

INTRODUCTION TO CHAPTER 1

ENDNOTE SOURCE

The story of this book begins with Mark’s Epistle, chapter one, verse one, where we find the words: “The beginning of the Gospel of Jesus Christ, the Son of God.” And, that Gospel of Jesus, is God’s message to us. With that definitive and descriptive introduction, the title of this work has been named: “The Gospel of Jesus Christ.”

The beginning was established in the Old Testament, centuries before, in the words of the prophet, Malachi, where he said: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, ...” 25

Early in this chapter, we learn that the prophecy of a messenger would be fulfilled in the person of John the Baptist. And, “the Lord, whom you seek,” would be accomplished in Israel’s expected Messiah, in the person of the Lord Jesus Christ. Now, Malachi’s word, regarding the Lord coming to his temple, indicates that, in part, Jesus would reveal the truth to us: 1. The way back to our Creator. 2. The truth of Christ’s divinity. 3. The life that is found in the Kingdom of God. 36

The Apostle John, beginning his Epistle, then goes even further back into the eons of eternity, speaking of a time, in another beginning, at the very formation of creation itself. Here, he introduces us to the concept of Jesus being the Word, the essence of the singular, eternal existence of God Himself. 6

Luke writes his introduction to his Epistle, indicating that he was qualified to write. He had been an eye witness to the ministry of Christ and had an overall and complete understanding of what Jesus taught to him and the other disciples. 10

Again, John gives us a background of John the Baptist, going before Jesus, preparing the way for His coming. 12

So far, in the first pages of this initial chapter, the background beginnings to the Gospel of Jesus Christ have been firmly established.

Then, Luke gives the lineage of Jesus, traced from Joseph up to God. Matthew begins his Epistle with a genealogy that begins with Abraham and ends with the birth of Jesus. 16

The story, then, continues on with numerous angelic announcements of spectacular and historical significance surrounding the conception of John the Baptist and Jesus.

1. Zacharias and Elizabeth were very timeworn and served faithfully in the temple of God. However, they had no children. Notwithstanding, Gabriel, the angel of the Lord, appeared to Zacharias, in the fullness of time, announcing that a child was going to be born into their family. The child was to be named John and would be filled with the Holy Spirit from his birth. He would grow up to make ready and prepare the Way of the Lord. 24

2. A little later, Gabriel again appeared, according to the timing of God, with an announcement to an engaged young lady, named Mary. He told her that she would bear a child that would be the Son of God. The angel further informed Mary that her cousin, Elizabeth, was six months pregnant. Subsequently, Mary traveled to be with Elizabeth during her pregnancy. 30

3. When Mary arrived, Elizabeth was filled with the Holy Spirit and spoke, regarding the special place that Mary held: “Blessed are you among women, blessed is the fruit of your womb.” 39

4. Mary celebrated that calling upon her life by saying: “My Soul magnifies the Lord, and My Spirit rejoices in God, My Savior.” 40

5. Afterward, John was born. Then, eight days later, at his circumcision, Zechariah signaled that the baby’s name was to be John. God restored his voice, and he was filled with the Holy Spirit. He thereupon prophesied:

“Blessed be the Lord God of Israel; And you, Child, shall be God’s prophet, going before His face, a light to them in darkness and sunshine in the shadow of death.” 41

Gen 1:1	In the <b>beginning</b> , <b>God Created</b> the heaven and the earth.	Alpha
Mark 1:1	The <b>beginning</b> of <b>The Gospel of Jesus Christ</b> , the Son of God;	Page 11
John 1:1	In the <b>beginning</b> was the <b>Word</b> , and <b>The Word was God</b> .	Page 11
Luke 1:2	Eyewitnesses from the <b>beginning</b> ... <b>Ministers of the Word</b> ;	Page 11
Mat. 1:1	The book of <b>The Generation of Jesus Christ</b> , ... Son of David,	Page 14
Rev. 1:1	<b>The Revelation of Jesus Christ</b> , which God gave unto John.	Omega

## **Chapter 1 –Jesus Introduced**

<i>Background Documentation</i> .....	11
<i>Opening Events</i> .....	11
<i>In the Beginning, The Word</i> .....	11
<i>Luke, Reason for Writing</i> .....	11
<i>John the Baptist &amp; Jesus</i> .....	11
<i>The Genealogies of Jesus:</i> .....	12
<i>Recorded Up-Line to God</i> .....	12
<i>Recorded Down-Line from Abraham</i> .....	14
<i>Jerusalem Temple</i> .....	15
<i>Zacharias and Elisabeth</i> .....	15
<i>Righteous Before God</i> .....	15
<i>Angelic Gospel Announcement</i> .....	15
<i>Elisabeth Pregnant with John</i> .....	15
<i>Meanwhile, in Nazareth</i> .....	16
<i>Joseph and Mary</i> .....	16
<i>Mary Engaged to Joseph</i> .....	16
<i>Birth of Jesus Announced</i> .....	16
<i>Judean Hill Country</i> .....	16
<i>Mary Visits Elizabeth</i> .....	16
<i>Arose and went in Haste</i> .....	16
<i>Elisabeth’s Prophecy to Mary</i> .....	16
<i>Mary Glorifies the Lord</i> .....	17
<i>The Birth of John</i> .....	17
<i>John the Baptist Born</i> .....	17
<i>Song of Messianic Blessing</i> .....	18
<i>Prophecy over John</i> .....	18
<i>John Grows in Spirit</i> .....	18
 <i>Endnotes</i> .....	 19
<i>End of Chapter 1</i> .....	27

CHAPTER 1 – JESUS INTRODUCED

Background Documentation

Opening Events

*IN THE BEGINNING, THE WORD*

Now, the source of the *Gospel of Jesus Christ* begins here! For, the Prophets have written about this coming of God’s Son.

In the origin of all things, Jesus existed. He was revealed to be that part of God which spoke, and physical substance was created. *Jesus* became known to us, upon this earth, as the *Word* attribute of God. That *Word* was *God* and remains in Him from the beginning. All that exists came through this *Word*. Aside from that *Genesis*, nothing else was ever created, having come into substance. This ever existing *Life* came over the earth’s death and darkness as *Light*, revealing the nature of God unto fallen mankind. And when that *Light* shines, it apprehends darkness and displaces it. Now, Jesus created this great *Cosmo* and subsequently came into this world. However, men did not comprehend who He was. He even came unto his own Jewish Nation, and they refused to receive Him.

And Jesus, the *Word*, became like us, in order to live in our midst, and we attentively looked upon His glory! Now today, all who will receive Him, become God’s children. And, because of the goodness of His loving heart, everyone who believes and trusts in Jesus is engendered into God’s kingdom. This not like our base physical birth that came out of the pleasures of carnal drives. But, that commanding excellence of Him that we observed was the exalted state of God’s singular, eternal existence, kindly granted to us as an expression of His loving kindness and personal majesty.

*LUKE, REASON FOR WRITING*

Dear, most excellent Theophilus, it is known, concerning the life of Jesus, that others have undertaken to pen the arrangement of a narrative what we assuredly believe and were delivered into our custody. Historians have desired to put together and compose an account of these matters. But, we as followers have intimately walked with Jesus as eyewitnesses, endeavoring to recount our spiritual convictions of which we speak. Therefore, all other professors have to be subordinate to us, regarding my written dialog.

Now, therefore, it seems right that I, Luke, also write to you as a dedicated disciple of Jesus. And, having lived out the successive order of all things, I have had a perfect and accurate understanding from the beginning. Your excellence, it is my desire that you might become thoroughly acquainted with the full certainty of this resounding *Word*, in which you have been orally instructed and schooled.

*JOHN THE BAPTIST & JESUS*

Now, there was a man, whose name was John, who was baptizing in the wilderness around the Jordan River, who God officially sent to us. He appeared among us, as an informant, giving testimony to a Great *Light* upon the horizon, desiring people to believe upon the Messiah that is to come. John was not that *Light* but was sent to articulate honorable testimony, and to give an excellent description of that *Light*. Now, Jesus was that true *Light*, which discloses and gives understanding to every man that comes into this world.

John affirmed Jesus, delivering a true report concerning Him. He cried out loudly, declaring: *This was He of whom I spoke. Although His birth was after mine, He always existed, and His rank is chief before me. And out of His full completeness, we have all laid hold upon forgiveness and love. Moses gave us the Law, but grace and truth came through Jesus Christ. No one has ever seen God at any time, except through His Son, who reveals His very nature to us.*

CHAPTER 1 – JESUS INTRODUCED

Background Documentation

Opening Events

*IN THE BEGINNING, THE WORD*

Mr 1.1 The **beginning** 2  
of **the gospel** of Jesus Christ, 3  
the Son of God; **2a** As it is written 4  
**in the prophets**, ... 5  
Jn 1.1 In the **beginning**<sup>2</sup> was **the Word**, 6

and the Word was with God, and the Word was God. 2 The same was in the **beginning**<sup>2</sup> with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not. ... 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and **his own received him not**. 7  
12 But as many as received him, to them gave the power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

*LUKE, REASON FOR WRITING*

Lk 1.1 Forasmuch as many have taken in hand **to set forth in order** 8  
a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto **us**, 9  
which from the beginning were **eyewitnesses**<sup>10</sup>  
and ministers of the word; 3 It seemed good to me also, having had **perfect understanding** 10  
of all things from the very first, to write unto thee **in order**<sup>8</sup>, **most excellent Theophilus**, 11  
4 that thou mightest know the certainty of those things, wherein thou hast been instructed.

