

# **Chapter 1: Introduction to the New Testament**

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### **1. From Malachi to the Birth of Jesus Christ (400 yrs.)**

Obert C. Tanner notes,

“Near the end of the Old Testament history, Persia as a world power was beginning to crumble and the scepter of power was shifting westward. In 333 B.C. a new conqueror, Alexander the Great, wrested the scepter of power from the Persians and Greece became a new world conqueror...

“He [Alexander] was very tolerant of the religious beliefs of other people, and did not seek to interfere with them in any way... [He did seek] actively to carry the culture and language of the Greeks to the new countries which he had conquered. This process of spreading the Greek culture in

foreign lands is known as Hellenizing them...there was one section in his great empire which did not adopt the Greek culture without protest. That section was Judea...

“Some of the Jews wished to adopt these outside customs, and thus become more like other people. This course of action would make them better liked by influential people [The leaders were all Greeks] and powers then existing, and there would be less trouble. On the other hand, there were those who said that only through the policy of isolation could they maintain their religious ideals. The climax of the question occurred during the Maccabean period.

“After [the death of Alexander in 323 B.C.], the empire was divided up into three parts (Macedonia, Asia, and Egypt), with one of his generals over each. Palestine was situated between Asia and Egypt, and soon became a bone of contention between the ruling house of these two countries. For the first century it was mainly under the rule of the Egyptian monarch. He extracted tribute from the Jews, but left them quite free to govern themselves in a political and religious way.

“During this period large numbers of Jews settled in Alexandria in Egypt, one of the cities built by Alexander. Here they partook freely of the Hellenizing influences, and many of them became prominent and influential. It was at this time that the Old Testament was translated into Greek (The Septuagint). Many Jews who were scattered throughout the empire spoke only the Greek language, and with this translation they were able to read their own scriptures.

“After Palestine had been under Egypt for a little over a century, it was conquered by Syria [198 B.C.], whose capital was Antioch, and whose king was Antiochus the Great. Antiochus Epiphanes [ruling after his father] saw that his empire was slipping away from him, and felt his only chance of retaining it was to completely unify it. ...He decided to make the Jews give up their religion and become completely Hellenized like the rest of his empire.”<sup>1</sup>

There is little doubt that the Greeks would have succeeded in their design to make the Jews give up their religion, if it had not been for the actions of Mattathias Hasmon, who in 167 B.C. led a revolt against the Greeks. Though he died the following year, his sons and brothers succeeded him.

Obert C. Tanner notes,

“[Finally]...Palestine was...freed from all hated foreigners. For the first time, practically, since the days of Saul, David, and Solomon, Palestine was a free and independent nation. This Maccabees [Hasmonean] family became the hereditary monarch of Judea and continued until a generation before the time of Jesus when Herod became king.”<sup>2</sup>

Stephen E. Robinson states,

“...the Jewish revolt of 167 B.C. is called the Maccabean revolt. Time and time again, Judah [son of Mattathias] were able to defeat the Greek generals and their armies even though they were greatly outnumbered. In the fall of 165 B.C., Judah [the hammer] retook Jerusalem, and by December the Maccabees had torn down the altar of the temple, which had been desecrated by the sacrifice of swine, and had rebuilt it. They also replaced the Jerusalem priesthood, which had been disloyal with ‘blameless priests who were devoted to the Law.’ The Jerusalem Temple was thoroughly cleansed

and was rededicated to the worship of Jehovah on the twenty-fifth of the Jewish month of Kislev (December) amid great rejoicing, an event that is still commemorated every year in the Jewish festival of Hanukah.”<sup>3</sup>

After the Maccabean princes had ruled Judea for almost 100 years, they became as corrupt as those whom they had overthrown.

Obert C. Tanners states,

“In 63 B.C. Pompey, the great Roman General, was in Damascus... [Each of the two warring Maccabean princes] sent a delegation seeking Pompey’s aid...a party made up of the common people also sent a delegation, asking that both princes be removed, and that they be placed in a condition similar to that before the Maccabean period, with a high priest as ruler. Pompey took both princes into custody, but one of them escaped and prepared to defend himself in Jerusalem. Pompey then marched on Jerusalem, and after a siege of three months, captured it and executed thousands of its inhabitants. The other prince he appointed as ruler under Rome, and left a garrison there to see that they remained loyal to Rome.

“The history of Palestine from this time until Herod became king was one of continual insurrection. The House of Antipater, the Idumean, gradually became prominent, until in the year of 40 B.C. his son Herod (known as Herod the Great) was appointed as the ruler of Judea by Rome and given the title of king...He remained the ruler until 4 B.C...he was able to please Rome while at the same time keeping peace in Palestine. But he was unbelievably cruel, and would stop at nothing to carry out his designs... [The New Testament reflects his cruelty when he ordered the slaying of all the children in Bethlehem below the age of two [when he sensed a threat to his rule as he learned from the wise men who came seeking the whereabouts of the newly born King of the Jews] (Matthew 2:2).”<sup>4</sup>

Obert C. Tanner continues,

“After the death of Herod, Palestine was divided up among three of his sons, Archelaus, Herod Antipas, and Herod Philip. *Archelaus* became ruler of Judea, Samaria, and Idumea (4 B.C. to 6 A.D.) ... [when he] was removed by Rome after ten years of misrule [when]...a procurator was sent from Rome to govern it. Pontius Pilate is the best known of these men...*Herod Antipas* was given Galilee and Perea...and he ruled them till the year 39 A.D...He is mentioned in the New Testament in connection with the imprisonment and execution of John the Baptist...*Herod Philip* was given a section of Galilee. The New Testament records several times that Jesus retired into his territory when he felt himself unsafe in Judea and Galilee. Philip died in 34 A.D.”<sup>5</sup>

This is a brief summary of the intervening years between the Old and New Testament. The conquest of Palestine by the Greeks; the freedom achieved by the Maccabees, concluding with the conquer by Rome have been noted. It is important to understand that during the time of the New Testament, Palestine is ruled by a monarchy, but in the end her subjects are governed by Rome through an appointed procurator.

