

# Chapter 44: God is Love

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## **1. Writings of John**

### **1.1. John's Call and Early Service**

John was one of the original Twelve Apostles called by Jesus Christ during His mortal ministry. Like Peter, he was called as a special witness of Jesus Christ unto all the world.

Richard Lloyd Anderson states,

“John worked with his brother James in their father's fishing business, and when called by Jesus, they left their father's employment (Mark 1:20)...John was deeply devoted to Jesus, calling himself ‘the disciple whom Jesus loved’ (John 13:23; 20:2; 21:7; 21:20). We know that this is John because this beloved disciple is constantly associated with Peter in Jesus' last days and resurrection, just as John and Peter are inseparable in the first eight chapters of Acts. (They went together to arrange the animal for the triumphal entry (Luke 22:8), and Peter and the beloved disciple are companions at the last supper, running to the empty tomb, and fishing after the resurrection (John 12:23; 20:2:21:7). John 21:30-24 identifies the author of that Gospel with the beloved disciple...After faithfully witnessing before Jews and Samaritans (Acts, Chapters 3-4, 8), John appears briefly as one of the three leading apostles at the Jerusalem Council (Gal. 2:9), consistent with his

special selection earlier to be with the Lord at the transfiguration and in Gethsemane. It is unknown where he preached in the decades after the Jerusalem Council (about 49 A.D.), though Revelations and his letters bring his later life into focus.”<sup>1</sup>

## **1.2. John’s Ministry, After Patmos, According to Eusebius**

Eusebius [260/265-339/340 A.D.] states,

“At the time the apostle and evangelist John, the one whom Jesus loved, was still living in Asia, and governing the churches of that region, having returned after the death of Domitian from his exile on the island. And that he was still alive at that time may be established by the testimony of two witnesses. They should be trustworthy who have maintained the orthodoxy of the Church; and such indeed were Irenaeus and Clement of Alexandria...Clement likewise in his book entitled *What Rich Man can be saved?*...subjoins a narrative which is most attractive to those that enjoy hearing what is beautiful and profitable...

“Listen to a tale, which is not a mere tale, but a narrative concerning John the apostle, which has been handed down and treasured up in memory. For when, after the tyrant’s [Domitian] death, he returned from the isle of Patmos to Ephesus, he went away upon their invitation to the neighboring territories of the Gentiles, to appoint bishops in some places, in other places to set in order whole churches, elsewhere to choose to the ministry one of those that were pointed out by the Spirit.

“When he [John] had come to one of the cities not far away...and had consoled the brethren in other matters, he finally turned to the bishop that had been appointed, and seeing a youth of powerful physique, of pleasing appearance, and of ardent temperament, he said, ‘This one I commit to thee in all earnestness in the presence of the Church and with Christ as witness,’ And when the bishop had accepted the Charge and had promised all, he repeated the same injunction with an appeal to the same witnesses, and then departed for Ephesus. But the presbyter, taking home the youth committed to him, reared, kept, cherished, and finally baptized him. After this he relaxed his stricter care and watchfulness, and with the idea that by putting upon him the seal of the Lord he has given him a perfect protection.

“But some youths of his own age, idle and dissolute, and accustomed to evil practices, corrupted him when he was thus prematurely freed from restraint. At first they enticed him by costly entertainments; then, when they went forth at night for robbery, they took him with them, and finally they demanded that he should unite with them in some greater crime. He gradually became accustomed to such practices, and on account of the positiveness of his character, leaving the right path, and taking the bit in his teeth like a hard-mouthed and powerful horse, he rushed the more violently down into the depths. And finally despairing of salvation in God, he no longer mediated what was insignificant, but having committed some great crime, since he was now lost once for all, he expected to suffer a like fate with the rest. Taking them, therefore, and forming a band of robbers, he became a bold bandit-chief, the most violent, most bloody, most cruel of them all.

“Time passed, and some necessity having arisen, they sent for John. But he, when he had set in order the other matters on account of which he had come, said, ‘Come, O bishop, restore us the deposit which both I and Christ committed to thee, the church over which thou preside, being witness. But the bishop was at first confounded, thinking that he was falsely charged in regard to money which he had not received, and he could neither believe the accusation respecting what he had not, nor could he disbelieve John. But when he said, ‘I demand the young man and the soul of the brother,’ the old man, groaning deeply and at the same time bursting into tears, said; ‘He is dead.’ ‘How and what kind of death?’ ‘He is dead to God,’ he said, for he turned wicked and abandoned, and at last a robber. And now, instead of the church, he haunts the mountain with a band like himself.’ But the Apostle rent his clothes, and beating his head with great lamination, he said, ‘A fine guard I left for a brother’s soul! But let a horse be brought me, and let someone show me the way.’

“He rode away from the church just as he was, and coming to the place, he was taken prisoner by the robbers’ outpost. He, however, neither fled nor made entreaty, but cried out, ‘For this did I come, lead me to your captain.’ The latter, meanwhile, was waiting, armed as he was. But when he recognized John approaching, he turned in shame to flee. But John, forgetting his age, pursued him with all his might, crying out, ‘Why my son, doest thou flee from me, thine own father, unarmed, aged? Pity me, my son; fear not; thou hast still hope of life. I will give account to Christ for thee. If need be, I will willingly endure thy death as the Lord suffered death for us. For thee will I give up my life. Stand, believe; Christ hath sent me.’