*JOHN THE BAPTIST & JESUS*

Jn 1.6 There was a man sent from God, **baptizing** 12  
**in the river Jordan wilderness**, whose name was John.  
7 The same came for a **witness**<sup>13</sup>, to **bear witness** 13  
of the Light, that all men through him might believe.  
8 He was not that Light, but was sent to **bear witness**<sup>13</sup>  
of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. ...  
Jn 1.15 John bare **witness**<sup>13</sup> of him, and cried, saying, this was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and **grace for grace**. 14  
17 For the law was given by Moses, but **grace and truth** came by Jesus Christ. 15  
18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

**The Genealogies of Jesus:**

Recorded Up-Line to God  
77 GENERATIONS

The Lineage of Jesus to David  
11x7

Jesus, being (as was supposed) the son of Lk 3.23b 16  
Joseph, which was the son of  
Heli, 24 Which was the son of  
Matthat , which was the son of 17  
Levi, which was the son of  
Melchi, which was the son of  
Janna, which was the son of

10x7

Joseph, 25 Which was the son of  
Mattathias, which was the son of  
Amos, which was the son of  
Naum, which was the son of  
Esli, which was the son of  
Nagge, 26 Which was the son of  
Maath, which was the son of

9x7

Mattathias, which was the son of  
Semei, which was the son of  
Joseph, which was the son of  
Juda, 27 Which was the son of  
Joanna, which was the son of  
Rhesa, which was the son of  
Zorobabel, which was the son of

8x7

Salathiel, which was the son of  
Neri, 28 Which was the son of  
Melchi, which was the son of  
Addi, which was the son of  
Cosam, which was the son of  
Elmodam, which was the son of  
Er, 29 Which was the son of

7x7

Jose, which was the son of  
Eliezer, which was the son of  
Jorim, which was the son of  
Matthat, which was the son of  
Levi, 30 Which was the son of  
Simeon, which was the son of  
Juda, which was the son of  
Joseph

*Continued on next page ...*

**The Genealogies of Jesus:**

RECORDED DOWN-LINE TO JESUS  
77 GENERATIONS

THE LINEAGE OF GOD TO JESUS  
1x7

God, the father of  
Adam, the father of  
Seth, the father of  
Enos, Which was the father of  
Cainan. The father of  
Mahalaleel, the father of  
Jared, the father of

2x7

Enoch, the father of  
Methuselah, Which was the father of  
Lamech. The father of  
Noah, the father of  
Shem, the father of  
Arphaxad, the father of  
Cainan, Which was the father of

3x7

Salah. The father of  
Eber, the father of  
Peleg, the father of  
Reu, the father of  
Serug, Which was the father of  
Nahor. The father of  
Thara, the father of

4x7

Abraham, the father of  
Isaac, the father of  
Jacob, Which was the father of  
Judah (and his brothers). The father of  
Perez (and his twin Zera, of Tamar), the father of  
Hezron, the father of  
Ram, the father of

5x7

Amminadab, Which was the father of  
Nahshon. The father of  
Salmon, the father of  
Boaz (by Rachab), the father of  
Obed (by Ruth), the father of  
Jesse, Which was the father of  
David, the King. The father of  
Nathan,

*Continued on next page ...*

	6 x 7		6 x 7	
Nathan,		the father of	Joseph,	which was the son of
Mattatha,		the father of	Jonan,	which was the son of
Menan,		the father of	Eliakim,	31 Which was the son of
Melea,		Which was the father of	Melea,	which was the son of
Eliakim.		The father of	Menan,	which was the son of
Jonam,		the father of	Mattatha,	which was the son of
Joseph,		the father of	Nathan,	which was the son of
	7 x 7		5 x 7	
Judah,		the father of	David,	32 Which was the son of
Simeon,		Which was the father of	Jesse,	which was the son of
Levi.		The father of	Obed,	which was the son of
Matthat,		the father of	Booz,	which was the son of
Jorim,		the father of	Salmon,	which was the son of
Eliezer,		the father of	Naasson,	33 Which was the son of
Joshua,		Which was the father of	Aminadab,	which was the son of
	8 x 7		4 x 7	
Er		The father of	Aram,	which was the son of
Elmadam,		the father of	Esrom,	which was the son of
Cosam,		the father of	Phares,	which was the son of
Addi,		the father of	Juda,	34 Which was the son of
Melchi,		Which was the father of	Jacob,	which was the son of
Neri.		The father of	Isaac,	which was the son of
Shealtiel,		the father of	Abraham,	which was the son of
				18
	9 x 7		3 x 7	
Zerubbabel,		the father of	Thara,	which was the son of
Rhesa,		the father of	Nachor,	35 Which was the son of
Joanan,		Which was the father of	Saruch,	which was the son of
Joda.		The father of	Ragau,	which was the son of
Josech,		the father of	Phalec,	which was the son of
Semein,		the father of	Heber,	which was the son of
Mattathias,		the father of	Sala,	36 Which was the son of
	10 x 7		2 x 7	
Maath,		Which was the father of	Cainan,	which was the son of
Naggai.		The father of	Arphaxad,	which was the son of
Hesli,		the father of	Sem,	which was the son of
Nahum,		the father of	Noe,	which was the son of
Amos,		the father of	Lamech,	37 Which was the son of
Mattathias,		Which was the father of	Mathusala,	which was the son of
Joseph.		The father of	Enoch,	which was the son of
	11 x 7		1 x 7	
Jannai,		the father of	Jared,	which was the son of
Melchi,		the father of	Maleleel,	which was the son of
Levi,		Which was the father of	Cainan,	38 Which was the son of
Matthat,		the father of	Enos,	which was the son of
Heli.		The father of	Seth,	which was the son of
Joseph,		by the supposed understanding, the father of	Adam,	which was the son of
<i>JESUS.</i>			God.	

Mt 1.1 **The book** of the generation of Jesus Christ, 19  
 the son of David, the son of Abraham. 2 ...

*RECORDED DOWN-LINE, ABRAHAM—CHRIST*

Matthew = Luke: Abraham to David

*FOURTEEN GENERATIONS*

Abraham begat Isaac; and  
 Isaac begat Jacob; and  
 Jacob begat Judas and his brethren; 3 And  
 Judas begat Phares and Zara **of Thamar**; and 20  
 Phares begat Esrom; and  
 Esrom begat Aram; 4 And  
 Aram begat Aminadab; and  
 Aminadab begat Naasson; and  
 Naasson begat Salmon; 5 And  
 Salmon begat Booz of Rachab; and  
 Booz begat Obed of Ruth; and  
 Obed begat Jesse; 6 And  
 Jesse begat David the king; and  
 David the king begat Solomon of her that  
 had been the wife of Urias; 7 And

The Lineage of Joseph David to Jesus

*FOURTEEN GENERATIONS*

Solomon begat Roboam; and  
 Roboam begat Abia; and  
 Abia begat Asa; 8 And  
 Asa begat Josaphat; and  
 Josaphat begat Joram; and  
 Joram begat Ozias; 9 And  
 Ozias begat Joatham; and  
 Joatham begat Achaz; and  
 Achaz begat Ezekias; 10 And  
 Ezekias begat Manasses; and  
 Manasses begat Amon; and  
 Amon begat Josias; 11 And  
 Josias begat Jechonias and  
 his brethren, about the time they were carried away  
 to Babylon: 12 And after they were brought to Babylon,  
 Jechonias begat Salathiel; and

*FOURTEEN GENERATIONS*

Salathiel begat Zorobabel; 13 And  
 Zorobabel begat Abiud; and  
 Abiud begat Eliakim; and  
 Eliakim begat Azor; 14 And  
 Azor begat Sadoc; and  
 Sadoc begat Achim; and  
 Achim begat Eliud; 15 And  
 Eliud begat Eleazar; and  
 Eleazar begat Matthan; and  
**Matthan** begat Jacob; 16 And 21  
 Jacob begat Joseph the husband of **Mary**, and 22  
 Joseph of whom was born  
 Jesus, who is called  
 Christ.

Mt 1.17 So all the generations from Abraham to David are  
 fourteen generations; and from David until the carrying away into  
 Babylon are fourteen generations; and from the carrying away  
 into Babylon unto Christ are fourteen generations.