## **2. Isaiah and John the Baptist Prophecy**

The timing of the birth of Jesus Christ was not coincidental. Both His birth and mission has been previously prophesied by the prophets of old.

Matthew 2:1-5

**1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem.**  
**2 Saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.**  
**3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.**  
**4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.**  
**5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,**

How did the “chief priests and scribes” know that Jesus was to be born “in Bethlehem of Judea?” They knew because they had read the following in the Old Testament book of Micah.

Micah 5:2

**2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

What was king Herod’s response to the information his religious advisors had told him?

Matthew 2:7-8, 16

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

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

**16 Then Herod, when he saw that he was mocked of the wise men [who did not return to advise the king where they had found him], was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.**

Wicked King Herod, accepting the counsel of his religious advisors regarding where the new King would be born, had all children age two and under put to death in Bethlehem and in all the coasts thereof. Had divine intervention not occurred, Jesus would have been put to death, along with His cousin John, when they were just infants by Harrod! Their lives were spared for each had a mission to fulfill that required their lives to be spared until they reached adulthood.

We learn that those who were living in the Americas were also told in advance of the Savior's birth and mission.

B/M, 1 Nephi 10:4

**4 Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jew—even a Messiah, or, in other words, a Savior of the world.**

B/M, Alma 7:7, 10

**7 ...there is one thing which is of more importance than they all, for behold, the time is not far distant that the Redeemer liveth and cometh among his people.**

**10 And behold, he shall be born of Mary, in Jerusalem [vicinity] 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, even the Son of God.**

B/M, 1 Nephi 11:13-15, 19-21

**13 And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white.**

**14 ...and an angel come down and stood before me; and he said unto me: Nephi, what beholdest thou?**

**15 And I said unto him: A virgin, most beautiful and fair above all other virgins.**

**19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of time the angel spake unto me, saying: Look!**

**20 And I looked and beheld the virgin again, bearing a child in her arms.**

**21 And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! ...**

In these verses taken from the Book of Mormon, Another Testament of Jesus Christ, the prophets of the Americas were given through vision events that would accompany the birth of the Son of God, even Jesus Christ.

We turn now to the words of Isaiah who had prophesied regarding the mission of the Messiah who would yet come. Note that this scripture was referenced by Jesus Christ during His visit to the synagogue in Nazareth near the beginning of His three-year ministry.

Isaiah 61:1-3 compared with Luke 4:16-21

Isaiah 61:1-3	Luke 4:16-21
	<b>16 And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.</b>
<b>1 The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;</b>	<b>17 And there was delivered unto him the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written,</b>
<b>2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</b>	<b>18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.</b>
<b>3 To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.</b>	<b>19 To preach the acceptable year of the Lord.</b>
	<b>20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.</b>
	<b>21 And he began to say unto them, This day is this scripture fulfilled in your ears.</b>

Those in attendance, while recognizing that Isaiah's words referred to the anticipated Messiah, did not accept the witness Jesus bore of Himself (see Luke 4:28-30).

John, known as the Baptist is a second witness of the mission of the Savior. You will recall that it was while Zacharias was serving in the temple that an angel appeared to him and gave him the following message:

Luke 1:13-17 (underline added)

- 13 ...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 shall have joy and gladness; and many shall rejoice in 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, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.**

At the time he received the message from the angel, Zacharias doubted. He reasoned he was old and his wife was past the age of child bearing. As a result, the angel told him that he would be made dumb (not able to speak) until a later date (see Luke 1:18-22).

It was not until the day of his son's circumcision and naming that Zacharias's voice was restored and he was able to state that his son would be named John, as the angel had instructed, and to give him a blessing. Among other items, he told the family his son had a special mission to perform: to prepare the way for the Messiah!

Luke 1:76

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

The Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“John the Baptist was a small child, just six months older than Jesus, who also lived with his parents in the vicinity of Bethlehem when Herod gave out the order to murder the babies. John escaped murder by the selfless courage of his father, Zacharias.”<sup>6</sup>

Joseph Smith taught,

“When Herod’s edict went forth to destroy the young children, John was about six months older than Jesus, and came under this hellish edict, and Zacharias caused his mother to take him into the mountains, where he was raised on locusts and wild honey. When his father refused to disclose his hiding place, and being the officiating high priest at the Temple that year, he was slain by Herod’s order, between the porch and the altar, as Jesus said (see Matthew 23:35).”<sup>7</sup>

The Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“Zacharias died, then, to save his son; he died a noble martyr, perhaps the first of the Christian era.”<sup>8</sup>

John, having reached adulthood, was called by God to begin his mission to prepare the way for the Savior.