“And he, when he heard, first stopped and looked down, then he threw away his arms, and then trembled and wept bitterly. And when the old man approached, he embraced him, making confession with lamentations as he was able, baptizing himself a second time with tears, and concealing only his right hand. But John, pledging himself and assuring him on oath that he would find forgiveness with the Saviour, besought him, fell upon his knees, kissing his right hand itself as if now purified by repentance, and let him back to church. And making intercession for him with copious prayers, and struggling together with him in continual fastings, and subduing his mind by various utterances, he did not depart, as they say, until he had restored him to the church, furnishing a great example of true repentance and a great proof of regeneration, a trophy of a visible resurrection.”<sup>2</sup>

### 1.3. Sequence of John’s Writings

Richard Lloyd Anderson states,

“What is the time relationship between...John’s Gospel and his letters? In 1 John the readers are expected to know his many references to Christ’s Last Supper discourse, which is found only in John’s Gospel. So John’s letters would be written in the Ephesian area after the writing of the Gospel. Afterwards, there are the letters of the early Christian bishop Ignatius, written about 108 A.D. in this area, and there is no suggestion of any higher authority at that time. So John’s writings are best reconstructed as written in the last decade of the first century, in the order of Revelation, the Gospel, and the preserved letters.”<sup>3</sup>

With this brief introduction, we turn to John’s three letters.

## 2. Introduction to First John

J. Lewis Taylor states,

“Written to:	“The letter contains no formal greeting though it is addressed to a group (or groups) whom John refers to as ‘brethren,’ ‘children,’ and ‘beloved.’ The letter may have been written to a group of saints somewhere in Asia, likely mainly priesthood brethren with whom John was personally acquainted.
Author:	“The apostle John, an eyewitness of the Savior. (see 1 John 1:1.)
Where written:	“May have been written from Ephesus, where John is reputed to have lived after his banishment to Patmos (see Eusebius, <i>Ecclesiastical History</i> , 3:20.8-3.23.6), though no place is mentioned in the letter.
When written:	“The letter was probably written about A. D. 100.
Purpose:	“The letter was written apparently to combat certain false teachings, especially concerning Christ, associated with an emerging philosophy known as Gnosticism. Gnosticism maintained that the spirit is good, the body evil; and therefore, it rejected

	the teaching that Jesus actually experienced mortality in a physical body. Essentially, this heresy had the effect of denying the physical suffering and the very atonement of the Savior. John denounced such heretical teachings, labeling those who so taught as ‘antichrists.’ He reaffirmed in a positive way both the humanity (1 John 4:1-3) and the divinity of the Savior, and the vital importance of coming to know Christ.
Major Themes:	“Divinity of Jesus Christ; Seek fellowship with God the Father and His Son Jesus Christ; We are to overcome the world; To love God; and, To Obtain eternal life.”

Reference<sup>4</sup>

### 3. Book of First John

#### 3.1. First John 1

1 John 1:1	JST, 1 John 1:1
<b>1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;</b>	<b>1 <u>Brethren, this is the testimony which we give of that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the Word of life</u></b>

The Joseph Smith Translation in comparison with the King James Bible clarifies John is beginning the letter with his eyewitness’ testimony of the divinity of Jesus Christ. His witness is, while Jesus is divine, He experienced mortality in a physical body. He was seen and heard and touched during His mortal ministry as well as after His resurrection. The witness borne of Jesus Christ to the apostles was, “Handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39). This witness is in direct contrast to the false doctrine taught by the Gnostics.

1 John 1:2-3

- 2 (“For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)**
- 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.**

Bruce R. McConkie states,

“...John is here saying: ‘Our fellowship is with the Father and the Son; we are one with them; they accept us as friends; and we shall be ‘equal in power, and in might, and in dominion.’ (D&C 76:95), in that glorious day when we receive of their fullness and grace.’ To have fellowship with the Lord in this life is to enjoy the companionship of His Holy Spirit, which makes us one with him; and to have fellowship with him in eternity is to be like him, having that eternal life of which he is the processor and originator.”<sup>5</sup>

1 John 1:5

- 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.**

Delbert L. Stapley states,

“The gospel of Christ is a lamp in our hands to guide us in righteous paths. Light can always dissipate darkness, but darkness can never replace light. It is only when the light of the Spirit within us is dimmed or goes out that the darkness of temptation and sin enter in, and Satan takes over.”<sup>6</sup>

1 John 1:8-9

**8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

**9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

Unlike Jesus who lived a sinless life, each of us have committed sin. Forgiveness, because of the Savior’s atonement, is available if we are willing to repent. We can become clean again.

### 3.2. First John 2

1 John 2:1	JST, 1 John 2:1
<b>1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:</b>	<b>1 My little children, these things write I unto you, that ye sin not. <u>But</u> if any man sin <u>and repent</u>, we have an advocate with the Father, Jesus Christ the righteous;</b>

The addition of the words, “and repent,” found in the Joseph Smith Translation corrects the false doctrine offered by those who teach that forgiveness from personal sin comes to the sinner through their acceptance of Jesus Christ, without any further action required on their part. This is contrary to the position each of us are responsible for our actions.

It is the teaching of the Church of Jesus Christ, prior to receiving heavenly forgiveness, we must each complete the steps of repentance. They include: Recognition of sin; Remorse of sin; Report sin; Restitution to offender; and, Resolve not to repeat. When we have completed this process, then, through divine grace, we may receive forgiveness.