Here is a written Book about the generation and lineage of  
 Jesus Christ, the descendant of David and Abraham:

*RECORDED DOWN-LINE, ABRAHAM—CHRIST*

*42 GENERATIONS*

Matthew = Luke: Abraham to David

*FOURTEEN GENERATIONS*

**Abraham** was the father of Isaac, and  
**Isaac** the father of Jacob, and  
**Jacob** the father of Judah and his brothers. And  
**Judah** was the father of Perez and Zerah of Tamar, and  
**Perez** the father of Hezron and **Hezron** the father of Ram.  
**Ram** was the father of Amminadab,  
**Amminadab** the father of Nahshon and  
**Nahshon** the father of Salmon.  
**Salmon** was the father of Boaz by Rehab,  
**Boaz** the father of Obed by Ruth and  
**Obed** the father of Jesse.  
**Jesse** was the father of David the king.  
**David** the king was the father of Solomon  
 by Bathsheba who had been the wife of Uriah.

The Lineage of Joseph - David to the Christ

*FOURTEEN GENERATIONS*

**Solomon** was the father of Rehoboam,  
**Rehoboam** the father of Abijah and  
**Abijah** the father of Asa.  
**Asa** was the father of Jehoshaphat,  
**Jehoshaphat** the father of Joram and  
**Joram** was the father of Uzziah.  
**Uzziah** was the father of Jotham,  
**Jotham** the father of Ahaz and  
**Ahaz** the father of Hezekiah.  
**Hezekiah** was the father of Manasseh,  
**Manasseh** the father of Amon and  
**Amon** the father of Josiah. **Josiah** became the father of  
 Jechoniah and his brothers, at the time of the deportation to  
 Babylon. After the deportation to Babylon,  
**Jechoniah** became the father of Shealtiel and ...

*FOURTEEN GENERATIONS*

**Shealtiel** the father of Zerubbabel.  
**Zerubbabel** was the father of Abihud,  
**Abihud** the father of Eliakim and **Eliakim** the father of Azor.  
**Azor** was the father of Zadok, **Zadok** the father of Achim and  
**Achim** was the father of Eliud. **Eliud** was the father of Eleazar,  
**Eleazar** the father of Matthan and  
**Matthan** was the father of Jacob. And  
**Jacob** was the father of Joseph and  
**Joseph**, the husband of Mary, of whom  
**Jesus** was born, who is called Messiah, the  
**Christ**.

So, fourteen generations exist from Abraham to David. And,  
 from David, until the carrying away into Babylon, lies another  
 fourteen ages. Then, from their Babylon servitude, unto the  
 Christ, are another additional fourteen families.



Jerusalem Temple**Zacharias and Elisabeth***RIGHTEOUS BEFORE GOD*

There was in the days of Herod the Great, the king of Judea, an Aaronic priest named Zacharias, performing the dated temple service called "Abijah." And his wife, Elisabeth, was also a Hebrew descendant of Aaron. And both of them were righteous and upright before man and God, obviously walking blamelessly in all the precepts and ordinances of Israel's God. However, they had no children, because Elisabeth was unable to conceive, and they were both well advanced in age. Now, Zacharias stood as a priest before God. One of his assignments was to serve periodically in the Temple of the Lord. And so it was, during one these times of his ceremonial duty, that all the people were outside praying at the hour of temple incense burning.

*ANGELIC GOSPEL ANNOUNCEMENT*

And Zacharias went into the sanctuary for his religious liturgy. And presently, Gabriel, the Angelic messenger of the Lord, appeared well-defined at the right side of the altar of incense. And feeling this heavy, overwhelming presence, he became troubled and distressed, allowing reverential terror and dread to embrace him. Whereupon, the Angel spoke to him, saying:

*"Do not fear, Zacharias, for your prayer has been heard and your wife Elisabeth will bear a son unto you, and you shall give him the name of John. And you will have joy and exultation, and there shall be many salutations of rejoicing over his birth. For he shall be great in the sight of the Lord and filled with the Holy Spirit, even from his mother's womb. He shall never partake of wine nor any intoxicating beverage.*

*"And he shall turn many of the sons of Israel to the Lord. And God will go before this child in the Spirit of Elijah. And the hearts of Israel's fathers and their descendants shall be turned to each other in the inherent powerful strength of Elijah. They shall exchange their disobedient and unmovable natural wisdom to become prudently astute and righteous ones, understanding the peace and rest of guiltlessness. A prepared nation shall be made ready and stand complete and fully equipped before the Lord."*

Angel, Gabriel

And Zacharias said to the angelic being: *How shall I be certain of this? For, I am an elderly man, and my wife is well along in years and is very old.* And the Angel, answering, said to him:

*"I am Gabriel, who has been standing before God, near to Him, even in His presence. And I was sent by Him to speak to you and to announce this good news of the Gospel. And, beware of this: You will be speechless, and not able to talk, until the day that these things shall come into existence. Now, because you did not believe my sure words that will be fulfilled in their appropriate and seasonable measure of time."*

And the people waited for Zacharias and marveled that he took so long in the Holy Place. And when he came out (to give the benediction), he could not speak to them. Then, they realized that he had seen a vision of God in the temple, for he motioned and signed to them, but remained speechless.

*ELISABETH PREGNANT WITH JOHN*

And it happened that, as soon as the days of his priestly service were fulfilled, Zacharias departed to his home. And in the days following, the hand of God seized the womb his elderly wife, Elisabeth, and worked a miracle inside her body. And, as she became aware of pregnancy within her, she remained secluded and out of sight for five months, saying: *"It has been the Lord who has brought forth this new life within me, during these days. God has looked upon me with favor, showing me His mercy and lovingly taking away my unrelenting reproach and shame among my people."*

Jerusalem Temple**Zacharias and Elisabeth***RIGHTEOUS BEFORE GOD*

Lk 1.5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of **the course of Abia** : and his wife **23**  
was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years. 8

And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense.

*ANGELIC GOSPEL ANNOUNCEMENT*

Lk 1.11 And there appeared unto him an angel of the Lord standing **on the right side** **24**  
of the altar of incense. 12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of **Elias** , **25**  
to turn the **hearts of the fathers** to the children, **26**  
and the disobedient to the **wisdom of the just** ; **27**  
to make ready a people **prepared for the Lord** . **28**

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

*ELISABETH PREGNANT WITH JOHN*

Lk 1.23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife **Elisabeth conceived** , **29**  
and hid herself five months, Saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Meanwhile, in Nazareth

### Joseph and Mary

*MARY ENGAGED TO JOSEPH*

Lk 1.26 And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was **Mary** . 30

28a And the **angel** came in unto her, and said, ... 31

*BIRTH OF JESUS ANNOUNCED*

Lk 1.28b ... Hail, *thou that art* highly favoured, the Lord *is* with thee: 32

blessed *art* thou **among women** . 29 And when 32

she saw *him*, she was troubled at his saying, 33

and cast in her mind **what manner of salutation** this should be. 30 And the angel said unto her, 33

Fear not, Mary: for thou hast **found favour** 34

with God 31 And, behold, thou **shalt conceive** 35

in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; 36

and **of his kingdom** there shall be no end. 36

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

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also **conceived**<sup>35</sup> a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God **nothing shall be impossible** . 37

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

And the angel departed from her.

### JUDEAN HILL COUNTRY

#### Mary Visits Elizabeth

*AROSE AND WENT IN HASTE*

Lk 1.39 And Mary arose in those days, and went into the hill country with **haste** , into a city of Juda; 38

40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42a And she spake out with a loud voice, and said, ...

*ELISABETH'S PROPHECY TO MARY*

Lk 1.42b ... **Blessed art thou** 39

**among women**<sup>32</sup> , blessed is the fruit

of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo,

as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

Meanwhile, in Nazareth

### Joseph and Mary

*MARY ENGAGED TO JOSEPH*

And, in Elizabeth's sixth month of pregnancy, God again sent His Angel Gabriel to earth. This time to a city in Galilee called Nazareth, where a virgin lived. Now that maiden was a chaste young woman whose name was Mary. She was promised in marriage to a man named Joseph, being of the house of Israel and from the lineage of David. Now, that Angel came right into her room where she was, and greeting her, said:

*BIRTH OF JESUS ANNOUNCED*

*"Salutations! Rejoice and be glad. The Lord is your companion! Mary, you are highly favored, lovely and charming, honored with blessings and established among all women."*

Now, when she saw him and heard the salutation, she was shaken and emotionally disturbed by this personal greeting. And she reasoned in her mind, trying to resolve what sort of an intimate approach this might be. However, the Angel responded, saying:

*"Mary, do not be afraid, for you have been found in grace and favor before God, being near to His side. And, behold, understand that you shall be seized in your womb and become pregnant. You will bring forth a Son, and you shall call his name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give unto Him, the throne of His father, David. And He shall eternally reign over the house of Jacob, and of His Kingdom, there shall be no termination."*

Then Mary asked the Angel: *"How is this possible? I have had no carnal relations with any man and do remain, a virgin."*

And the Angel answered, saying to her: *"The Holy Spirit will come upon you, and the strength of the Most High from above, will envelop you. And for that reason, that Holy begotten One that is to be born of you shall be called the Son of God. Now consider your cousin Elisabeth, who God has also been seized and is presently pregnant with a son of her old age. For she, who has been called barren, is now in her sixth month. For with God, nothing shall be impossible."*

Gabriel  
And Mary said: *"Lo, the handmaiden servant of the Lord! Let it be unto me according to your word."*

And, with that message, the Angel departed from Mary.