Luke 3:2-3

**2 ...the word of God came unto John the son of Zacharias  
in the wilderness.**

**3 And he came into all the country about Jordan, preaching the baptism of repentance  
for the remission of sins;**

John introduced his message by quoting the words of Esaias (Isaiah) the prophet.

Luke 3:4-9 compared with JST, Luke 3:4-9

Luke 3:4-9	JST, Luke 3:4-9
<b>4 As it is written in the book of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.</b>	<b>4 As it is written in the book of Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight.</b>
<b>5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;</b>	<b>5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel;</b>
<b>6 And all flesh shall see the salvation of God.</b>	<b>6 Yea, even the dispersed and afflicted, and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles;</b>
<b>7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?</b>	<b>7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father.</b>
<b>8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father for I say unto you, That God is able to these stones to raise up children unto Abraham.</b>	<b>8 Until the fullness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father.</b>
<b>9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.</b>	<b>9 To administer justice unto all, to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed, and all this in the day that he shall come;</b>

The differences between the two scriptures confirmed that changes had been made during the years. The Joseph Smith translation gives greater clarity regarding the mission of Jesus Christ as noted by the following verses:

- 5 “Take away the sins of the world”
- “Bring salvation to the heathen nations”
- “Gather together those that are lost”

6 “Make possible the preaching of the Gospel to the Gentiles”

7 “Be a light unto all who sit in darkness”  
“Bring to pass the resurrection from the dead”

9 “Administer justice unto all”  
“Convince all the ungodly of their ungodly deeds”

As we continue our exploration of the New Testament, we will come to understand with greater perception the various elements of the mission of Jesus Christ.

J. Reuben Clark, Jr. observes,

“When the Savior came upon the earth, he had two great missions; one was to work out the Messiahship, the atonement for the fall, and the fulfillment of the law; the other was the work which he did among his brethren and sisters in the flesh by way of relieving sufferings, and again by teaching to them the great spiritual facts out of which by observance may come eternal life. He left as a heritage of those two great things—work for the relief of the ills and sufferings of humanity, and the teaching of the spiritual truths which should bring us back into the presence of our Heavenly Father.”<sup>9</sup>

### **3. The Apostle John Testifies Christ is the “True Light”**

John 1:1-3, 14 compared with JST, John 1:1-3, 14

John 1:1-3, 14	JST, John 1:1-3, 14
<b>1 In the beginning was the Word, and the Word was with God, and the Word was God.</b>	<b>1 In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.</b>
<b>2 The same was in the beginning with God.</b>	<b>2 The same was in the beginning with God.</b>
<b>3 All things were made by him; and with him was not any thing made that was made.</b>	<b>3 All things were made by him, and without him was not anything made which was made.</b>
<b>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.</b>	<b>14 And the same 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.</b>

From these verses from one of Jesus' beloved apostles, John the Beloved, we learn several important truths. (1) Christ was with the Father in the beginning, even in the pre-mortal world; (2) Christ was responsible for preaching the gospel to His Father's children; (3) Christ, acting under the direction of the Father, carried out the creation of this world, and others; and (4) Jesus Christ is the Only Begotten of the Father in the flesh, meaning that while He has a mortal mother, His Father is immortal.

John 1:8-9

**8 He [John the Baptist] was not that Light, but was sent to bear witness of that Light [Jesus Christ].**

**9 That was the true Light, which lighteth every man that cometh into the world.**

The Apostle John's reference to Jesus Christ being the "true Light" has reference to the light of Christ that is given to all men that they may know good from evil. It also refers to the heavenly truths He brings to all men through His teachings and example that, if followed, light the way for His Father's children to return back to His divine presence. To know Jesus is the Christ, Our Lord and Savior, is to receive a portion of this heavenly light.

John 20:31

**31 But these [words of John] are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

It was important to the Apostle John that those who read his writings would come to know that Jesus is the Christ, the Son of God, "the true Light". In John's declaration, he confirms the separateness of the Godhead as three separate personages. This truth was confirmed by latter-day revelation to the Prophet Joseph Smith on April 2, 1843, as well as during the First Vision, 1820, when Joseph Smith saw both the Father and the Son as two separate beings.

Doctrine and Covenants 130:22

**22 The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.**

Bruce R. McConkie clarified the Latter-Day Saint view regarding the Oneness of the Father and the Son,

"In the exalted family of Gods, the Father and the Son are one. They have the same character, perfections, and attributes. They think the same thoughts, speak the same words, perform the same acts, have the same desires, and do the same works. They possess the same power, have the same mind, know the same truths, live in the same light and glory. To know one is to know the other; to see one is to see the other; to hear the voice of one is to hear the voice of the other. Their unity is perfect. The Son is in the express image of his Father's person, each has a body of flesh and bones as tangible as man's; and both reign in power, might, and dominion over all the creations of their hands."<sup>10</sup>

One difference is in all things, the Son is subject to the will of the Father. When He directed the prophets and made covenants with the children of Israel, He did so under the direction of His Father. When He came to earth to experience mortality, He did so in order to do the will of His Father, which He often expressed (see John 5:30; 6:28; B/M, Mosiah 15:2).

How might we, who were not alive at the time that Jesus was upon the earth when He taught his truths, also receive of His light?