To those who choose either to ignore or to dismiss the importance of this requirement, Jesus Christ gave the following directive.

Doctrine and Covenants 19:15-17

**15 Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore--how sore you know not, how exquisite you know not, yea, how hard to bear you know not.**

**16 For behold, I, God, have suffered these things for all that they might not suffer if they would repent;**

**17 But if they would not repent they must suffer even as I;**

1 John 2:2-3

**2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

**3 And hereby we do know that we know him, if we keep his commandments.**

Bruce R. McConkie states,

“Our Lord’s atoning sacrifice brought the provisions of the law of propitiation into full force. That is, he appeased the demands of divine justice and effected reconciliation between God and man.”<sup>7</sup>

1 John 2:3-4

**3 And hereby we do know that we know him, if we keep his commandments.**

**4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.**

As we keep His commandments, we demonstrate to ourselves that which He already knows, our desire for salvation is sincere and is worthy of our concerted effort to be more like Him. True discipleship requires more than just lip service; it requires change.

1 John 2:7-8	JST, 1 John 2:7-8
<p><b>7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.</b></p>	<p><b>7 Brethren, I write <u>a new</u> commandment unto you, but it is the same commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.</b></p>
<p><b>8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.</b></p>	<p><b>8 Again, a new commandment I write unto you, which thing <u>was of old ordained of God; and is</u> true in him, and in you, because the darkness is past in you, and the true light now shineth.</b></p>

David H. Yarn Jr. states,

“In these verses John the Beloved gives a significant clue concerning the meaning of Jesus’ statement in his discussion of the commandment to love as being both ‘old’ and ‘new.’ At least as early as the time of Moses it was a matter of scriptural record that ‘thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might’ (Deut. 6:5) and ‘thou shall love thy neighbor as thyself.’ (Lev. 19:18.)

“Certainly, the commandment to love was ‘old.’ But, as John suggested, when Jesus came into the world he was ‘the true light,’ and the ‘new commandment’ was ‘true in him’ and ‘now shineth.’ (1 Jn.2:8, 10.) The Lord was ‘the true light,’ the personal embodiment or personification of that commandment.

“Jesus Christ was and is the divine example of love. With his coming, the commandment to love was given again and thus became ‘new.’ John’s alluding to the commandment to love as being both ‘new’ and ‘old’ in his day is analogous in our dispensation to both the gospel and some of its parts being identified as both ‘new’ and ‘everlasting.’ (D&C 22:1; D&C 132:4).

“But the scripture suggests additional meaning in the Lord’s statement of ‘a new commandment,’ for when he said ‘I give unto you, That ye love one another,’ he gave his disciples a new criterion. Earlier he had taught ‘love thy neighbor as thyself,’ but now he said, ‘love one another; as I have loved you.’ No longer was it adequate for man to use his *own* mortal self as the criterion for loving, but he was to use the divine criterion, namely the Lord himself.”<sup>8</sup>

Here John is underlining the importance of Jesus Christ as our Exemplar. We are to love our fellowmen, not according to our mortal criteria, but according to the divine example manifest in the mortal life of Jesus Christ.

D. Kelly Ogden and Andrew C. Skinner state,

“These verses [1 John 2:12-14] contain the effective teaching formula, “I write unto you.” The intended audience, “little children,” “young men,” and “fathers,” encompasses the whole Church and is reminiscent of modern prophets who have addressed remarks to all segments and age groups of the Lord’s people.”<sup>9</sup>

1 John 2:15-16

**15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.**

**16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**

What is the “world” we are to avoid?

Bruce R. McConkie states,

“World...The social conditions created by such of the inhabitants of the earth as live carnal, sensuous, lustful lives, and who have not put off the natural man by obedience to the laws and ordinances of the gospel.”<sup>10</sup>

John includes not only the lusts of the flesh that are acted upon, but also the lust of vision where the scene is acting out in one’s mind as well as the common malady of pride.

Bruce R. McConkie states,

“Pride...is the opposite of humility. It is the inordinate self-esteem arising because of one’s position, achievements, or possessions; and it has the effect of centering a person’s heart on the things of the world rather than the things of the Spirit.”<sup>11</sup>

1 John 2:18

**18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.**

D. Kelly Ogden and Andrew C. Skinner state,

“It is the last time’—though not yet ‘last days.’ John wrote of the Great Apostasy. It had already occurred in John’s time. The end of the world was not occurring, but the end of the Church in that day was.”<sup>12</sup>

1 John 2:22, 19 [verse order changed for clarification]

**22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.**

**19 They went out from us, but they were not of us; for it they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.**

John defines who an antichrist is and then states many of these individuals were once converts to the gospel, but have since departed from the faith. They have begun a campaign of dissention and deception against the Church. It is not uncommon, even today, some who were once members of the faith, but unable to live its commandments, leave the Church. Unfortunately, they are not able to leave it alone. Because they couldn't keep the commandments, they seem now determined to prove the teachings of the Church are false.

1 John 2:27

**27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.**

The “anointing” to which John refers, is the gift of the Holy Ghost. As we live lives of obedience, it is the Holy Ghost who bears witness to us of the truth. It is His gift that brings light to us when we are surrounded by darkness and know not which way to turn.