### JUDEAN HILL COUNTRY

#### Mary Visits Elizabeth

*AROSE AND WENT IN HASTE*

And Mary got ready that same day, set out over the hill country, traveling toward Zacharias' priestly city of Hebron in Judah. After four long days on foot, she entered the house of Elisabeth and embraced her cousin in salutation. And it happened, upon hearing Mary's greeting, that Elisabeth felt the baby jump inside of her womb. And she was filled with the Holy Spirit, crying out in a great and loud voice, saying:

*ELISABETH'S PROPHECY TO MARY*

*"Mary, you are a beautiful example among women and favored is the child of your womb! And why is this granted to me, that the mother of God's Messiah should come to me? For look, as soon as the sound of your greeting reached my ears, the babe leaped in my womb with great joy. Happy and blessed are you who have believed! For there shall be a fulfillment of the things that were spoken to you by the Lord's Angel."*



*MARY GLORIFIES THE LORD*

And Mary said: "Every breath of my soul does magnify and exalt the Lord. My spirit is rejoicing with exceeding gladness in the God of my Salvation. He has looked upon the lowly humiliation of His handmaiden servant. And now, from this point in time, I am happy and consider myself forever humbly blessed throughout all generations. For, the Mighty and Powerful One has brought forth great things in me, and Holy is His Name.

"The Lord's kind mercy is upon them that respect and reverence Him, even unto the ages of all generations. God has performed with the strong arm of His mighty power. He has scattered the proud ones abroad through the thoughts of their soulish imaginations. He has forced down the high-and-mighty ones from their thrones and has lifted up the lowly and humble. He has filled up the hungry and needy ones with good things and did send the rich away devoid of truth.

"See, Jehovah God has laid hold of Israel as a child, sustaining His embrace over her. God has lifted up His child, Jacob, from her fallen estate. And in His kind mercy, He has forever remembered His words to Abraham and his descendants. And now, God is sending His promised Redeemer to us!"

And Mary stayed with Elizabeth about three months, and then returned to her home.

**The Birth of John***JOHN THE BAPTIST BORN*

Now, Elisabeth came to full term, and soon, the deliverance of her baby was happening. Presently, she gave birth to a son. And her neighbors and her cousins heard how the Lord had shown great mercy to her, and they rejoiced with her. And it came about, that on the eighth day, that the same people came back for the circumcision the child, according to the command of God. And, as the custom was, they were calling the little one Zacharias, after his father's name.

However, his mother responding, emphatically said: No!

He shall be called John.

And they said to her, But there are no relatives who are called by that name. And they made signs to his father, asking by what name he would have the son known. And Zacharias asked for a slate and wrote the same words as what his wife had verbally spoken: His name shall be John.

And all of them wondered and marveled at what was happening. And immediately, his mouth was opened, and with his voice, he freely articulated the spoken praises of God.

And reverential fear and awe came upon all that lived throughout the region. And all these things, which had been declared, as the Word of God, by Zacharias and Elizabeth, were talked about all around the hill country of Judaea. And everyone who heard, kept them in mind, saying: When this child is grown up, what sort of a person will he become! And the hand of the Lord was upon the child, closely following along with little John.

## Mary Glorifies the Lord

*The Song of Mary (Magnificat)*

Lk 1.46 And Mary said,

My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 as he spake to our fathers, to Abraham, and to his seed for ever.

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

**The Birth of John***JOHN THE BAPTIST BORN*

Lk 1.57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, there is none of thy kindred that is called by this name. 62 And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea. 66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

## SONG OF MESSIANIC BLESSING

Song of Zechariah (Benedictus)

Lk 1.67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 Blessed be the Lord God of Israel ; 41  
 for he hath visited and redeemed his people, 42  
 69 And hath raised up an horn of salvation for us in the house of his servant David;  
 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71  
 That we should be saved from our enemies, and from the hand of all that hate us; 72  
 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he swore to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

## PROPHECY OVER JOHN

Lk 1.76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the 43  
 face of the Lord to prepare 44  
 his ways; 77 To give knowledge of salvation unto his people by the remission of their sins,  
 78 Through the tender mercy of our God; whereby the dayspring from on high hath 45  
 visited us, 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

**John Grows in Spirit**

Lk 1.80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

## Song of Messianic Blessing

And his father, Zacharias, was filled with the Holy Spirit and prophesied, saying:

*"Blessed be the Lord God of Israel, for He has favorably placed a mark upon His people, looking after them and coming to redeem them. For in the house of David, His servant, He has aroused from sleep and has raised up a horn of defense to strengthen and preserve us, to give us courage for deliverance from our enemies.*

*"The Lord has spoken continually to us, throughout the ages, using the words of His holy prophets. They have been with us since the creation, saying that we would, someday, be delivered from our enemies, and from the hands of all those that pursue us with hatred. We have trusted God to perform the same mercy to us; that has been shown to our fathers. And now God, remember your holy covenant, even the oath that you promised to our father, Abraham. We continue to believe that you, Jehovah shall also grant to us grace and deliverance out of the hands of our enemies. Then, throughout all the days of our lives, we shall peaceably worship before you in sacred fidelity and righteous purity."*

## PROPHECY OVER JOHN

*"And you, John, shall be called the interpreter of the Most High God's revelations and truths that have not yet been declared to mankind. For, you shall go ahead of the coming of your Lord. And, before the time of His appearance, you shall prepare a pathway and make ready His arrival.*

*"And you, little child, shall give to His people, the heartfelt knowledge of their saving release from prison. They shall experience personal forgiveness of their sins, through the tender mercies of our God. Here, by you, the eastern rising of the Sun of Heaven shall break, being revealed to us, and then, brightly shine upon us. He shall give light to them that sit in the blindness of nighttime darkness and the shaded shadow of death. Then, the Lord shall guide and direct our feet into the path of national peace and towards spiritual quietness and rest."*

**John Grows in Spirit**

And so, the child grew and became strong in spirit. And John was in the desolate deserts, until the day of his inaugural showing to Israel.

## ENDNOTES

**1 The Gospel of Jesus Christ ...** In this first chapter and verse of Mark, the opening sentence is used for the title of this work herewith:

**THE GOSPEL OF JESUS**

The writer of this Gospel aptly and divinely stated that his narration was to be the gospel of Jesus Christ. He did not claim it was his own, even though it is identified by the name, Mark. It appears that he was a scribe who penned the words for the Apostle Peter, as he recorded his experiences of walking with Jesus. The scroll was likely written in Rome while Peter and John Mark were accompanying the Apostle Paul, who was in prison there. There is much external and historical support for this. For further evidence, see the next Note: En 2

Mark's statement does not mean the Gospel began during those years. Rather, it emerged with the Prophets and yes, in Eden's beginning, when Jesus was with God and was God, who created all things.

**2 Peter's Gospel Beginning ...** *"The beginning of the Gospel of Mark."* The following is a background of the validity of the Gospel of Mark being the work of the Apostle Peter. John Mark was evidently with Paul and Peter in Rome before the Apostle Paul's death. This city is where Peter likely preached and dictated to Mark, his scribe. Consider the following evidence supporting Peter's Gospel:

**External Information ...** Many historical records, from well-known secular writers, have said that Mark, i.e. John Mark, was the scribe for the Apostle Peter, who penned the Gospel that is commonly titled **"Mark."**

1. **Bishop Papias**, 60-130AD, "... Mark became Peter's interpreter and wrote accurately all that he remembered, ..."

2. **Irenaeus**, 130-200AD, "... Mark, the disciple and interpreter of Peter, handed on his preaching to us in the written form"

3. **Justin**, in ~5 150AD, said that Jesus: "... changed the name of one of the apostles to Peter; and it is written in his memoirs that he changed the names of others, two brothers, the sons of Zebedee, to Boanerges, which means 'sons of thunder' ..."

Now, Mark is the only one of the Gospel writers who records it in this way. See Mr 3:16-18, (in foot-notes) ch6 En85 p121

4. **Clement**, 150-215AD, "And so great a joy of light shone upon the minds of the hearers of Peter that they were not satisfied with merely a single hearing or the unwritten teaching of the divine gospel, ... besought Mark, who was a follower of Peter and whose gospel is extant, to leave behind with them in writing a record of the teaching passed on to them orally; and they did not cease until they had prevailed upon the man and so became responsible for the Scripture for reading in the churches."

5. **Tertullian**, 160-225AD, "While that [gospel], which Mark published may be affirmed to be Peter's whose interpreter Mark was."

6. **Origen**, 185-254AD, "Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that .... The second is by Mark, who composed it according to the instructions of Peter, ..."

See: ***Is Mark's Gospel an Early Memoir of the Apostle Peter?***  
From: "Cold Case Christianity," by: J. Warner Wallace.

