

Chapter 2: The Prologue of John

Reading Outline:

- John 1:1-18
1. The Gospel of John
 2. The Prologue of John (John 1:1-18)
 3. Conclusions

1. The Gospel of John

The Gospel of John, as previously noted, is unique among the gospel writings. It was written by John, who was one of the original twelve Apostles, and who, therefore, had firsthand experience with many of the events that occurred in the life of Jesus Christ. Ninety-two percent of the material found in the gospel of John is exclusive to his writings as compared to Mark with only seven percent.

Along with Peter and James, John was a member of the First Presidency of the Early Church. Peter, James, and John, according to the Joseph Smith, received special keys.

Joseph Smith states,

“The Savior, Moses and Elias, gave the keys [of the Priesthood] to Peter, James, and John, on the mount when they were transfigured before him.”¹

As a member of the First Presidency John, therefore, would have been present at events from which the other nine are absent. These include, the raising of the daughter of Jairus (Mark 5:35-43), accompanying the Lord further into the Garden of Gethsemane (Mark 14:33), and the Mount of Transfiguration (Matthew 17:1-8).

John’s focus, as noted by Obert C. Tanner, is “to reveal the soul of the Master that men may find their true life through him.”²

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 [members of the church] to teach them about the Savior and his mission.”³

It is John, writing to members of the church, who directs our attention to the importance of the scriptures and their value for each of us.

John 5:39

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

It is upon John's initial directions to the members of Christ's Church, past and present, that we focus our attention in this chapter.

2. The Prologue of John (John 1:1-18)

Webster's Ninth New Collegiate Dictionary states,

"A Prologue is a preface or introduction to a literary work."⁴

Raymond E. Brown notes,

"If John has been described as the pearl of great price among the NT [New Testament] writings, then one may say that the Prologue is the pearl within this Gospel."⁵

The unique part of John's writings is that he begins with the pre-mortal existence and the part that Jesus Christ played, including serving as the creator of this earth. The role of Jesus Christ did not begin in Bethlehem, nor did it end in Jerusalem. This truth is so important that John did not want us to miss it! It is for this reason John's Prologue is so essential to our understanding the mortal events of the life of Jesus Christ. It places Him in a context that helps us better understand His life.

It is important to note that before John became an Apostle of Jesus, he along with other members of the twelve had been disciples of John the Baptist. His early relationship with John the Baptist may have been one reason why he began his gospel by quoting from the Baptist's writings.

The mission of John the Baptist was to prepare the way for the Savior and his earthly mission. John the Beloved, wrote his gospel to assist the Saints: (1) to know Jesus and to understand His unique relationship with the Father and (2) to assist those who had entered the waters of baptism and taken upon the name of Christ to become like Him.

J. Philip Schaelling states,

"A fundamental purpose of John's Gospel is to show us [Saints and would be Saints] how we can have fellowship with the Father and the Son. The purposes of the Prologue are to summarize the process of achieving fellowship so that we will not miss it as we proceed through the account of the Savior's ministry and to set the stage for this story of eternal sweep by introducing us to the Savior in his eternal context."⁶

In order to more fully understand the writings of John the Baptist which John the Beloved quotes, it is necessary for us to compare the King James version of the Bible with the additional insights gained from the Joseph Smith translation.

It is important for us to understand what is meant when reference is made to the Joseph Smith Translation (JST).

The Guide to the Scriptures states,

“Joseph Smith Translation (JST). [It is] a revision or translation of the King James Version of the Bible in English, which the Prophet Joseph Smith began in June, 1830. He was commanded of God to make the translation and regarded it as part of his calling as a prophet.

“Although Joseph completed most of the translation by July 1833, he continued until his death in 1844 to make modifications while preparing a manuscript for publication. Though he published some parts of the translation during his lifetime, it is possible that he would have made additional changes had he lived to publish the entire work. The Reorganized Church of Jesus Christ of Latter-Day Saints 1872-2001 [2002-The Community of Christ] published the first edition of Joseph Smith’s inspired translation in 1867. They have published several editions since that time...

“The Joseph Smith Translation has restored some of the plain and precious things that have been lost from the Bible (B/M, 1 Nephi 13). Although it is not the official Bible of the Church [The Church of Jesus Christ of Latter-day Saints] this translation does offer many interesting insights and is very valuable in understanding the Bible. It is also a witness for the divine calling and ministry of the Prophet Joseph Smith.”⁷

The Joseph Smith Translation (JST) is seen by this writer as a valuable resource in furthering our understanding of the Bible and differences between the King James Bible and the Joseph Smith Translation will be noted.