### 3.3. First John 3

1 John 3: 1-2

**1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.  
2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.**

Joseph Fielding Smith states,

“...Because as sons of God we have lived to be like him; and John did not mean that we would see him in the form of a man. Every man is in that form, whether he repents of his sins or whether he does not. Every man was created in the image of God, in his likeness; but *when Christ comes, those who have kept the commandments and stand before him, will see themselves like they see him, a Son of God!* They will be entitled to the blessings of son, heirs. The Lord has promised to them the fullness of his kingdom so they can go on through the eternities.”<sup>13</sup>

1 John 3:5

**5 And ye know that he [Jesus Christ] was manifested to take away our sins; and in him is no sin.**

It was an essential requirement Jesus Christ be without sin, otherwise He would be unable to save us from our sins. Though He was the Son of God, during His mortal probation, He also had the ability to commit sin. It was necessary He be exposed to sin so He would know how it felt for us when we had that experience. He is the only individual born upon mortal earth who was without sin during His mortal probation. He was tempted by the devil, as are we, but He did not succumb to His temptations. One example, among many, was at the beginning of His mortal ministry. (See Matthew 4:1-11).

1 John 3:6, 8-9	JST, 1 John 3:6, 8-9
<b>6 Whosoever abideth in him, sinneth not: whosoever sineth hath not seen him, neither known him.</b>	<b>6 Whosoever abideth in him sineth not; whosoever <u>contineth in sin</u> hath not seen him, neither known him.</b>

**8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

**9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.**

**8 He that continueth in sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.**

**9 Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that holy Spirit of promise.**

The Joseph Smith Translation, in contrast to the King James Bible, provides additional clarification and insight to the writings of John in these verses. The word “continueth in sin” (1 John 3:6), is a denial of both the sinner’s ability to forsake the sin and to be forgiven. He has not received the Savior power to assist him to forsake his sin nor to be completely cleansed. It is “as if” the Savior was not present in his life.

In verse 8, the choice between committeth sin and continueth in sin makes all the difference regarding whom we give our allegiance. While we as mortal are all guilty of committing sin, we do not align ourselves with the devil unless we knowingly continue in our sins, without seeking repentance for our actions. The humble and repentant seeker will find at the judgment bar, a patient and forgiving Savior whose love for him knows no bounds. On the other hand, the habitual sinner, who feels neither remorse for his actions nor desire for change, will find no advocacy at the final judgment from the devil whose servant he had become.

In verse 9, the individual does not “continue in sin” as he has made covenants that include having the Spirit of God to give them strength to resist temptation and to continue on a course of righteousness that will eventually qualify them to receive the Holy Spirit of promise. The keeping of covenants is one of the greatest strengths an individual has against the powers of the devil.

1 John 3:11

**11 For this is the message that ye heard from the beginning, that we should love one another.**

When we truly love or care about one another, we will avoid a multitude of sins. We will be pleased with the success of another; we will be kind and forgiving when we instead might be upset or angry; we will share with those who are in need. These simple actions will lead us not to covet, nor to have contention or anger toward others, and not to be selfish. When love governs our actions, we are truly becoming more like Jesus.

1 John 3:17-18

**17 But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**

**18 My little children, let us not love in word, neither in tongue [JST: adds only]; but in deed and in truth.**

John, like James, is counseling us we need to do more than speak kind words. We must also be the doers of good deeds. True religion is to bring kind action to our words.

1 John 3:23-24

**23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.**

**24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.**

John's admonition to each of us is reminiscent of the words spoken, initially by Jesus to His Apostles during the last supper, as recorded by John in the gospels.

NT, John 13:34

**34 A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.**

### **3.4. First John 4**

1 John 4:1-3

**1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets have gone out into the world.**

**2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:**

**3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**

John is sharing with his audience there are those spirits upon the earth who are faithful in their allegiance to the divinity of Jesus Christ. There are also those spirits who deny His divinity. Members of the Church of Jesus Christ will be confronted by those who would deny the divinity of Jesus Christ and His atoning sacrifice. They are to reject their false message and not heed their teachings.

Joseph Fielding Smith states,

“Today there are many men who proclaim the doctrine that man has the power in himself to rise through his native intelligence, and if there is any salvation to be obtained such a man will receive, respective of any act or virtue coming from Jesus Christ. This is the spirit of anti-Christ which the Lord said would be in the world.”<sup>14</sup>

1 John 4:4-6

**4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.**

**5 They are of the world: therefore speak they of the world, and the world heareth them.**

**6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.**

Those who choose to follow God will experience a great deal of opposition from those who are of the world. There will, however, be those who are yet striving to know the will of God and they will yet hear God's words. Those who are truly of the world will choose not to listen to God's message. While the number of those who choose not to listen to God's message will increase, in the end the truth of God's word will be established.

This promise is reminiscent of the experience found in the Old Testament regarding Elisha and his servant. The Syrian army one night surrounded the village where they were staying and they were determined to slay Elisha in the morning. In the morning, Elisha's companion saw the Syrian army getting ready to destroy his master. He announced to Elisha his observation, they were surrounded by the Syrian army. Elisha, in response

to his declaration, stated, “Fear not: for they that be with us are more than they that be with them” (2 Kings 6:16). His servant must have thought his master’s eyesight was really poor! He couldn’t see they were surrounded on every side with no possible hope of escape. The elderly Prophet sensing the true lack of vision on the part of his companion offered a prayer that his companion might see. The scripture records, “And the Lord opened the eyes of the young man: and, [he] beheld the mountains were full of horses and chariots of fire round about Elisha” (2 Kings 6:17). As Elijah had so accurately stated, “They that be with us are more than they that be with them.” (See 2 Kings 6:14-17).