Thomas S. Monson taught,

“We need not visit the Holy Land to feel him close to us. We need not walk by the shores of Galilee or among the Judean hills to walk where Jesus walked.

“In a very real sense, all can walk where Jesus walked when, with his words on our lips, his spirit in our hearts, and his teachings in our lives, we journey through mortality.”<sup>11</sup>

#### **4. Religion of the Jews at the Time of Christ**

##### **4.1. Religion of Law (Legalism)**

Obert C. Tanner states,

“In the Old Testament we find the priest or the prophet as the leader of the people, with the temple as the center of worship and religious activities. However, at the time of Christ, the Jewish religion was a religion of the Law (Legalism). Instead of the priest or a prophet to lead the people, we now find a scribe teaching the law. Whereas, before the Babylonian captivity, the temple had been the only place of worship for the Jews there was now two places of worship, the synagogue and the temple. In the synagogue, all Israel (the Jews) received a thorough training in the Law...Every village in Palestine had its synagogue... [Here the children] heard the Law.”<sup>12</sup>

The emphasis upon the law arose in response to the impact of other nations (i.e. Greeks} upon the Jewish religion.

Obert C. Tanner notes,

“...with the rise of the Maccabees, there arose a group of religious leaders which are known in the New Testament as the Pharisees. These Pharisees taught that the only way to be saved from Grecian luxury and superstition, was by strict observance of the Law. Hence, they set about to train all Israel in the Law. The Pharisees not only set themselves to enforce this program of national religious education, but they also set about to define the Law, and add to it so that there could be no possibility of misunderstanding. Thus, arose the great body of law known as the ‘tradition of the elders.’...Religion became a matter of form. Man looked upon the obedience to outward deeds and acts, instead of to the inner spirit. God became a Judge and a Ruler, instead of a Father of love, with whom one might walk in trust and understanding.”<sup>13</sup>

## **4.2. Religious Groups and Others**

### **4.2.1. The Pharisees**

Obert C. Tanner states,

"The Pharisees opposed not only the Greek culture, but all foreign influences. They were strict observers of the Law...The Pharisees held that the decisions made by their prominent men since the time of the writing of the Old Testament, were as binding as the Old Testament itself. They were the ones who had built up the hundreds of rules and regulations..."<sup>14</sup>

Stephen E. Robinson adds,

"They insisted that any doctrine God was ever going to give, or ever could give, was already contained in 'the one whole torah [both the oral and written law [of Moses our rabbi.]' There could never be additional revelation. Nothing could be added—ever. Jesus rejected the 'tradition of the Father' and insisted that the law of Moses was not immutable and ought, in fact, be changed as he directed...The Pharisees' strength was in the local synagogues, which they controlled; and their religious leaders were called rabbis (meaning teachers or masters)...The Pharisees were generally scholars and preachers rather than priests [like the Sadducees]...They were the party that was most popular with the masses, and their interpretation of the scriptures was the one most accepted, even by those who were not themselves Pharisees."<sup>15</sup>

### **4.2.2. The Sadducees**

Stephen E. Robinson states,

"The Sadducees were a small part of very wealthy and influential aristocrats. Most Sadducees were priests, and the high priestly families...controlled the sect and its membership...The Sadducees controlled the Jerusalem Temple and derived their wealth, power, and influence from it. The temple generated tremendous revenues from the sacrifices and concessions, and these riches were controlled by the Sadducees. The Sadducean high priest was also the head of the Sanhedrin (the governing council of the Jews), and therefore, Sadducees were also very prominent in government. In any society, it is the aristocracy that resists changes in the status quo, since they benefit from things as they are. Thus, politically the Sadducees cooperated with the Romans in return for the continued exercise of their many privileges...Like Jesus, the Sadducees did not accept the Pharisaic oral law, the 'traditions of the elders' and insisted that only the written Torah was valid."<sup>16</sup>

### **4.2.3. The Essenes**

Obert C. Tanner notes,

"This group were "very much like the Pharisees in their religious beliefs, but in addition they were ascetic [practicing strict self-denial], and communistic...They felt that the best way to remain holy was to get away from other people and thus tried through isolation to attain that holiness."<sup>17</sup>

Stephen E. Robinson adds,

"It appears that there may have been more than one type of Essenes, but those that are best known to us lived in a desert community on the shores of the Dead Sea. During the first Jewish revolt, when the Roman tenth legion scoured the Jordan River valley, the Essenes of this community, now called Qumran, buried their religious books in nearby caves. In 1947, the caves were discovered, and many of the books have come to light as the Dead Sea Scrolls.