John 1:1-2 compared to JST, John 1:1-2

John 1:1	JST, John 1:1
<p>1 In the beginning was the Word, and the Word was with God, and the Word was God.</p>	<p><u>1 In the beginning was the <u>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.</u></u></p>
<p>2 The same was in the beginning with God.</p>	<p>2 The same was in the beginning with God.</p>

From our reading of the first verse of John, we learn valuable insights. These include: (1) In the beginning, prior to earth life as we now know it, the principles of the gospel (including Faith, Repentance, Baptism by immersion and the laying on of hands for the gift of the Holy Ghost) were exemplified by the Father's firstborn spirit, Jesus Christ. He taught these first principles of the gospel to the other pre-mortal spirits; (2) The Son, Jehovah/Jesus Christ, the first-born spirit of the Father, had progressed in His development to the degree that the will of the Father was also His will; (3) The Son had already attained the attributes and qualities necessary to obtain godhood. (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, Vol. 1, 71; James E. Talmage, *Jesus The Christ*, 38; Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 1, 32).

James E. Talmage states,

"The essential difference between the Father and the Son, [is] that the former had already passed through the experience of mortal life, including death and resurrection, and was therefore a Being possessed of a perfect, immortalized body of flesh and bones, while the Son was yet unembodied [pre-mortal spirit]." ⁸

John 1:3

3 All things were made by him; and without him was not any thing made that was made.

From this verse we learn that the firstborn Son of the Father served in the role of the Creator prior to His mortal birth.

James E. Talmage states,

"[T]he Father operated in the work of creation through the Son, who thus became the executive through whom the will, commandment, or word of the Father was put into effect. It is with incisive appropriateness therefore, that the Son, Jesus Christ, is designated...as the Word; or as declared by the Father 'the word of my power' (Moses 1:32)." ⁹

Joseph Fielding Smith adds,

"Under the direction of the Father, Jesus Christ created this earth. No doubt *others helped him*, but it was Jesus Christ, our Redeemer, who, under the direction of his Father, came down and organized matter and made this planet, so that it might be inhabited by the children of God." ¹⁰

J. Reuben Clark offers the following insight,

"It was not a novice, not an amateur, not a Being making a first trial, that came down in the beginning, after the Great Council, with other Gods, and searched out and found the place where there was "space" (for so the record tells us in PGP, Abraham 3:24) and taking of the material which they found in this "space" they made this world...we from this point where we stand or float, can see one billion light-years around us. A light-year is the distance which light, traveling at the rate of 186,000 miles a second, will travel in one year. It is said there are one hundred million galaxies within this radius that are the same as ours...Astronomers now yield what they did not formerly yield, there may have been many, and probably were, many worlds like ours. Some say there were in this galaxy perhaps from its beginning, one million worlds like unto this one...I repeat, our Lord is not a novice, he is not an amateur; he has been over this course time and time again." ¹¹

John 1:4-5 compared to JST, John 1:4-5

John 1:4-5	JST, John 1:4-5
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.	4 In him was the <u>gospel, and the gospel was the life, and the life was the light of men.</u> 5 And the light shineth in <u>the world, and the world perceiveth it not.</u>

In verse 4, we learn that life or eternal life, is found within the gospel plan personified through Jesus Christ. The gospel provides the light which marks the path back to our Heavenly Father.

J. Philip Schaelling states,

"John [referring to verse 5] was foreshadowing a main theme of his Gospel: a record of the specific time when, as the light shone in the darkness that had come upon the world, the Prince of Darkness attempted...to overcome and extinguish that light..."¹²

I wonder if John is referencing in this verse, to the time when Jesus was tempted by the devil after He had fasted for forty days prior to His ministry, a verity absent in his gospel, or was he instead referring to an event earlier at the war in Heaven, which John references in his book on Revelations. At this time, Satan was cast out of heaven. We learn that his departure allowed "salvation, and strength, and the kingdom of our God, and the power of Christ [to come] ...[I]n the battle, (Satan and his servants) were overcome by the servants of Christ and by the blood of the Lamb (Jesus Christ), and by the word of their testimony;" (Revelations 12:10-11).