"Quotes above ..." from: <http://coldcasechristianity.com/201/is-marks-gospel-an-early-memoir-of-the-apostle-peter/>

**Internal Evidence ...** When one reads Peter's Gospel of Mark, there is support of who the writer is by what is left out and what is elaborated upon regarding the person and character of the Apostle Peter. Note the following:

1. <b>Catch of Fish ...</b>	Lk 5:8-9,	ch 6	p122
2. <b>Who touched Me? ...</b>	Mr 5:30-31,	ch 6 En248	p141
3. <b>Peter-James-John/Trio ..</b>	Mk5:37	ch 6 En253	p142
4. <b>O You of Little Faith ...</b>	Mt 14:28-31,	ch 6 En303	p150
5. <b>Don't you Understand? ...</b>	Mt 15:15,	ch 6 En333	p154
6. <b>Peter scolds Jesus ...</b>	Mr 8:32b-33,	ch 7 En 5	p219
7. <b>What will we have? ...</b>	Mr 10:28,	ch 7 En333	p262
8. <b>Wash My Feet? ...</b>	Jn 13:6-10,	ch13 En 7	p417
9. <b>I Will Never ...</b>	Mr 14:30, Mt 26:34,	ch14 En 60	p441
10. <b>Followed Afar Off ...</b>	Mk 14:54,	ch15 En 6	p464
11. <b>2<sup>nd</sup> Rooster crowing ...</b>	Mk 14:72,	ch15 En 22	p467
12. ?			
13. ?	(Input of additional Gospel evidence welcomed.	Thanks, J.B.)	

**3 The Gospel ... Glad Tidings of Good News!** In the writings of this work, *The Gospel* is taken to include the exciting message that God was about to do an incredible thing! It was becoming apparent, to a select few; that God was sending His likeness, the promised Messiah, to set up an actual, sitting and pompously reigning, Jewish King! They saw this being fulfilled in the person of **Jesus Christ**, who would grow up to be their Lord, sovereignly ruling over the whole world from His throne in Jerusalem. The Jews believed God and longed for the day that Rome would be subservient to Israel. These early writers referred to this wonderful and exciting news about Jesus as the coming **Kingdom of God**. Gospel comes from this word: 2098 ευαγγελιον euaggelion **yoo-ang-ghel'-ee-on** – KJV - gospel 46, gospel of Christ 11, gospel of God 7, gospel of the Kingdom 3, misc. 10; 77 A reward for good tidings, the Gospel.

**Derived from ...** Two words: "**yoo ah + ang el os**," A life- giving message from an angel.

1) 2096 (Strong's Concordance Number), **Ευα** Eua, (pronounced): yoo'-ah – (The KJV Translates this Greek word as): Eve 2 times; 2 total times. Eve = "**Life**," mother of all.

2) 32 **αγγελος** aggelos ang'-el-os KJV - angel 179, messenger 7; 186

Therefore, the concept of **Life** added to, **Angelic**.

**Variations of Similar Words ...**

1) 2095 **ευ yoo** - KJV well 3, well done 2, good 1; 6 It means to be well off, fare well, prosper, acting well. And it becomes a prosperous, God given, good angelic message of life! i.e. of *Glad Tidings, of Good News, a Proclamation if life from God, The Gospel*.

2) 2097 **ευαγγελιζω** euaggelizo, **yoo-ang-ghel-id'-zo** – KJV, preach 23, preach the Gospel 22, bring good tidings 2, show glad tidings 2, bring glad tidings 1, declare 1, declare glad tidings 1, misc. 3; 55 It always includes the word "gospel." To bring good news, to announce glad tidings. **Glad tidings of the coming Kingdom of God**.

3) 2099 **ευαγγελιστης** euaggelistes **yoo-ang-ghel-is-tace'** KJV - Evangelist 3; A bringer of good tidings, an evangelist.

4) 2100 **euarestew euaresteo yoo-ar-es-teh'o** KJV – please 2, be well pleased 1; 3 To be well pleasing, to be well pleased with a thing.

- 4 Note ...** The continuation of Mark1:2a is not picked up until, much later, in ch3, *John, The Forerunner*, at: En7 p41  
*"... Behold, I send my messenger before thy face, which shall prepare the way before thee."* Mark 1:2b
- 5 In the Prophets ...** The source of the Gospel of Jesus Christ is found in the writings of the Old Testament prophets,  
*"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."* Malachi 3:1
- 6 The Word ...** Jesus, was God from the beginning, Jn 1:1. God's chosen Jewish race held as their prime understanding that their God was the one and only God that ever existed and adhered strictly to the God of Abraham, Isaac and Jacob. For Jesus to be a profit of God was allowed, but He could not claim to be one and the same with their God, Jehovah. This concept broached Israel's most sacred teaching and precipitated their calculated and total rejection of Jesus, including their eventual murderous crucifixion of Him. They veraciously held and defended the unmitigated axiom in unwavering habitual consistency: There is one absolute, singular and ever-existing, true and living Jehovah God. As a frontlet before their eyes, the ever-prevalent forethought was the singularity of their eternal God.  
 The first commandment was to ensure that there could be no other God in existence. Jesus himself states this in:  
 Mr 12:29-30, (foot note) ch12 En28 p376:  
*"... The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, ..."* Mt 22:37, ch12 En28 p376  
*"... hath not one God created us?"* Malachi 2:10  
 In John, we see a single, **One God**, creating all things, not two separate Gods, Jesus and Jehovah. Jn 1:1 ch1, En6 p3  
*"Seeing it is one God ..."* Ro 3:30, *"But to us there is but one God ..."* Eph 4:6, *"One God and Father of all ..."* Col 8:6  
*"For there is one God, and one mediator between God and men, the man Christ Jesus."* Jas 2:19, *"Thou believest that there is one God; thou doest well: the devils also believe and tremble."* 1Tim 2:5
- 7 His Own Received Him Not ...** Christ's final rejection comes in the latter part of His life and most certainly upon the decree of death of His capital punishment. It was His chosen people, Israel, who crucified Jesus, thus never receiving their Messiah. See: Lk 23:21, ch15 En43 p474
- 8 To Set Forth in Order ...** 392 *αντασσομαι* anatassomai.  
 In the KJV, 1 occurrence of this Greek word.  
 A. To put together In Order, arrange, compose. This word is derived from two wrds meaning: **To Find Agreement + In the Midst of Many**. Hence: **To be in agreement and in one accord**.  
 B. Following in verse three, Luke pens: "... to write to thee in order ..." This word is different than the previous one.  
 Here he is saying: "...from the very first, to write to you one after the other, successively, and in order of events." It is the Greek word 2517 *καθεξης* kathexes. KJV – in order 2, afterward 1, after 1, by order 1; 5x. Interestingly, this word is also derived from two root words meaning: **Down from, throughout, according to, toward, or along + One after the other, in order and succession**. Hence: **To make a list of things that successively follow in logical and chronological order**.
- 9 Us as followers of Jesus ...** Luke was not one of the twelve disciples of Jesus nor an ordained Apostle. However, he was a medical doctor who had a close relationship with all of the early church leaders.
- 10 Perfect Understanding ...** Luke had a complete overview, relating to his Gospel, regarding the birth of Jesus. Further, he had a thorough and accurate understanding of the life and ministry of Jesus, His trials and sufferings through His resurrection and ascension. He stated that this included the life of Christ from birth to death.
- 11 Most Excellent Theophilus ...** This name means: "God-lover" or "God-beloved." The identity of the person is unknown in secular history. Perhaps Theophilus was a Gentile Believer, who held a particular office that was worthy of the title: Your Excellency or Most Excellent. Possibly, he was a knight. A similar statement:  
*"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach ..."* Acts 1:1
- 12 John Baptizing ...** This clause is taken from information in a later scripture in Mark 1:4-5, ch3 p41 and repeated here to clarify who this John was.  
 It was not this John, the Apostle, who wrote the Gospel. However, it was about John the Baptist, who was written about, in John's epistle. For clarity, refer to the whole of chapter one, in the Gospel of John, for the context, and note the way John, the disciple, wrote about John the Baptist.
- 13 Bear Witness ...** The Apostle John wrote his Gospel to *bear witness* of Jesus truly being the light of the world who was to lead all men to believe He rightly was the Son of God!
- 14 Grace for Grace ...** John, here, is the only place where this phrase is quoted. At first, it seems to be obscure to us in understanding what John meant when he said this.  
**The Old Testament ...** God granted grace to only two persons:  
 1. *But Noah found grace in the eyes of the LORD.* Genesis 6:8  
 2. *And the LORD said unto Moses, ... for thou hast found grace in my sight, and I know thee by name.* Exodus 33:17  
 Before Christ, the granting of grace, by Jehovah God, was considered a delicate and dangerous dilemma. For without first finding assurance of His grace being favored upon a seeker of relationship with Him, approach brought certain death.  
*And he (God) said, Thou canst not see my face: for there shall no man see me, and live.* Exodus 33:20
- The New Covenant ...** God sent His Word, Jesus, and His Grace was upon Him from His childhood:  
 1. *"And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."* Lk 2:40, ch2 En37 p28  
 4. *For God so loved (His Grace) the world, that he gave his only begotten Son, that whosoever believeth in him should not perish (as in the OT), but have everlasting life.* John 3:16, ch5 En67 p74  
 5. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Hebrews 4:16
- Messianic Covenant ...** God extended His Grace to send to Israel, His promised Christ; in actuality, He was a part of Himself. That was His Grace to His chosen people. In God's wisdom, He fashioned perfect atonement through



Jesus, the Passover Lamb. That justification, when it was not deserved, was “*Grace for Grace*.” The first grace was God’s mercy upon Israel. The second grace was that He extended it to me.