As we go forth doing our duty and keeping our covenants, we will experience ridicule and persecution. If we continue to be faithful, the spirit of the Lord will be with us and we will remain faithful. The Lord protects those that are faithful.

1 John 4:9-11

**9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.**

**10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**

**11 Beloved, if God so loved us, we ought also to love one another.**

The example of love to mankind was represented by God the Father. His love for us was so great He willingly accepted the offer of His Only Begotten Son, Jesus Christ, to be the sacrifice for our sins. The love of Jesus Christ was so great for His Father, and us, He willing offered Himself as our Savior. How blessed we are to have such examples of pure love to emulate.

1 John 4:12	JST, 1 John 4:12
<b>12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.</b>	<b>12 No man hath seen God at any time, <u>except them who believe</u>. If we love one another, God dwelleth in us, and his love is perfected in us.</b>

The additional phrase, “except them who believe,” brings clarity to the verse found in the King James Bible. We read in the King James Bible, “The Lord talked with Moses...And the Lord spake to Moses face to face, as a man speaketh unto his friend” (Exodus 33:9-11). Both John the Baptist (Matthew 3:17) and Peter, James, and John on the Mount of Transfiguration heard the voice of God the Father bearing witness of the divinity of His Son, Jesus Christ (Matthew 17:5). Joseph Smith in the latter-days testified he had seen God the Father and His Son, Jesus Christ (PGP, Joseph Smith 1:17). In each of these incidents, the prerequisite faith was manifest, and the heavens were opened. Without the requisite faith, the heavens remain sealed.

1 John 4:14

**14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.**

John, speaking as an eyewitness, bears his testimony Jesus Christ is the Savior of the world, sent by His Father, to bring about the salvation of all mankind. It is our choice to accept or reject his words, but John’s witness stands.

1 John 4:19

**19 We love him, because he first loved us.**

When I read this verse, the words of a familiar hymn come to mind. It is entitled, “#193 I Stand All Amazed.”

“I marvel that he would descend from his throne divine  
To rescue a soul so rebellious and proud as mine,  
That he should extend his great love unto such as I,  
Sufficient to own, to redeem, and to justify.  
Oh, it is wonderful that he should care for me  
Enough to die for me!  
Oh, it is wonderful, wonderful to me!”<sup>15</sup>

1 John 4:21

**21 And this commandment have we from him, That he who loveth God love his brother also.**

It is not sufficient we are obedient and keep the commandments, as admirable as that is. We must also reflect in our daily actions the teachings of Jesus Christ as we interact with those around us. Only then will we, in deed, become disciples of Jesus Christ.

### 3.5. First John 5

1 John 5:2

**2 By this we know that we love the children of God, when we love God and keep his commandments.**

Here is the perfect balance between faith and works. John would remind those who believe that only works are sufficient, John would remind those who truly love God are also obedient in keeping his commandments. To those who hold that only faith is important, John would state, “he who loveth God love his brother also” (1 John 4:21). Indeed, it is our faith and works--keeping the commandments and loving other--that ensure our lives will receive divine approval.

1 John 5:3

**3 For this is the love of God, that we keep his commandments: and his commandments are not grievous [burdensome, oppressive].**

John notes your attitude toward God’s commandments is an important factor in our obedience to them. How do we view God’s commandments? Do we view them as obstacles designed to curtail our freedom? It is likely our obedience will be sporadic and burdensome. If instead we view His commandments as a manifestation of His love, and His effort to protect us from harm, our obedience will be spontaneous and based on our love toward Him. This is the example Jesus has given us.

1 John 5:7

**7 For there are three that bear record in heaven, the Father, the Word [Jesus Christ], and the Holy Ghost: and these three are one.**

This verse has often accounted for a great deal of confusion to many who have read John’s words. How can it be three distinct spiritual beings also are one? Some may offer this is one of the mysteries of heaven and we

must accept it. Another explanation may be John is referring to the unity that prevails among the three members of the Godhood, not their physical spirits. Modern revelation supports this conclusion.

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.**

Hence, there are three distinct members of the Godhood, who are perfectly unified in their purpose and desire to assist us to return back to their presence.

1 John 5:8

**8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.**

The Lord spoke to Enoch and gave him the following insight regarding the words recorded by John.

PGP, Moses 6:59-60

**59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world and eternal life in the world to come, even immortal glory;**  
**60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;**

As we are immersed in the water, we obey the commandment to be baptized. By the laying on of hands by one who holds the holy priesthood, we receive the Gift of the Holy Ghost, and we receive the Spirit, and by the blood of Jesus Christ, we are sanctified. We are now on the path that one day will lead, if we endure in obedience combined with the grace of Jesus Christ, to eternal life.

1 John 5:10-11

**10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.**  
**11 And this is the record that God hath given to us eternal life, and this life is in his Son.**

This is John's witness to those who rejected Jesus mortality in a physical body and thereby denied His physical suffering that had brought about the atonement. It is also his witness to those who today deny the need for a Redeemer in their lives and that they will, "after a few stripes," receive forgiveness for their sins and enter into heaven.