As a result of his rebellion, Satan and those who chose to follow him lost the opportunity to gain a body and to obtain further glory. In spite of their pre-mortal defeat, the war continues here on earth between those who follow Satan and do his bidding, often in darkness, and the disciples of Jesus Christ who seek to follow His light.

J. Philip Schelling continues,

"It is as though we are in a huge arena, in total darkness, searching for a way out. Some panic, some give up, many search aimlessly, all are lost. Suddenly someone opens a door and the light shines in. He [Jesus Christ] is the light that shines in the darkness."¹³

The battle between light and darkness continued on earth.

John 1:6-10, 15 compared to JST, John 1:6-10, 15

John 1:6-10, 15	JST, John 1:6-10, 15
6 There was a man sent from God, whose name was John.	6 There was a man sent from God, whose name was John.
7 The same came for a witness, to bear witness of the Light, that all men through him might believe.	7 The same came <u>into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all</u>, that through him men might believe.
8 He was not that Light, but was sent to bear witness of that Light.	8 He was not the light, but <u>came</u> to bear witness of that light,
9 That was the true Light, which lighteth every man that cometh into the world.	9 <u>Which</u> was the true light, which lighteth every man who cometh into the world.
10 He was in the world, and the world was made by him, and the world knew him not.	10 <u>Even the Son of God.</u> He who was in the world, and the world was made by him, and the world knew him not.
15 John bear witness 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.	15 John bear witness of him, and cried, saying, This is he of whom I spake: He <u>who</u> cometh after me, is preferred before me; for he was before me.

Who was the man sent from God whose name was John? I believe that this verse refers to John the Baptist whose mission was to bear witness that Christ was the Son of God, the light sent to a world in spiritual darkness and to prepare the people to receive the gospel by entering into the covenant of baptism.

Bruce R. McConkie states,

“John's appointed mission was, not only to bear record that Jesus was the Son of God, but to testify that the gospel, through which salvation comes, would be revealed by the Son.”¹⁴

It is Jesus Christ, the Son of God, whom John witnesses is the “Light, that all men through him might believe” (John 1:7).

J. Philip Schaelling adds,

“Now we can find our way out [out of the darkness]! ...He also places within each of us our own little light, so that we can always see in the darkness. But it only works if we follow that light...Now we can go back home! [Christ] shows us the way and helps us be sensitive to the light.”¹⁵

Latter-day scriptures provide further witness regarding the gift Christ gives to each of us.

B/M, Moroni 7:16

16 ...the Spirit of Christ is given to every man, that he may know good from evil; wherefore I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God.

The second reference comes from the Doctrine and Covenants which is clarified in the following quote:

The Guide to the Scriptures states,

“Doctrine and Covenants. A collection of latter-day divine revelations and inspired declarations. The Lord gave these to Joseph Smith and several of his successors for the establishment and regulation of the kingdom of God on the earth in the last days. The Doctrine and Covenants is one of the standard works of scripture in the Church of Jesus Christ of Latter-day Saints, along with the Bible, the Book of Mormon, and the Pearl of Great Price. The Doctrine and Covenants is unique, however, because it is not a translation of ancient documents; the Lord gave these revelations to his chosen prophets in this modern day in order to restore his kingdom. In the revelations one hears the tender but firm voice of the Lord Jesus Christ (D&C 18:35-36).

“The Prophet Joseph Smith said that the Doctrine and Covenants was the foundation of the Church in the last days and a benefit to the world (D&C 70: Heading). The revelations in it initiate the work of preparing the way for the Lord’s second coming, in fulfillment of all the words spoken by the prophets since the world began.”¹⁶

Doctrine and Covenants 84:46

46 And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

We are hereby reminded that even though the Spirit of Christ is given unto us so that we might find our way in the darkness, it may grow dim if we fail to hearken to the voice of the Spirit!

We are told by the Apostle John, that part of the message John the Baptist testified to the world was that “He who would come after him, acting under the direction of the Father, was Jesus Christ.”

It is important to understand the creative powers Jesus Christ had been given were extensive, however, they did not extend to the power to create man or woman. While it is highly probable Jesus was present when this event occurred, the actual process of embodying man and woman with flesh and bones was done by the Father Himself.