"Basically, Essenes believed that the Sadducean Jerusalem priesthood was illegitimate and that all who associated with Sadducean priests were apostate. The Essenes withdrew into their own wilderness community to wait for the end of the world and their own vindication. They believed that they were living in the last days, that the end of the world was near at hand, and that the Messiah would soon come to establish his kingdom and restore legitimate priests (Essenes, of course) to serve in a renewed temple."<sup>18</sup>

#### **4.2.4. The Zealots**

Stephen E. Robinson notes,

"They were rabid nationalists who actively resisted Roman rule of the Jews even to the point of armed insurrection... They believed that if Jews would only rise up and fight, God would send them victory as he had in the days of Judah the Maccabee... The Zealots, as an article of faith, would recognize no authority in Palestine but that of God and his appointed servants, and they rejected any kind of compromise or accommodation with Rome... Toward the end of the first century A.D. the Zealot movement grew stronger as the excesses of the Roman governors grew increasingly intolerable... In A.D. 66, the Zealots were able to precipitate what they had long sought, a general revolt against Rome. The war lasted for seven years, and when it was over Jerusalem had been conquered, the temple had been destroyed, and thousands upon thousands of Jews had lost their lives."<sup>19</sup>

Obert C. Tanner concludes,

"At first they could be thought of as a religious group, but later when they began to carry on excesses, they lost most of their religious motives and became only a war party."<sup>20</sup>

#### **4.2.5. The Samaritans**

The Samaritans consisted of those in the Northern kingdom who had not been taken captive by the Assyrians and who had intermarried with those Assyrians who had replaced them in the cities in Israel. The Assyrians brought with them their worship of foreign gods and thus polluted the religion of Israel.

Stephen E. Robinson states,

"...the Samaritans were a mixture of the Israelites who remained behind (predominately) and the Gentiles colonists who moved in (partially), by and large the Samaritans were still descended from Israel and practiced a corrupted version of the religion of Israel. This explains why Jesus proselytized

among the Samaritans, though he intentionally avoided contact with Gentiles...[D]uring the Maccabean period...the Samaritans did not join the Jews in revolt against the Greeks, nor did they support the Jews, who did. It was in retaliation for this policy, which the Jews viewed as treachery, that John Hyrcanus destroyed the Samaritan Temple in 128 B.C. After that event, there could be no friendly relations between Samaria and Judah. Such was the bitter state of affairs in the New Testament period..."<sup>21</sup>

#### **4.2.6. Am Ha-'aretz ("the people of the land")**

Obert C. Tanner notes,

"...the most numerous group was 'the people of the land,' who belonged to none of the parties. They were the people of whom Jesus was speaking when he saw the people 'as sheep having no shepherd' (Matt.9:36)."<sup>22</sup>

Stephen E. Robinson adds,

"...the 'am ha-'aretz, the 'people of the land,'...made up probably 90 percent of the crowds and multitudes to which John the Baptist and Jesus preached."<sup>23</sup>

#### **4.2.7. Scribes and Publicans**

Stephen E. Robinson states,

"The terms *scribe* and *publican* do not refer to religious affiliation at all, but rather to occupation. Scribes or publicans could be Pharisees or Sadducees. The scribes were the lawyer class of Jewish life, the "doctors of the law." They were college-educated intellectuals, trained in the practical or civil aspects of the law of Moses in applying and interpreting the law in everyday life to all denominations of Jews alike. Therefore, the scribes represented, along with the Pharisees and the priests, a very influential class in Jewish society. Many scribes sat in the Sanhedrin, the ruling council of the Jewish people, just as many prominent lawyers become active in politics today."<sup>24</sup>

Stephen E. Robinson continues,

"The publicans were tax collectors. In Roman times, the right to collect transport tolls and other minor taxes in a given area was farmed out to private companies or individuals who bid for the privilege. Whatever they could collect above their bid was their profit. It was a system that invited and rewarded incredible dishonesty. Those who participated in such a business were considered by the Jews to be totally without moral scruples...These Jewish publicans were despised even more than the Romans [by the Jews]."<sup>25</sup>

#### **The Kingdom Hope (The Messianic Hope):**

Obert C. Tanner states,

"The religious activity of the pious Jew was determined by the Law. But the heart of his religion was to be found in the hope that it held out for him. This hope is referred to as the Messianic hope or,

more accurately, the Kingdom hope. Briefly, it is this: While evil was now existent in the world, it will not always be so. Some day God would establish His all-powerful Kingdom on earth, with the Jews as his chosen people, Jerusalem as the capital, and Palestine as the favored land. To do this, God would send a great deliver, a Messiah, who would overthrow the foes and oppressors of God's chosen people, and make the whole world subject to the Anointed of God...Every promising Jewish character who arose was watched with interest, to see if he fulfilled the expectations of the people. Judas Maccabeas was at one time thought by many to be the promised Messiah. But his later life did not bear out this hope."<sup>26</sup>

## 5. Jewish Institutions

### 5.1. The Sanhedrin

Stephen E. Robinson states,

"...the Great Jerusalem Sanhedrin...is the ruling council of the Jewish nation... It was a body of seventy-two influential men, appointed for life, which combined in one the legislative, executive, and judicial functions. The Sanhedrin interpreted the laws, enforced the laws, and judged those who broke the laws. Since the law of the land was the law of Moses, most of the members were scribes (doctors of law), but the Sanhedrin was presided over by the Jewish high priest, and there were many of the 'chief priests' (most of whom were Sadducees) in their number.

"The Romans did not interfere with the normal functions of the Sanhedrin or the other Jewish courts...as long as Jewish courts confined themselves to Jewish matters...[however] where Roman and Jewish interests intersected, the Roman system had the last word."<sup>27</sup>

We will later see this intersection between Jewish and Roman law when Jesus is found guilty of one crime, blasphemy, which carried the death penalty under Jewish law, but not under Roman law. The Sanhedrin did not have the power to impose the death penalty. The charge was then changed to insurrection against Rome when Jesus was brought before Rome's procurator, Pontius Pilate. The penalty for this crime, under Roman law, was death by crucifixion.