**15 Grace and Truth ...** It here clearly states that Grace and Truth now come to us through Jesus.

When John initially wrote about grace in Jn 1:14, p3, it was unclear where the origin of Grace was referenced, to Jesus or the Father:

*“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*

However, in the greater sense of Grace, it is all the grace of God distributed from Him to Jesus, and then to us – one substance – the Grace of God!

**16 Note ...** Lk 3.23b-38, ch1 En16 p4, was brought forward out of sequence, to accompany Matthew’s genealogy.

**17 Matthan ...** It seems that this ancestral grandfather of Mary is the same person as the assessorial grandfather of Joseph that is spelled *Matthan*; although, this matter cannot be accurately determined. If it were so, then it would make Joseph and Mary first cousins. See Matthan, ch1 En21 p6

**18 Son of Abraham ...** This term occurs exclusively in the gospels. Further, the term, “*Son of Abraham*” is only recorded by Matthew and Luke:

- 1. Mt 1:1 Genealogy, Abraham to Jesus ch1 En 19 p 6
- 2. Lk 3:34 Genealogy, Jesus, Abraham, God ch1 En 18 p 5
- 3. Lk 19:9 Zacchaeus, Son of Abraham ch8 En355 p267

**19 Book ...** 976 *biblov* biblos bib'-los, KJV - book 13 times. A written book, a roll, a scroll.

**Son of Abraham ...** This term that was only spoken three times in the Bible, here and by Luke, two times. In this very first statement of the New Testament, we see it established that Jesus, upon this earth, was not only a descendant of Abraham but was to be known as a man of *Faith*.

See the *Endnote* in the 3<sup>rd</sup> occurrence for comments on this lineage and “*salvation*” before and after the cross:

- 1. Mt 1:1 Genealogy, Abraham to Jesus ch1 En 19 p 6
- 2. Lk 3:34 Genealogy, Jesus, Abraham, God ch1 En 18 p 5
- 3. Lk 19:9 Zacchaeus, Son of Abraham ch8 En355 p267

**20 Juda, the father of Phares and Zera of Thamar ...** It is not mentioned who the wife their father, Juda (Judah) was. However, Thamar was Juda’s daughter-in-law. She was the widow of Er whom God slew (Gen 38:7).

Some may be concerned about the illicit nature of this genealogy being of a dubious nature in the line of Christ. Further, Matthew lists in his account three other women of ill repute by New Testament standards. Truly, it was unusual for Jewish records to include women in their lineage records. So, why were these women. *Thamar, Rahab, Ruth, and Bathsheba* all included? It likely is God’s intent was to show to us that everyone has sinned and have transgressed the nature of His Holy likeness. Thus, Juda looked forward to his Messiah, even as we look back to Jesus. “For all have sinned ...” Rom 3:23

**21 Matthan ...** It seems that this ancestral grandfather of Joseph is the same person as the assessorial grandfather of Mary that it is spelled *Matthat*, but this cannot be accurately determined. If it were so, then it would make Joseph and Mary related as first cousins. See Matthat, ch1 En17 p4

**22 Mary, Mother of Jesus ...** This occasion is the first place where we see the person of Mary, the mother of Jesus, named. The name occurs mostly in the first two chapters of the *Gospel of Jesus* and only references to her elsewhere.

REF	OCCASION	TIMES, 17 X	SEE
1. Mt 1:16	Genealogy	1	ch 1 En 22 p 6
2. Lk 1:26	Conception	8	ch 1 En 30 p 8
3. Mt 1:18	Child	7	ch 2 En 2 p 25
4. Jn 2:1-11	Wedding of Cana	0	ch 5 En 29 p 72
5. Mr 6:3	Identification/Jesus	1	ch 7 En262 p145
6. Jn 19:25-27	Foot of the Cross	0	ch16 En 36 p490

*Note ...* Eve’s name is also sparsely mentioned. It is only found in Gen 3:20 & 4:1 and 2Cor 11:13 & 1Tim 2:13 in Paul’s references.

**23 Course of Abia ...** In David’s time, there was a division among the sons of Aaron into “twenty-four” orders, or courses; and this one, *Abia*, was the “eighth” of them.

**24 The right side** The place of authority.

**25 Elijah ...** Not only is this the angel of the Lord, Gabriel, speaking, but also he is quoting Old Testament Scripture, referring to Malachi 4:5-6.

**26 Hearts of the Fathers ...** There is the reality of a relationship rightly implied here. Nevertheless, there is also the teaching of Jesus, that the hearts of the fathers must change and turn around and become converted unto the likeness of *little children*. This concept, perhaps, is the Spirit intent in Malachi as well as here too! This basic spiritual requirement of Jesus, in all three synoptic Gospels, is stated as the prerequisite for entrance into the Kingdom of God.

For illustrative purposes, see chapter seven for the two occasions of Jesus calling children to him:

- (1<sup>st</sup>) Mt 18:3, ch7 En 39 p226
- (2<sup>nd</sup>) Mt 19:14, Mr 10:14, Lk 18:16, ch7 En323 p262

Therefore, becoming as little children, is spiritually equated to: “... *such is the Kingdom of God/Heaven*.” Jesus affectionately called His disciples Little Children in contrast to the hardened and closed religious ones.

**27 An Intellegent, Wise and Godly Man, #1 ...** There are seven Gospel references that unite these two or three concepts.

For Bible reference locations, see the end of this footnote:

1) *Intelligence* ... This is birthed in us. It is a *native, God-given natural capability* that is divinely endowed in varying degrees from little to much. We have no choice in this (grey-) matter.

*Astute, Perceptive, Talented, Normal, Compromised Slow; Brilliant, Intuitive, Insightful, Competent, Inventive, Clever; Gifted, Observant, Discerning, Skilled, Watchful, Calculating.*

2) *Wisdom* ... Then, when *Jesus* is applied:

*Intelligence* + *Jesus* = *A WISE man.*

*Sensitive, Gentle, Good, Loving, Reasonable, Patient, Giving; Peaceful, Relaxed, Patient, Happy, Honest, Prudent, Kind.*



- 3) **Godliness ...** Finally, when God's **Spirit** is added:  
**Intelligence + Jesus + Spirit = A GODLY man.**  
 Spirit-led, Sanctified, Prayerful, Revering, Pious, Righteous;  
 Faithful, At Rest, Quieted, Caring, Hearing, Not Religious.

#### Wisdom of a Godly Man ...

In this series, there are seven inclusive examples that Jesus uses to explain this concept. They all **have** a root meaning of **intelligence**, as in a naturally **astute** and **perceptive** unregenerate common man.

This Greek root word is < 5424 **frhn phren** >, containing the concept of: 1) the midriff or diaphragm, the parts of the heart; 2) the mind, the faculty of perceiving and judging. Hence, it is translated in the KJV as "**understanding**." From this root word, four others follow: 5426- "**thinking**," 5428- "**knowledgeable**", 5429- "**discreet**" & 5430- "**prudent**"; all speaking to additional aspects of the same concept. These four variations are used in the seven Gospel examples.

In this #2 passage we see the use of:

5428 **fronhsiv** phronesis, from-> **5426-> 5424**.

KJV - wisdom 1, prudence 1; 2: Understanding & Knowledge. Practical, it suggests lines of action. Prudence & intelligence are skillful adaptations of a desired end-result.

#### John, Turn Disobedient to the Wisdom of the Just ...

So, the angel's message, concerning John, was that he would be dedicated to addressing the Jew's carnal, natural and religious thinking by calling them to repentance and baptism. Then, this combination would bring the baptized converts to the "**wisdom of the just**," a Godly position.

This combination would come to: "**Make ready a people prepared for the Lord Jesus**."

#### Contrast ...

John, you will grow up to:

- a) Preach **repentance** to lost men who have only: Mental wisdom.  
 b) **Baptize converts** - Natural wisdom + God = Wisdom of the Just.

To be **both naturally astute** and **spiritually wise** requires a **Renewing of the mind**, Ro 12:2 & Eph 4:23. If an intelligent person strongly conforms to "**religion**" and "**tradition**," then that one will have a hard time braking away from that carnal natural way of thinking, especially if they were born into it.

In this case, religious spirits of tradition are passed down to succeeding lines of descendants. Every one of these shackled ones need to be transformed by the spiritual renewing of their minds, a miracle of the Holy Spirit, so that: "**... ye may prove (test) what is good, and acceptable, and perfect, will of God**."

