woman.

**37 - Emmanuel** - The 'Emmanuel' comes from the Hebrew name "עִמָּנוּאֵל" ('Immanu'el) meaning "God is with us". This was the foretold name or rather title of the Messiah in the Old Testament. It comes from the prophet Isaiah who said, **"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."** (Isaiah 7:14).

There are many names given to Jesus using the phrase "He shall be called," both in the Old and New Testaments. This was a common way of saying that people would refer to Him in these various ways. Isaiah prophesied of the Messiah, **"His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace"** (Isaiah 9:6). None of these titles was Jesus' actual name, but these were descriptions people would use to refer to Him forever. Luke tells us Jesus **"shall be called the Son of the Highest"** (Luke 1:32) and **"son of God"** (1:35) and **"the prophet of the Highest"** (1:76), but none of these are His name. They are titles. **Herein is the prophecy fulfilled.**

**38 - interpreted** - The Codex Sinaiticus uses the word "translated" rather than "interpreted" in this verse. (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:23). The word "interpreted" is translated from the Greek word "μεθερμηνεύω" or "methermēneuō". It means to translate into the language of one with whom is wished to communicate, or to interpret. It is obvious that the word "Emmanuel" was a foreign word for Matthew, and he is providing the translation. The Gospel of Matthew quotes the Immanuel prophecy from Isaiah, although it uses a Greek translation rather than the original Hebrew.

**39 - God with Us** - It was common in Jewish writing of the time to reinterpret the scriptures in order to reveal a new or hidden meaning. The prophet Isaiah taught that Lord teaches **"... precept upon precept; line upon line... here a little, and there a little"** (Isaiah 28:10). This is what Matthew has done with Isaiah 7:14. It should be remembered that Isaiah was

instructed to name his children with names that were prophetic in meaning. A child was being born and was to be given the name Immanuel by "she" (presumably its mother), while the commonly-used Greek translation of the time (the Septuagint) has "you" (presumably king Ahaz, to whom the prophecy was addressed). The change from "she" or "you" to "they" allows Matthew to have Joseph give the name "Jesus" to the child, thus signaling the God-born Messiah's formal adoption into the House of David, while at the same time he is "Immanuel", or "God with us". The Son of God would live among mortal men.. The name itself signifies redemption. God being with us, we cannot fail.

**40 - raised** - The word "raised" is translated from the Greek word " διεγείρω" or "diegeirō". It means "to awake", "to wake up", or "arouse". The Codex Sinaiticus uses the phrase "arose from his sleep" rather than "being raised from sleep" in this verse. (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:24).

**41 - sleep** - The Greek word "sleep" is translated from the word " ύπνος" or "hypnos". It means to sleep. So, Joseph has a dream while he slept. He awakes. Now comes the moment of truth. The gift of agency lied firmly before him.

**42 - did** - The word "did" might seem like a silly word to footnote; however, it is probably the most significant word in this passage. It is the Nephi passage of Matthew. When Nephi was commanded to go back to Jerusalem, he told his father, **"...I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."** (1st Nephi 3:7). This small word shows why the Lord chose Joseph. His response to the Lord's dream; he did. What did he do? He married Mary, regardless of the possible earthly consequences. Joseph faithfully followed the Lord.

**43 - bidden** - The Codex Sinaiticus uses the phrase "commanded him" rather than "bidden him" in this verse. (The Codex Sinaiticus, H.T. Anderson New Testament, Matthew 1:24). There is a subtle difference between commanded and bidden. To be bidden carries the idea of being asked, given a proposal, or enticed. There is a nice thread of agency in this story. Joseph was not forced to marry his betrothed. There was no arm bending. Gabriel issued a divine calling and Joseph accepted. He was a man of willing obedience.