Bruce R. McConkie states,

"It was the Father, not the Son, who created man both in the spirit and in the flesh."¹⁷

Bruce R. McConkie continues,

"[God] is our Father in heaven--the literal and personal Father of the spirits of men. He begat us; we are the offspring of Heavenly Parents; we have an Eternal Father and an Eternal Mother. We were born as spirits, and we dwelt in the presence of our Eternal Parents; Christ was the Firstborn of all the heavenly host...each of us came into being as conscious identities in our appointed order; and Christ is our Elder Brother."¹⁸

In John 1:15, John the Baptist is referring to the pre-mortal existence when he states, "for he was before me," for he is aware of Christ's status as the Firstborn of the Father's spirits.

John 1:11-12 compared to JST, John 1:11-12

John 1:11-12	JST, John 1:11-12
11 He came unto his own, and his own received him not.	11 He came unto his own, and his own received him not.
12 But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.	12 But as many as received him, to them gave he power to become the sons of God; <u>only</u> to them who believe on his name.

Bruce R. McConkie explains,

"[This scripture-John 1:12] has no reference to man's existence as a spirit offspring of the Eternal Father. Rather, through faith and righteousness, men have power to become the (1) the sons of Christ and (2) the sons of God, meaning the Father, by adoption into the family of Christ.

"Through 'the covenant' of baptism, those who are actually born again, they are 'spiritually begotten' by him; their 'hearts are changed through faith on his name'; thus they 'are born of him and have become his sons and his daughters.' (B/M, Mosiah 5:7). Baptism and church membership standing alone do not make men into sons of Christ.

"Those who are sons of God (meaning the Father) are persons who, first receive the gospel, join the true Church, obtain the priesthood, marry for eternity, and walk in obedience to the whole gospel law. They are then adopted into the family of Jesus Christ, become joint-heirs with him, and consequently receive, inherit, and possess equally with him in glorious exaltation in the kingdom of his Father."¹⁹

The opportunity to become sons and daughters of Christ requires us to undergo a change of heart and a renewed desire, demonstrated by our actions, to be obedient to all His commandments. This "mighty change in us, or in our hearts" (B/M, Mosiah 5:2), to which King Benjamin refers, means that we have willingly entered into a covenant (sacred promise) with our God.

B/M, Mosiah 5:5, 7

5 And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment, ...

7 And now, because of the covenant which we have made, ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.

John 1:13-14 compared to JST, John 1:13-14

John 1:13-14	JST, John 1:13-14
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13 <u>He was born</u>, 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 Father,) full of grace and truth.	14 And the <u>same</u> word was made flesh, and dwelt among us, and we beheld his glory, the glory of the Only Begotten of the Father, full of grace and truth.

Jesus Christ was born on earth through the will of God the Father, not by choice of mortal man or woman. As a result of His Father being immortal and His mother, Mary, being mortal, Jesus inherited both heavenly and earthly attributes and powers. These attributes were necessary in order for Him to fulfill the purpose of His birth into mortality.

From His mortal mother Mary, Christ, like each of us, inherited physical death. Physical death had previously come into the world as a result of Adam and Eve's transgression in the Garden of Eden. This penalty was inherited by each of Adam and Eve's mortal children. The physical death literally involves the separation of our spirit from our physical body which we call death.

From his Heavenly Father, Christ inherited the power of life over death. Therefore, no man could take His life from Him. He need not die, and, if He chose, could live forever upon the earth. He voluntarily agreed to surrender His life as payment of the transgression of Adam and Eve which brought physical death into the world. His gift to all mankind is that all who were ever born someday will be resurrected, their physical body and spirit reunited.

Because of His complete obedience to the will of His Father, though He could be tempted, He had the power to resist temptation. He, therefore, had the power to provide the way for mankind to overcome the spiritual death. The spiritual death involves the separation of man from God which occurs through our disobedience to the commandments of God. Christ was perfect and had no sins of His own which

required repentance. Being perfect, He could pay the price for those who had sinned. With attributes inherited from His Father, He could bear the pain and suffering involved as He willingly took upon himself all the sins of the world. For these sins, He suffered first in the garden of Gethsemane and then on the cross at Golgotha. In this manner, He paid the price of mankind's individual sins on the condition of their being willing to repent.

It is the acquisition of these attributes, born “not of the will of man, but of God” and “the glory (He possessed) as the Only Begotten of the Father,” that enabled Jesus Christ, to be born amongst mortal men and women. Through His voluntary sacrifice, He was able to provide the way for each of us to return to live again with His Heavenly Father.