1 <sup>st</sup> time	<b>Wisdom of the Just</b>	Lk 1:17	ch 1 En <b>27</b> p 7
2 <sup>nd</sup> time	<b>Wise man built, Rock</b>	Mt 7:24	ch 5 En <b>121</b> p 82
3 <sup>rd</sup> time	<b>Wise as Serpents</b>	Mt 10:13	ch 6 En <b>108</b> p124
4 <sup>th</sup> time	<b>You Savor not God</b>	Mr 8:33	ch 7 En <b>7</b> p219
5 <sup>th</sup> time	<b>The Wise Steward</b>	Lk 12:42	ch 7 En <b>190</b> p243
6 <sup>th</sup> time	<b>W/W Unjust Steward</b>	Lk 16:8	ch 7 En <b>258</b> p253
7 <sup>th</sup> time	<b>Five Wise Virgins</b>	Mt 25:1-9	ch12 En <b>108</b> p388

- 28 **Prepared for the Lord ...** The entire heavenly host knows the prophetic word of Malachi concerning Elijah's coming. It is here stated by the angel that this John would be its fulfillment. However, at the time of this announcement, no mention of the prophecies the still unfulfilled continuation, regarding the coming of:

- a) the "**great and dreadful day of the Lord**,"  
 b) the "**hearts of the children turned to the fathers**." or  
 c) the "**earth being struck with a curse**."

These are things, yet to come.

- 29 **Elizabeth Conceived ...** According to the words delivered by God to her by Gabriel. This pregnancy came to be, despite her husband's unbelief, and her physical inability to conceive. The angelic announcement was in accordance to the special calling of a Nasserite, which entailed specific proceedings. Notwithstanding, for unknown reasons, Elizabeth hid herself, though not to conceal her increase in size.

She retired into seclusion perhaps to wait to be sure that she was carrying a child, before making it public. Maybe it was done to avoid rumor and talk. However, she most likely hid to meditate and ponder what the Lord had brought to pass, as the favor she expressed in her next statement.

- 30 **Mary, Mother of Jesus ...** The mother of Jesus is very prominent in the first two chapters of the *Gospel of Jesus*. In chapter one, she is named nine times and in chapter two; she is named seven times. Mary is named **personally**, 13 times, in the **genealogy**, one time, and by **an angel**, two times. In chapter seven, her name is again mentioned, in questioning her Son's identity, one time.

Later, Mary is mentioned as the mother of Jesus, however, not by name. In chapter five, at a wedding where Jesus and Mary were in attendance, Jesus refers to Mary as "**mother**," and "**woman**." At the cross of Jesus, He commended Mary to the care of John. There, Jesus does not refer to Mary by name but as "**mother**" several times.

REF	OCCASION	TIMES, 17 X	SEE
1. Mt 1:16	Genealogy	1	ch 1 En <b>22</b> p 6
2. Lk 1:26	Conception	8	ch 1 En <b>30</b> p 8
3. Mt 1:18	Child	7	ch 2 En <b>2</b> p 25
4. Jn 2:1-11	Wedding of Cana	0	ch 5 En <b>29</b> p 71
5. Mr 6:3	Identification/Jesus	1	ch 7 En <b>262</b> p143
6. Jn 19:25-27	Foot of the Cross	0	ch16 En <b>36</b> p490

- 31 **Angel ...** Here, we have the second of two angelic announcements by Gabriel, the minister of the Lord. The first one was to Zacharias and then another to Mary. Both were: a) **troubled** at the angelic appearance, b) told that they were to have a son what to name their sons, and c) were foretold to be of great stature and influence upon the world.

Zacharias replied with, How would I know this for sure?

My wife and I are too old to have children, and further: Elizabeth has never born a child. Mary replied with a very similar response: How will this come about? I have never been married, and I have at no time related to a man. How could I be pregnant with a child? The angel, in response, told Mary that the Holy Spirit would enact it upon her. Mary said: "**So be it**."

However, with Zacharias, he was told that because he did not receive the glad tidings but rather believed not, he would be speechless for more than nine months. He had asked for a divine sign, and this was the sign – his speechlessness! It was not because of inherent vocal impairment, but simply a tying of his tongue.

- 32 **Among Women ...** Mary was blessed of God! It was not because of her initiative that she took up the concept and took personal grandeur in the statement. Rather, it was divinely spoken by others, in two confirming incidences.

First, here spoken by God’s highest ranking angel, Gabriel, saying that Jehovah communicated these words concerning her privilege. Then, traveling to visit Elizabeth, she, by the Spirit of God, spoke the exact words to Mary, as recorded, by Luke.

**33 What Manner of Salutation ...** Personal salutations and a greeting like this was not the usual thing for Jewish women to receive from men. It was not lawful to be done in any shape of form. Understandably, Mary was disturbed and upset that such a personal and private approach was made upon her. Nevertheless, the man, Gabriel, quickly dispelled her fears, comforting her with a pure and Godly message.

**34 Found Favor ...** Favor is translated as Grace most other places. Mary, as well as Jesus and Noah, found Grace from God. God’s Grace drives away fear and brings peace.

See: “Grace” in ch2, Lk 2:40 En 37 p28  
 See: “Favor” in ch2, Lk 2:52 En 34 p29

**35 Conceive...** As we understand this word, it *is not* the clear and proper conveyance of the original intent of the Greek text, that it should be translated in this way. It is the word: 4815 **συλλαμβανω** sool-lam-ban'-o, which is translated in the AV - take 8x, conceive 5x, help 2x, catch 1x = 16x total in NT. The literal meaning is “to take together.” It means:

- 1) to seize, take - as a prisoner.
- 2) Together, taking hold of another one, to assist or help, as in Christ’s arrest.

In all of these nine Gospel usages of this word, 4815, sool-lam-ban'-o, the substitution of the word “seize,” may, *logically* and *agreeably*, be substituted:

REF	OCCASION	GOSPELS, 9X	FIND
Lk 1:24,	Elizabeth <b>conceived</b> , hid 5 mo.	1	ch 1 En29 p 7
Lk 1:31	Mary: shall <b>conceive</b> in your womb	1	ch 1 En35 p 8
Lk 1:36,	Elizabeth <b>conceived</b> , in old age	1	ch 1 En35 p 8
Lk2:21	Named before <b>conceived</b> in the womb	1	ch 2 En15 p 26
Lk 5:7-9	Fish in net: Come <b>help</b> , amount <b>taken</b>	2	ch 6 En 20 p112
Jn 18:12	Officers <b>took</b> Jesus and bound Him	1	ch14 En 92 p447
Mt 26:55	<b>Take</b> , to seize, arresting Jesus <i>Foot Note</i>	1	ch14 En 92 p447
Lk 22:54	<b>Took</b> Jesus to Caiaphas, high priest	1	ch15 En 3 p466

Of these nine Gospel occurrences, where the AV chooses “conceive” for the translation of this word: 4815; none of them actually contain our understanding of the conception of a baby, as we think of it.

**Conception History ...** Firstly, the mechanics of all the physiological processes and internal details, regarding conception, was not understood until recent times.

Today, we understand the thought, plan and design of conception, as it pertains to love, marriage commitment and early childhood responsibilities.

However, even until this day, in some remote aboriginal tribes, there are varieties of disinformation and beliefs that address the mystery of what causes a woman to “make a baby,” and to begin new life in her belly. (Notwithstanding, observation of wildlife in nature and correlation of that information to their selves, should lend a basic understanding to the matter.)

Therefore, in like manner, when the Gospel authors wrote their dissertations (~AD 100), and even at the time when King James of England authorized a translation in AD 1611, the ability to

precisely and accurately communicate the detailed concepts of conception was very limited.

**Conception, Scriptural understanding ...** The KJV terms, that were used for conception, were normally given, as in the thought of seed germination, as a beginning and subsequent growth, all resulting in birthing new life or procreation: A woman was found to be *With Child*. In a lineage, a man *Begets a child*. This is observed Lk 1:24, ch1, En29 p7, and Lk 1:36, ch1, En35 p8, where Elisabeth “conceived,” or was “seized” in her old age when previously, she was called barren.

This process is the usual biological picture of what causes conception to take place in a woman. The Old English word origin of “Beget” is “Begietan”: *To get by effort, find, acquire, attain, seize*. That being the *natural* and God-given *external physiological* “acquiring” of: a) mates “attaining” motivated love, b) the male’s corresponding spontaneous “effort” that produces his desired orgasmic “seizing”, c) “finding” a correspondingly female ripened egg, and it, also being “seized” by the male’s sperm.

**Mary and Elisabeth ...** This beautiful design of God becomes the pattern for the spiritual understanding of Mary’s divine conception. It was truly a wonder of God’s supernatural hand acting upon Mary, and also a miracle of His healing over Elizabeth’s curse of barrenness.

The second two places, regarding Mary, found in Lk 1:31 ch1, En35 p8, and in Lk 2:21 ch2, En15 p26, where, in both places, we see a unique term, found nowhere else, used of Mary’s conception. It says that she “conceived in the womb.” Now, both of these women were sovereignty acted upon by God, resulting in both of their pregnancies.

With Elisabeth, where God seized her body in a miracle of healing, it resulted in her pregnancy.