### 5.2. The Synagogue

Stephen E. Robinson states,

"The Greek word, *synagogue*, means a place of gathering together. Initially it was not a place of worship, but a place of study. They were originally designed during the Babylonian exile, as places to pray and to educate the people in the religion of their fathers in the absence of the lost temple of Solomon...In the first century, the local synagogue served as a sort of community center...Charity drives and town meetings were held in the synagogues, and during the week they were used as schools."<sup>28</sup>

### **5.3. The Temple**

Stephen E. Robinson states,

"The great Jerusalem Temple was the spiritual center of first century Judaism...The temple built by Solomon in Jerusalem, which was destroyed by the Babylonians in 587 B.C., is usually called the First Temple. The temple built by Zerubbabel after the Babylonian exile is usually called the Second Temple. This was the temple, greatly remodeled by Herod, that stood in the days of Jesus."<sup>29</sup>

Stephen E. Robinson continues,

"...the temple consisted of a huge area called the Temple Mount enclosed by a wall...Unclean persons and Gentiles could come up onto the Temple Mount...[It was also called] the "Court of the Gentiles"...where the Sanhedrin met, and where there was a synagogue, and also the concessions that made Jesus angry---Within the enclosure was the Court of Women and accessible from it was the Court of the Israelites. Here women could not come. A low barrier separated the Court of Israel from the Court of the Priests where the actual sacrifices took place and where nonpriests could not enter. In the center of the Court of the Priests stood the temple building itself. The temple building consisted of an outer porch, an inner room called the Holy Place, and, accessible only from the Holy Place, the innermost chamber, called the Holy of Holies. This was separated from the Holy Place by the veil of the temple. Only the high priest was allowed to enter the Holy of Holies, and that occurred only once a year on the Day of Atonement (Yom Kippur)."<sup>30</sup>

## **6. The Gospels / "Testimonies" as Referenced in the Joseph Smith Translation (JST)**

### **6.1. Mark (65-70 A.D.)**

Obert C. Tanner states,

"The gospel of Mark is thought by many to be the earliest record of Christ's life...He was an associate of Peter and when Peter preached in his native Aramaic to little companies of Roman Christians, John Mark had stood at his side to translate his words into Greek...Following Peter's death, Mark saw the great loss the church would sustain if Peter's recollections of Jesus perished. Mark then sat down and wrote what Peter had been wont to tell him about his walks and talks with Jesus in Galilee and Jerusalem, more than thirty years before...The aim of [Mark] is to tell the things Jesus did, rather than with the things he said... [It is referred to as] the narrative gospel."<sup>31</sup>

The New Testament Gospel Doctrine Teacher's Supplement states,

"Many students of the New Testament believe that Mark wrote his testimony to the Romans because he explains special Jewish customs (i.e. Mark 7:1-3 and 14:21) and translates Aramaic words (Mark 3:17 and 5:41) which his gentile readers would not otherwise understand. His action-packed narrative stresses the deeds of Christ, particularly his miracles."<sup>32</sup>

## **6.2. Matthew (80 A.D.)**

New Testament Gospel Doctrine Teacher's Supplement states,

"Before his conversion, Matthew had been known as Levi, the son of Alpheus...A publican (or tax collector) at Capernaum, Matthew was called as one of the Twelve...Matthew was especially anxious to convince his fellow Jews that Jesus Christ was the Messiah who fulfilled the law of Moses, so he repeatedly pointed out how the Lord's life fulfilled ancient prophecies. Matthew cited the Old Testament more than any other of the Gospel writers. His Gospel is also noted for the many sermons and parables it includes, an outstanding example of which is the Sermon on the Mount in chapters 5-7. Matthew's Gospel is the only one that specifically refers to an organized church (see Matthew 16:18-19 and 18:17)."<sup>33</sup>

Robert L. Millet notes,

"In the preparation of his Gospel, Matthew would no doubt have drawn upon his own reminiscences and notes as well as other extant oral or written sources."<sup>34</sup>

## **6.3. Luke (80 A.D.)**

The New Testament Gospel Doctrine Teacher's Supplement states,

"Luke, a physician (Colossians 4:14), appears to have been very sensitive to human feelings and emotions. His writings emphasize Christ's compassion and show a thorough knowledge of Greek. He wrote the book of Acts and his Gospel. Hence, passages in Acts written in the first-person plural suggest that Luke accompanied Paul in some of his missionary travels. He also was with Paul during his imprisonment at Rome (2 Timothy 4:11) ... Specifically, Luke was writing to Theophilus, a Greek who was perhaps an investigator or a new convert to confirm what he had been taught about Christ. His larger audience appears to be the Greeks in general."<sup>35</sup>

Obert C. Tanner notes,

"Luke's aim was to present, as completely as the facts which he had would permit, the story of Jesus' life. His purpose was to unify all the different sources which he found in circulation, so that the Christians might have trustworthy information concerning the life of Jesus as a whole...Luke's gospel has been called the 'humanitarian Gospel.' Here we see Jesus among the poor and afflicted. Only in Luke do we find the wonderful parables of Dives and Lazarus, the good Samaritan, the Pharisee and the publican, and many other teachings which emphasize the great social principles of Christ's Gospel. Its appeal is intensely human." (*The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 36-37).<sup>36</sup>