1 John 5:14

**14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:**

**15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.**

One of the greatest blessings that we can receive in this life is to know God and that He loves us. Regardless of our circumstances, we are never alone. We can speak to Him and He is always there to hear our petitions for comfort, guidance, and support. When we ask in faith, seeking to do His will, our request will be heard, and in due time, we will receive an answer. Because of His love, His answer will always be based upon what is best for us, and those we love. Sometimes the answer will be “not now,” or even, “No”. As we learn to be patient in recognizing and trusting His loving direction, someday we will come to know His answers are always what was best for us.

1 John 5:17

**17 All unrighteousness is sin: and there is a sin not unto death.**

Orson F. Whitney states,

“What is sin? —Sin is the transgression of divine law, as made known through the conscience or by revelation. A man sins when he violates his conscience, going contrary to light and knowledge—not the light and knowledge that has come to his neighbor, but that which has come to himself. He sins when he does the opposite of what he knows to be right. Up to that point he only blunders. One may suffer painful consequences for only blundering, but he cannot commit sin unless he knows better than to do the thing in which the sins consists. One must have a conscience before he can violate it.”<sup>16</sup>

It is essential once we become aware of having committed a sin, we immediately initiate the process of repentance. It is only as we follow the necessary steps [recognition, remorse, report, restitution, resolve], we may obtain forgiveness.

1 John 5:20

**20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.**

John closes his first letter with his witness that Jesus Christ has come to earth in the flesh and as the Son of God. His teachings and examples are true. John was one of those who, called by Jesus, came to know Him personally. It is his witness that by keeping the commandments of the Father, that have come to us through His Beloved Son, we may qualify for eternal life.

#### **4. Introduction to Second John**

J. Lewis Taylor states,

“Written to:	It is “addressed to ‘the elect lady and her children’ (2 John 1:1). Who is the elect lady? The answer cannot be given conclusively. She may be an actual person—a female member of the Church, perhaps even the wife of John, who has qualified through her faithfulness to receive the fullness of gospel. The children may be John’s own family. (See Bruce R. McConkie. <i>Doctrinal New Testament Commentary, Bookcraft, 1973, 3:410</i> ). Or, ‘the elect lady and her children may be a salutation intended spiritually to refer to an individual branch of the church, possibly in Asia. Frequently the term
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	'woman' is intended as a symbol of the people of God, Israel, or the church. (Rev. 12:1). And John earlier referred to faithful saints as 'my beloved children.' (1 John 2:1, 3:18).
Author:	The author's name is not given, "but refers to him simply as 'the elder.' (2 John 1:1). Tradition ascribes...[this] letter to John, who is apparently at the time the only living apostle and the presiding authority of the church.
Where written:	The most likely place is Ephesus, though no place is mentioned in the letter.
When written:	About the same time as First John, possibly A.D. 100.
Purpose of the letter:	Second John...although more personal and much briefer than First John...[was] written with a similar purpose in mind, namely, to warn against false teachers ('deceivers,' 'antichrist') who denied Christ's physical nature.
Major Themes:	Walk in love and keep the commandments; the growing threat of 'deceivers' and 'antichrists'; the sin of insubordination to Church leaders."

Reference<sup>17</sup>

## 5. Book of Second John

2 John 1:1-3

**1 The elder unto the elect lady and her children, who I love in the truth; and not I only, but also all they that have known the truth;  
2 For the truth's sake, which dwelleth in us, and shall be with us for ever.  
3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.**

Chieko N. Okazaki states,

"Out of the many beautiful scriptures that the tenderhearted apostle John wrote, I think, [is] one that shows his personal love in his epistle to a nameless woman and her children. [reads 2 John 1:1-3].

"I pray the same blessing upon us all as we trust in the Lord, approach him with pure hearts, speak the truth in love, and devote our efforts to creating islands of honesty from which we can build bridges of honest communication to others."<sup>18</sup>

David O. McKay adds,

"It is said that when he [John] became so old and feeble that he could not walk to church, nor preach to the people, his loving friends would carry him to the place of meeting, On these occasions, he would repeat again and again, 'My dear children love one another.' One day some one asked him, 'Master, why doest thou always say this?' He answered, 'This is what the Lord commands you and this, if you do it, is sufficient.'<sup>19</sup>

2 John 1:4

**4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.**

One of the greatest joys of life is to know those whom you love, whether it be your own children or those whom you had close association, have been true to the gospel. You worry about them and the challenges they face in life and implore Heavenly Father to bless and watch over them. Your heart aches for you know all you can do is to teach them by word and example the path to eternal happiness. In the final analysis, however, they themselves must choose the path and then faithfully walk it. No one else can do it for them. It is when you see evidence that “your children are walking in truth,” that your heart, like the Apostle John, is full of joy and appreciation. Your prayer is that, “they will be faithful all their lives.”

2 John 1:6

**6 And this is love, that we walk after his commandments. This is the commandment, That, as ye heard from the beginning, ye should walk in it.**

Ezra Taft Benson states,

“To love God with all your heart, soul, mind, and strength is all-consuming and all encompassing. It is no lukewarm endeavor. It is total commitment of our very being—physically, mentally, emotionally, and spiritually—to a love of the Lord.