Bruce R. McConkie states regarding “full of grace and truth”,

“[The] Grace consists of the mercy, love and condescension of God [meaning his willingness as a God to come to earth as a mortal man and to be subject to all the vicissitudes of mortal earth due to his love for us]; truth is that which actually is; those possessing truth have 'knowledge of things as they are, and as they were, and as they are to come' (D&C 93:24). Our Lord was and is the embodiment and personification of these attributes in their perfection.”²⁰

John 1:16-17 compared to JST, John 1:16-18

John 1:16-17	JST, John 1:16-18
<p>16 And of his fullness have all we received, and grace for grace.</p>	<p><u>16 For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father. And as many as believe on his name shall receive of his fullness. And of his fullness have all we received, even immortality and eternal life, through his grace.</u></p>
<p>17 For the law was given by Moses, but grace and truth came by Jesus Christ.</p>	<p><u>17 For the law was given through Moses, but life and truth came through Jesus Christ.</u></p>
	<p><u>18 For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father.</u></p>

Bruce R. McConkie states,

“[T]he fullness of the Father means to attain exaltation and Godhood. This fullness consists of (1) all power, both in heaven and on earth, and (2) eternal increase or 'a continuation of the seeds forever and ever' (D&C 132:19-24)...[Christ having obtained] 'the fullness of the glory of the

Father,']...now proclaims, 'If you keep my commandments you shall receive of his fullness and be glorified in me as I am in the Father' (D&C 93:20)."²¹

It is the desire of our Heavenly Father that each of His children be able to return and live with Him again in glory and exaltation. He wants to give each of us all that He has and is willing to do so upon our willingness to receive His greatest blessings. It is as we follow the example of His Son, Jesus Christ, that someday we will hear Him say to us, "Come into my kingdom, thou good and faithful servant, and partake of all the blessings that I have to give you."

J. Philip Schaelling commenting on John 1:17 states,

"...in verse 17...John contrasted the law of Moses with the grace and truth that come by Jesus Christ. The law of Moses was strict justice. Through Christ we receive the benefit of his love for us as a free gift. Though we must qualify for that gift, we in no way earn it; this gift is so glorious that it is far beyond our capacity to earn...We understand that as we reach out with love and joy to bless freely those around us, we are blessed freely and with joy from above. As we give grace, we receive grace."²²

Bruce R. McConkie notes regarding JST, John 1:18,

"Because the law of carnal commandments, as it prevailed from Moses to Christ, was administered by the Aaronic Priesthood, it was 'the administration of death.' That is no one could gain the fullness of the Father by the Mosaic law alone. There is no celestial marriage without the Melchizedek Priesthood, and without celestial marriage and the consequent continuation of the family unit in eternity, men inherit what the Lord calls 'the deaths' (D&C 132:25). They do not have spirit children in the resurrection."²³

It is important to understand that the power of God, the Father gives to man to act in His name, is referred to as "the priesthood." While there is only one priesthood, it is divided with the lesser priesthood being referred to as the "Aaronic or Levitical Priesthood" and the higher or greater priesthood being referred to as the "Melchizedek Priesthood." The designation is related not only to the limitation of power, but also to the extent of the power i.e. temporal vs. eternal. While each of the prophets and a limited number of others held the "Melchizedek Priesthood," the law of Moses or Mosaic law was administered through the Aaronic Priesthood. It is the limitation of this power to which the Apostle John was referring.

John 1:18 compared to JST, John 1:19

John 1:18	JST, John 1:19
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.	19 And no man hath seen God at any time, <u>except he hath borne record of the Son; for except it is through him no man can be saved.</u>

This scripture (John 1:18) has been troublesome for some as it appears to contradict several other scriptures. These include Jacob (Israel) who stated, "for I have seen God face to face and my life has

been preserved” (Genesis 32:30); Moses saw God. “And the Lord spake unto Moses face to face” (Exodus 33:11), and Stephen “saw the glory of God with Jesus standing on the right hand of God.” (Act 7:55). It is the Joseph Smith Translation, John 1:19, that offers clarity to John 1:18, by noting that when divine appearance has been granted, the witness of the divinity of Jesus Christ was its purpose.