Richard Lloyd Anderson observes,

"Luke's goal was verification. Records of Jesus already existed, one of which was surely Mark. Other possibilities are the Gospel of Matthew and/or its predecessors...He thought that he could add something [to the records of Jesus that already existed], and the stated purpose of his account is to

doublecheck earliest Christian events...[H]e was one step away from original information from the first leaders, and he could go back to those who could verify written records."<sup>37</sup>

#### **6.4. Synoptic Gospels (Matthew, Mark, and Luke)**

Obert C. Tanner states,

"The first three gospels, Matthew, Mark, and Luke, are known as the 'synoptic gospels.' The word 'synoptic' is from a Greek word meaning, 'taking the same point of view.' These three gospels give, for the most part, a harmonious view of our Lord's life and teachings... [Due to the fact that often the same words are used] it seems impossible that these three historians, working independently would have used the very same words to describe some incident. Hence, it has been concluded that they had a common source.

"By universal consent, Mark is acknowledged to be the first of the gospels, and Matthew and Luke are thought to have copied a great deal of their material from it...[In fact] Matthew and Luke never agree against Mark [thus when] each disagreed with something Mark had written,...he changed it to conform to his ideas of what was correct...In that Mark is the shortest gospel, it is apparent that Matthew and Luke also had some material that Mark did not have. This source is called 'Q' (source) by scholars. In addition, Matthew had access to material which neither Mark nor Luke had, and Luke had source-material which Mark or Matthew did not have hence our so-called 'synoptic problem.'"<sup>38</sup>

While the three writers each had similar material to draw from, it is natural that each would choose those parts that best conveyed and confirmed their individual perspective including the audience to whom they were addressing their remarks. There are also unique aspects of the life of Christ that are found in each individual writer. Even when the events are the same, there is a unique focus with each writer. I am grateful for each of their writings.

#### **6.5. John (90-100 A.D.)**

Obert C. Tanner states,

"The Gospel of John does not read like the Synoptic Gospels at all...It's object is not to give, as do the first three gospels, a picture of what Jesus actually did and taught, but rather to substantiate the beliefs regarding him that were held by a growing body of Christians and so to reveal the soul of the Master that men may find their true life through him...[For example,] The Synoptics tell of Jesus doing most of his work in Galilee, and relate but one visit to Jerusalem during the public ministry, and that was the one when Jesus was crucified there. On the other hand, John has the setting of Christ's whole ministry in Jerusalem...There are scarcely any incidents in common between John and Synoptics, until the triumphal entrance into Jerusalem one week before the crucifixion... According to the Synoptics, the ministry of Jesus lasted about a year, but according to John it lasted about three years."<sup>39</sup>

C. Wilford Griggs states,

"I believe that John...is written to those who were already disciples of Jesus and who were to be guided into a more profound understanding of, and appreciation for, the redeeming mission of

Jesus...The Gospel of John was written to the Saints to teach them about the Savior and his mission."<sup>40</sup>

John himself states the purpose for his writings.

John 20:31

**31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

The New Testament Gospel Doctrine Teacher's Supplement states,

"With his brother James, John was a fisherman on the Sea of Galilee and had been a disciple of John the Baptist. These two brothers were among Jesus earliest disciples and were named among the original twelve Apostles. Their zealous personalities earned them the nickname "the sons of thunder" (Mark 3:17; also Mark 9:38; 10:35-40). John had a close personal relationship with the Master (for example, John 13:23). He was one of the three Apostles who were with the Savior when he raised the daughter of Jairus (Mark 5:35-43), who were on the Mount of Transfiguration when keys of authority were bestowed (Matthew 17:1-8), and who accompanied the Lord further into the Garden of Gethsemane than did the rest (Matthew 26:36-37, 46). From the cross, the Lord charged John to care for his mother (Luke 19:25-27).

"John wrote the Gospel bearing his name, three letters, and the book of Revelation... [According to the Book of Mormon-3 Nephi 28], he was given the opportunity to remain and serve on earth until the Lord's second coming...In the company of Peter and James, John participated in the restoration of the Melchizedek Priesthood in this dispensation [Doctrine and Covenants 27:12-13]."<sup>41</sup>

Joseph Fielding Smith states,

"Peter, James and John, the three chief apostles, *who constituted the Presidency of the Church in that day*, were the logical personages to come with this authority [as part of the restoration of the Melchizedek Priesthood]."<sup>42</sup>

Given the special calling of Peter, James and John, it would be understandable that they would be included in the previously noted special events as the raising of the daughter of Jairus, on the Mount of Transfiguration, and at the Garden of Gethsemane.

## **6.6. Summary**

Bruce R. McConkie observes,

"The four gospels, are of surpassing worth because of the witness which they bear of Christ and of the doctrines of salvation that are taught in them...The simple fact is that all the gospel authors wrote by inspiration, and all had the same purposes: (1) To testify of the divine Sonship of our Lord; and (2) To teach the truths of the plan of salvation."<sup>43</sup>

## 7. The Books of the New Testament

There are in the New Testament, 27 books by eight authors.

New Testament Books	Author
Matthew, Mark, Luke, and John.	Written by the Ancient Saints whose names they bear.
Acts.	Written by Luke, who also wrote the Gospel by same name.
Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon and Hebrews.	These are letters written to the Saints (members) in the various locations by Paul.
James.	James.
First and Second Peter.	Apostle Peter.
First, Second and Third John.	Written by Apostle John, after he had written book of Revelations.
Jude.	Jude.
Revelations.	John.