However, with Mary, it happened in an unusually different way. She was seized by God, in her womb. More explicitly:

1. Mary, without a man (Joseph), was seized by the spirit of God, in her womb, says Dr. Luke. There, God took hold of her in a divine way, acting upon her ovulated egg. Mary was, afterward, found to be with a child and later named Him Jesus.
2. Elizabeth was acted upon in God’s healing of her physical conception physiology. Zechariah seized her in the act of procreation, and she was found to be with a child, John.

How did God move upon Mary? We are not informed of how it happened. Perhaps, God, by His Spirit, miraculously added the required half of the male chromosomal contribution, consistent with His nature, even the character of God, being the Father. We do know that Jesus lived and walked perfectly in the will and way of His Father.

Also, see Mt 1:20, **conceived**, ch2 En5 p25  
 In that *Endnote*, it is explained how this usage should have been translated “*begotten*.”

The fifth and final place that this word is used as “conceive”, is James 1:15 where it says that when lust hath conceived <4815>, it brings forth sin ... The concept is better understood as: When lust has “seized or taken hold of us,” it brings forth sin.

Here, the one doing the *seizing* is the devil. Matthew, Mark, and John use this word <4815> of Jesus in his arrest in the garden, where Jesus asked, do you come with swords and staves to take <4815> me?

The third gospel Luke, also uses this term during the trial in Lk 22:54, ch15 p466, then “took they” <4815> him ... Obviously, in all these four places, “conceive” would not be the proper concept.

(i.e.) Do you come ... to conceive me? Or then they conceived him. – the word “conceive” is not appropriate, but the concept of *seizing* is.

**36 *The Kingdom of God ...*** This is 1 of 77 places in the Gospels where the *Kingdom of God* is referenced. See a complete listing at: ch6 En175 p135/ En **Table**, p190

**37 *Nothing Impossible with God ...*** This statement is the Angel’s response to her just previous question to him: *How could this thing be true without me having had any relation with a man?*

**38 *Went in Haste ...*** Why did Mary leave Nazareth in so much haste, even the same day of the angelic visit? It was a long journey for a young girl. The distance from her city to Jerusalem would have been about 140 km, and Zechariah’s house was not too far from there.

Mary probably did not travel the highways, but probably stayed aloof, running through the back hill country of Judea. At 25 km/day, (15-16 mi/day), it would have taken five days to go the speculated distance of 125 km.

Why would have Mary made this hasty and dangerous trip, perhaps alone? It was because the angel had given her a proof-sign that would substantiate this message to her. She must go and behold Elizabeth, who was an elderly life-long barren woman, supposedly now being six months pregnant.

Perhaps she would place her ear upon the womb of her cousin, and hear a heartbeat and feel the movement of life if it was true. A new life that would have had to be miraculously conceived and placed there, in one who endured reproach, having no hope of natural conception.

When finally, Mary arrived, dusty, exhausted, faint and starving, there erupted a jubilee of joy and exaltation between the two of them! For yes, Elizabeth was indeed with-child as it leaped in her womb upon hearing Mary’s greeting. They both prophesied and sang songs of joy and acclamation, magnification, and blessings to God. The Holy Spirit flooded their hearts’ with His presence.

**39 *Blessed art thou among women*** – In Lk 1:28, the angel said to Mary: *blessed art thou among women*. And then in Lk 1:42, same page, Elizabeth, being filled with the Holy Spirit, also said the same thing to Mary:

*“... blessed art thou among women.”* ch1, En**32** & **39** p8

**40 *Call me blessed.*** The last phrase of this KJV verse is:

*“... from henceforth all generations shall call me blessed.”*

The KJV, as well as all the modern versions, chooses to place an emphasis upon Mary, herself, decreeing and commanding that all subsequent generations should call her blessed. Perhaps, the compliant homage for much of the world attributing high regard for her as the Blessed Mother, might have come from the mistranslated emphasis found in this verse.

Now, Mary’s blessedness is true and valid, but Mary did not intend what this verse conveys! The preceding words of this verse reveals her regard of her low estate, showing humility and the heart of a servant.

In her personal eyes, she was in no sense proud, lifted up nor presumptuous concerning this occasion. Her intent was not to be venerated.

Mary’s statement should be translated from the standpoint of Mary herself feeling happy and blessed of God concerning the event, and forever humbled throughout the generations. The original intent was for Mary to voice her broken and humbled state before God, not to ask succeeding generations to make statements concerning her blessedness.

See Lk 1:38, 42: ch1, En**32** & **39** p8

**41 *God of Israel ...*** Although this form of *Blessing* had, in the past, been in long-standing use throughout Israel. “Blessed be the **LORD God of Israel**,” was stated ten times previously in the Holy Writings. All of those included some aspect of the life of King David. So the house of David was recognized as having been specifically blessed by God.

However, at that time, it became very near to being antiquated in disuse. So then, in Israel, this prophetic utterance being sung out by Zacharias was most unusual and significant. This  **blessing phrase** is only used once in the NT – here in this place!

*“Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.”* (The ending of a Son of David.) See: *1Chronicles 16:36*

**42 *Visited and Redeemed ...*** This God did for His people, Israel ... Of old; God *delivered* them out of Egypt’s bondage and *visited* them upon special occasions, where He was near and dear, drawing forth deep spiritual responses.

*“And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.”* .. *Exodus 4:31*

However, there would come to be a great division in Israel’s’ interpretation of how this promise of Jehovah was to be understood. This little One, Jesus, would become the focus of contention throughout all ages. Very few would come to embrace the deity of Jesus, God incarnate, specifically sent to them as their Messiah.

Beginning with Mary, Elizabeth and Zacharias, many of the non-religious populaces joyfully accepted Jesus as their anointed Lord and Master. Albeit, Israel’s’ pious and political leadership blatantly and categorically rejected Him. Their religiously biased reasoning had developed a sacred protocol that they sanctioned under the auspices of birthright.

Understandably, history continues to reveal that the bondage of harbored heritage, ceremonial customs, and treasured traditions has always compromised and limited mans’ openness to consider and receive the fullness of God’s revelation.

The kingdom of this world invariably degenerates unto self-seeking pomp, power and prosperity, terminating in supreme world control.

Israel assumed that these were Jehovah's plans and bequeath for them: His chosen race.

Albeit, God sent Jesus to demonstrate to us the way of a servant, giving one's life for the betterment of others. Jesus assured us that this was the Jehovah's plan for His followers.

**43 Go Before ...** The angel of the Lord had suggested this in Lk 1.17, ch1, En25 p7: *"And he shall go before him in the spirit and power of Elias, ..."*

Also see:

*"And shall make him of quick understanding in the fear of the LORD: ..."*

Isaiah 11:3

*"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."*

Isaiah 40:3

*"Behold, I will send my messenger, and he shall prepare the way before me: ..."*

Malachi 3:1

**44 Prepare His ways ...** 2090 etoimazw hetoimazo, KJV - prepare 29, make ready 10, provide 1; 40. To make ready, prepare; to make the necessary preparations, get everything ready. Drawn from the oriental custom of sending on before kings, on their journeys, persons to level the roads and make them passable.

*Spiritually:* To prepare the minds of men to give the Messiah a fitting reception, securing His blessings. This concept was used later:

1. John, as an adult, preaching in the wilderness, quoting Isaiah 40:3-5a; by Mt3:3, Mr1:2, Lk3:5,

ch3 En11 (in foot note), p41

2. The triumphal entry of Jesus into Jerusalem:

a) Mt 21:7-11, 1<sup>st</sup> entry as King of Israel ch 8 En11 p331

b) Mr11, Lk19, Jn12, 2<sup>nd</sup> entry, Israel's King ch10 En 1 p347

**45 Dayspring ...** John was destined to herald and prepare the way for the promised Messiah. That One here is likened to the eastern rising of the sun.

In the OT, where reference is made to the Messiah, He is often referred to the Branch of David.

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

Jeremiah 23:5

*"... Thus speaketh the LORD of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of the LORD:"*

Zechariah 6:12

Jesus is also referred to as the **Day Star or Morning Star**.

*"We have also a more sure word of prophecy; ... a light that shineth in a dark place, until the day dawn, and the **day star** arise in your hearts:"*

2 Pet 1:19

*"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and **morning star**."*

Rev 22:16

Within the New Testament, Peter and John related their revelation and experience of knowing the person of Jesus as more than prophecy.

Their encounter with the Christ went far beyond what the Old Testament revealed. The Messiah came out of the darkness of Jewish religion and shined brightly upon a new day.

The Morning Star is linked by John to the *offspring of David*, thus tying the Old Testament *Branch of David* to their current "*more-sure*" revelation of OT prophecy.

The Greeks used the word "phosphoros" as the word for Venus and was called the Day-Star. The ancients perceived Venus to be the brightest star in the sky. They did not understand it to be a planet as we now know it to be. It is both the second orbiting planet away from the sun and from the earth. After the sun and the moon, Venus is the next brightest object in the whole of the heavens. In the morning light, it is most easily seen near the horizon. At other times, in its trajectory, it may also be readily seen in the evening sky just before sunset. Notwithstanding, whether seen in the morning or evening, it certainly qualifies as a "day-time star."