“When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims of our affection, the demands of our time, the interests we pursue, and the order of our priorities.”<sup>20</sup>

2 John 1:7

**7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and an antichrist.**

John is constantly aware of the spiritual erosion taking place in his world, and would occur in ours. In our day, the number of those who question the divinity of Jesus Christ is increasing. During John’s time, it was those who taught that the spirit is good, but the body is evil. Because of this false belief, they reasoned, the Son of God being pure would not take on a physical body. The very denial of Jesus experiencing a physical birth in mortality has the effect of also denying His suffering and atonement. They do not understand or believe the purpose for which Jesus came to earth. He came to earth to take on a physical body in order to vicariously suffer for the sins of all mankind. As a result of His suffering in the garden and on the cross, He was able to pay in full the transgressions of Adam and Eve which came upon all mankind. As the Son of God, He alone had the power to pay the debt. He also offers to all who were willing to make and keep sacred covenants, and repent of their personal sins, the opportunity to live again with Father in Heaven.

2 John 1:8

**8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.**

John understood clearly faith, repentance, entering into the waters of baptism and receiving the gift of the Holy Ghost, were only the beginning steps to be met in order to commence our lifelong journey of obedience and service. Membership in the Church of Jesus Christ required a lifelong commitment if one were to receive their eternal reward. While it may be true that all roads lead to Rome, only one door opens to the Holy of Holies.

2 John 1:10-11

**10 If there come any unto you, and bring not this doctrine [of Christ], receive him not into your house, neither bid him God speed:**

**11 For he that biddeth him God speed is partaker of his evil deeds.**

James E. Talmage states,

“The intent of John’s words of counsel to the elect lady has been perverted, and his teachings have been made a cover of refuge for persecutors and bigots.

“These teachers, like other Christian missionaries, traveled from city to city, and in the absence of public inns were received into the houses of Christian converts. The Christian lady to whom St. John writes is warned that if she offers her hospitality to these dangerous emissaries, who are subverting the central truths of Christianity, she is expressing a public sanction of them; and by doing this, is offering them her best wishes, she is taking a direct share in the harm they do. This is common sense, nor is there anything uncharitable in it. No one is bound to help forward the dissemination of teaching what he regards as erroneous respecting the most essential doctrines of his own faith.”<sup>21</sup>

2 John 1:12

**12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face that our joy may be full.**

These are John’s closing words in which he expresses his desire to come and personally visit with individuals or families to whom he has written his letter. It is not known if he were able to realize his desire or if other issues, including his health, interfered.

## 6. Introduction to Third John

J. Lewis Taylor states,

“Written to:	It ‘is addressed simply to ‘the well beloved Gaius, whom I love in the truth.’ (3 John 1:1). Was Gaius a faithful saint, a presiding elder of a local branch? Perhaps so. Or was Gaius possibly a female member or even John’s wife? (See <i>Doctrinal New Testament Commentary</i> , 3:413). There is insufficient evidence to draw a final conclusion.
Author:	[The letter does not give] the author’s name, but refers to him simply as ‘the elder.’ (3 John 1:1). Tradition ascribes [this letter to John], who apparently at this time the only living apostle and the presiding authority in the church.
Where written:	The most likely place is Ephesus, though no place is mentioned in the letter.
When written:	About the same time as First John, possibly A.D. 100.
Purpose:	Warning against a false leader.
Major Theme:	The sin of insubordination to Church leaders.”

Reference<sup>22</sup>

Duane S. Crother states,

“Gaius is identified as one of Paul’s converts when he was at Corinth during his second missionary journey. (See 1 Corinthians 1:14). Gaius was also identified as one of the three converts who were held by the people when the whole city rushed into the theater at Ephesus during Paul’s Third Missionary journey (See Acts 19:29). He was also noted among Paul companions as being from Derbe [about 30 miles southeast of Lystra, the home of Timothy] along with Timotheus (See Acts 20:4).”<sup>23</sup>

It is interesting to note that one of Paul’s converts to the gospel is the subject of a letter by the Apostle John. It is possibly Gaius, like Timothy, now held a position of church leadership in an area where John had special concerns.

## 7. Book of Third John

3 John 1:3-5

**3 For I rejoice greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.**

**4 I have no greater joy than to hear that my children walk in truth.**

**5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;**

Over the years, Gaius had proved to be a faithful member of the church. John, like Paul before him, was pleased with Gaius’ strong testimony of the gospel, and possibly his leadership abilities among both the members of Church as well as those who were strangers.

The LDS Bible Dictionary states,

“**Stranger.** The word is frequently used to denote a man of non-Israelite birth, resident in the promised land with the permission of the Israelite authorities. There were various provisions in the law with regard to the treatment of strangers, all of which were intended to secure for them justice and fair treatment.”<sup>24</sup>

3 John 1:8

**8 We therefore ought to receive such, that we might be fellowshippers to the truth.**

It appears John’s reference to “strangers,” may include all who were not members of the Church. While it is true today that the LDS Temples are not open to the public, except prior to their dedication, all individuals are welcome to attend the church services of the Church of Jesus Christ of Latter-Day Saints held each Sunday throughout the world.

3 John 1:9-10

**9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, received us not.**

**10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.**

Bruce R. McConkie states,

“Here is Diotrephes, a local church officer of prominence and influence: (1) Who refuses to permit the doctrine and instructions of a member of the First Presidency of the Church to be read in his congregation; (2) Who preaches against the apostolic heads of the Church; (3) Who refuses to receive the church representatives sent to him; (4) Who refuse to let others in the congregation care for or give heed to the church authorities; and (5) Who cast out (apparently excommunicated) worthy members of the Church.”<sup>25</sup>

Kent P. Jackson states regarding Diotrephes,

“This was apostasy by any definition. It was rebellion against divinely instituted authority...