Joseph Fielding Smith notes,

“This implies that since the Fall, ‘Jesus Christ came...as the Mediator between man and God and the Advocate for man with the Father...[Therefore,] The Father...has never appeared except to introduce and bear record of the Son.’”²⁴

With the insights provided by the Joseph Smith Translation, we have been able to further expand our understanding of John’s Prologue. This experience has proved for me to be a valuable introduction to the Gospel of John.

3. Conclusions

As we conclude our exploration of the gems provided in John’s Prologue, I am grateful to J. Philip Schaelling for his paper on this important topic.

In conclusion, J. Philip Schaelling provides a valuable summary to our prior reading,

“A fundamental purpose of John's Gospel is to show us how we can have fellowship with the Father and the Son... John begins by sharing the witness of John the Baptist of the Light, and our relationship with Christ prior to our birth on earth. Second, he addresses the necessity of our rebirth to become sons and daughters of Christ and of God the Father. Third, we learn that this process is one of proceeding from "grace to grace" (as we give grace to others, we receive grace from above).”²⁵

With the above introduction, we are now more fully prepared to understand the writings of John.

J. Philip Schaelling offers the following overview of John’s Gospel showing the further value of his Prologue,

“The structural organization of the Prologue mirrors the structural organization of John's Gospel. He begins with John the Baptist's witness of the Light; the rebirth discourse given to Nicodemus; illustrations of how some reject the light and others accept it with faith including discourses and discussions with the Pharisees and Sadducees; the Savior's discourse on the choices that exist for all of us; concluding with the only detailed account of the proceedings of the Last Supper with the great law of love, the foundation of grace.”²⁶

As we proceed to further our understanding of Jesus’ ministry, we will learn of our Father’s plan for His children, discover the process by which we may become like Him, and come to know Jesus as the example which we may follow. As John so clearly taught, Christ truly is the light shining in the darkness. As we proceed, may we also be illuminated by His light.

Footnotes

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- ¹ *Teaching of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, 158; see also *Doctrines of Salvation*, Vol. 1. Salt Lake City: Bookcraft, 1954, [24th Printing, 1980], 173-174.
- ² Obert C. Tanner, *The New Testament Speaks*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935, 40.
- ³ “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.
- ⁴ **Prologue.** *Webster’s Ninth New Collegiate Dictionary*. Springfield, Massachusetts: Merriam-Webster Inc., 1991, 941.
- ⁵ *The Gospel According to John, I-XII*. Anchor Bible; 29 Garden city, N.Y.: Doubleday & Co., 1966, 18, as quoted in J. Philip Schaelling. “The Prologue of John,” in *Studies in Scriptures*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 127.
- ⁶ “The Prologue of John” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 128.
- ⁷ **Joseph Smith Translation JST**, *The Guide to the Scriptures*. 2001, Intellectual Reserve, Inc.
- ⁸ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 39.
- ⁹ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 33.
- ¹⁰ *Doctrines of Salvation*, Vol. 1. Compiled by Bruce R. McConkie. Salt Lake City: Bookcraft, 1954, [24th Printing, 1980], 74.
- ¹¹ *Behold the Lamb of God*. Salt Lake City: Deseret Book Co., 1962, [Classics in Mormon Literature Series, 1991], 15-17.
- ¹² As quoted in “The Prologue of John in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 133.
- ¹³ “As quoted in “The Prologue of John,” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 133.
- ¹⁴ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 72-73.
- ¹⁵ As quoted in “The Prologue of John in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 133.
- ¹⁶ **Doctrine and Covenants.** *The Guide to the Scriptures*. 2001. Salt Lake City: Intellectual Reserve, Inc.
- ¹⁷ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 73.
- ¹⁸ *The Mortal Messiah: Book 1*. Salt Lake City: Deseret Book Co., 1979, 21.
- ¹⁹ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 73-74.
- ²⁰ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 75.
- ²¹ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 76.
- ²² As quoted in “The Prologue of John,” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 136.
- ²³ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 76.
- ²⁴ *Doctrines of Salvation*, Vol. 1. Compiled by Bruce R. McConkie. Salt Lake City: Bookcraft, 1954, [24th Printing, 1980], 26-27.
- ²⁵ As quoted in “The Prologue of John,” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 128, 136-137.
- ²⁶ As quoted in “The Prologue of John,” in *Studies in Scripture*, Vol. 5. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book Co., 1986, 137.