Reference<sup>44</sup>

Bruce R. McConkie notes,

"There is, of course, no such thing as a perfect biography of the Man Jesus...Known facts about his mortal life are so fragmentary; the silence that broods over long periods of his earth life is so unbroken; what Matthew, Mark, Luke, and John chose to record was so selective and partial--that no one can even outline a chronological account of his life,...Unless and until more is known of Jesus and his life, it is not only unwise but impossible to write a reality-based biographical dissertation about him...we do not know all things about the life of our Lord, of the sayings of this greatest of the seers, or of the mighty works that he did in Judea and Perea and Galilee. [In spite of the limitation, however], we do know enough about him to bask in the eternal light that proceeds from his presence, to see divinity inscribed on every feature and manifest in every act, and to know that if we heed his call, "Follow thou me" (2 Ne.31:10), we can become like him and go where he is."<sup>45</sup>

## **8. Conclusions**

Kent P. Jackson states,

"Perhaps nothing we can do can have a more profound effect on our lives than to study the life of Christ. What we spend our time doing inevitably influences our personalities and the way we look at the world. If we immerse ourselves in the mission of the Savior and learn from his example and his words, we cannot help but feel the purifying influence of his character. Reading scripture is a life changing exercise, and reading the Gospels will draw us nearer to Christ."<sup>46</sup>

Like you, I look forward to our journey together in order to deepen our understanding of the spiritual truths found in the New Testament. I am excited to increase my understanding of the Life and Teaching of Our Lord and Savior, Jesus Christ. In spite of the limitations noted and the distance in years between His mortal life and ours, we have the scriptures and, in addition, we have the whispering of the Holy Ghost to guide and direct our learning.

Bruce R. McConkie reminds each of us of an important truth,

"The details of time, [location], and circumstance under which these truths were taught are relatively unimportant. In the final analysis, our purpose in learning of our Lord is to gain that knowledge, insight, and desire which will cause us to become like him."<sup>47</sup>

Let us now begin our journey!

# Footnotes

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## Chapter 1

<sup>1</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 13-15.

<sup>2</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 16.

<sup>3</sup> “The Setting of the Gospels” in *Studies in the Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 15-16.

<sup>4</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 16-17.

<sup>5</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 17-18.

<sup>6</sup> *The Life and Teachings of Jesus & his Apostles* (Institute) *Student Manual s*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 23.

<sup>7</sup> *Teaching of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 261.

<sup>8</sup> *The Life and Teachings of Jesus and his Apostles* (Institute) *Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 23.

<sup>9</sup> *Educating All Parents To Ensure The Future of Our Republic*” in Conference Report, April, 1937, 22.

<sup>10</sup> *The Promised Messiah*. Salt Lake City: Deseret Book Co., 1978, 9.

<sup>11</sup> “The Paths Jesus Walked,” in *Ensign*, May, 1974, 48.

<sup>12</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 22.

<sup>13</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 24.

<sup>14</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 25.

<sup>15</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 22-23.

<sup>16</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 24-25.

<sup>17</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 26.

<sup>18</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 25.

<sup>19</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 26-27.

<sup>20</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 26.

<sup>21</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 28.

<sup>22</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 26.

<sup>23</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 29.

<sup>24</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 29.

<sup>25</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 29.

<sup>26</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 27.

<sup>27</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 30.

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- <sup>28</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 31.
- <sup>29</sup> “The Setting of the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 32.
- <sup>30</sup> “The Setting of the Gospels” in *Studies in Scripture* Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 32-33.
- <sup>31</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 29-30, 33.
- <sup>32</sup> The New Testament Gospel Doctrine Teacher’s Supplement, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982, 5.
- <sup>33</sup> The New Testament Gospel Doctrine Teacher’s Supplement, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982, 5, 7.
- <sup>34</sup> “The Testimony of Matthew” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 48.
- <sup>35</sup> The New Testament Gospel Doctrine Teacher’s Supplement, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982, 7, 6.
- <sup>36</sup> The New Testament Gospel Doctrine Teacher’s Supplement, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982, 7, 6.
- <sup>37</sup> “The Testimony of Luke” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 95-96.
- <sup>38</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 31-33.
- <sup>39</sup> *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 38, 40.
- <sup>40</sup> “The Testimony of John” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 111.
- <sup>41</sup> The New Testament Gospel Doctrine Teacher’s Supplement, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1982, 7.
- <sup>42</sup> *Doctrines of Salvation*, Vol. 1. Compiled by Bruce R. McConkie. Salt Lake City: Bookcraft, 1954, [24<sup>th</sup> Printing, 1980], 173-174.
- <sup>43</sup> *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11<sup>th</sup> Printing, 1976], 66, 65.
- <sup>44</sup> *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11<sup>th</sup> Printing, 1976], 63-64.
- <sup>45</sup> *The Mortal Messiah: Book I*. Salt Lake City: Deseret Book Co., 1979, 9, 14.
- <sup>46</sup> “Jesus and the Gospels” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 8.
- <sup>47</sup> *The Mortal Messiah: Book I*. Salt Lake City: Deseret Book Co., 1979, 18.