“We have no way of knowing to what extent this type of rebellion characterized the Christian church at that time. Yet if, as we learn from John’s other letters, rebellion against true doctrine was commonplace, undoubtedly the struggle against those who opposed that rebellion was equally widespread. The Diotrephes incident may have been one of many such events, as people of the rising third generation of Christian history had no loyalty to John, the last remaining witness of the first. For those who rejected John, the final legitimate link of doctrinal and priesthood authority between Christ and the church that bore his name in that day was broken.”<sup>26</sup>

3 John 1:11

**11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.**

John gives to Gaius a simple formula whereby he might know if an individual is doing the works of God or works of the devil. God does not sponsor works that are evil. If the result of the individual’s works is good, it is of God; The devil cannot support good, therefore, if the result of the work is evil, it is of the devil.

3 John 1:12

**12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.**

It is interesting to note that Demetrius was the name of the silversmith who had agitated the other silversmiths in Ephesus against Paul’s preaching. (See Acts 19:24-30.) Had he later become a convert to the Church he had earlier persecuted? It is not known, but at this time a man named Demetrius was noted by John to be a solid and trusted member of the faith.

3 John 1:14

**14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.**

While there are many details we do not know, it is clear that John and Gaius had a close relationship. Was it due to the fact that Gaius was an Area Authority of the Church that John supervised or were they just brothers in the gospel who had a strong friendship? Regardless, this is the last known writing we have from the Apostle John, who was truly Beloved.

We conclude this section with words from the apocrypha writings entitled, *Acts of John*.

John F. Hall states,

“The *Acts of John* (103-105) records a concluding address attributed to the Elder Apostle. It encourages his brethren at Ephesus by reminding them that the Lord will be with them even after John is gone:

“Now my brothers, since we have seen the grace of the Lord and his affection towards us, let us worship him, since we have obtained mercy from him; not with our fingers, nor with our mouths, nor with our tongue, nor with any other member of our body at all, but with the disposition of our soul. And let us watch, since he is at hand even now in prisons for our sakes, and in tombs, and in bonds, in reproaches and insults, by sea and dry land...in a word he is with all of us and with the sufferers he suffers himself, my brethren. If he is called upon by any of us he does not hold out again hearing us, but, being everywhere, he hears us all...You therefore, beloved also be persuaded, that it is not a man that I exhort you to worship, but a God unchangeable, God invincible, God who is higher than all authority and all power...so if ye hold fast to him and are built upon by him, you shall possess your soul indestructible.”<sup>27</sup>

Nothing more was heard from John in Ephesus after this time. We know, however, from the promise he desired and received from Jesus, his life on earth was to be extended until the time of the Savior’s return. He was granted his desire to continue to bring souls to Christ. (See John 21:20-23; Doctrine and Covenants 7:1-6; 27:12).

## **8. Conclusions**

### **8.1. First John**

1 John, Chapter 1: We learn we may gain eternal life through God and Jesus Christ. We may also receive forgiveness of our sins.

1 John, Chapter 2: We learn, also from the Joseph Smith Translation, our forgiveness of sins is predicated upon our repentance. Because of Jesus Christ, the law of propitiation was fulfilled. He appeased the demands of justice and affected a reconciliation between God and man. We show our appreciations to Him as we keep His commandments and love not the world. We learn there will be antichrists and deceivers who will come to lead many away from the truth. Our greatest strength will be the protection we receive from the Holy Ghost as we seek to live a life of righteousness.

1 John, Chapter 3: We learn when Christ returns to the earth, those who will greet Him will be like Him. Those who continue in their sins will be those who will be numbered with the devil. John, like James and others, taught it is important as true disciples of Jesus Christ, we also share our goods with others and treat them with kindness.

1 John, Chapter 4: John reminds us the love of God the Father for us is represented by His sending His Son, Jesus Christ, to be our Savior. As He loves us, we should also love one another.

1 John, Chapter 5: We learn there are three members of the Godhead, but they are one in purpose and unity. We may have confidence that God hears our prayers and will answer them according to our best interest and progression. John concludes with his eyewitness testimony of Jesus as the Son of God.

### **8.2. Second John**

In 2 John, John warns against those who will come forth who will deny the divinity of Jesus Christ. We are to reject their words and know they are false teachers.

### **8.3. Third John**

The Book of 3 John begins with John honoring Gaius. He then expresses concern regarding the insubordination of Church leaders. The apostate leader is a man named Diotrephes. John also provides a simple formula whereby we may discern between the works of God and those of the devil. (see 3 John, 11). He applauds the obedience and faithfulness of Demetrius.

It is important to note the sequence of John's writings. It is: Revelation, The Gospel of John, and his three letters. We conclude our study of the New Testament, Chapters 45 and 46, by addressing the Book of Revelations.

## Footnotes

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- <sup>1</sup> *Guide to Acts and the Apostles' Letters*. Provo: Foundation for Ancient Research & Mormon Studies, 1992, [Third Edition, Revised], 109.
- <sup>2</sup> *The Church History of Eusebius*. Book 3, Chapter XXIII, 150-152). [www.en.wikipedia.org/wiki/Eusebius](http://www.en.wikipedia.org/wiki/Eusebius). Altered in order to improve readability.
- <sup>3</sup> *Guide to Acts and the Apostles' Letters*. Provo: Foundation for Ancient Research & Mormon Studies, 1992, [Third Edition, Revised], 110.
- <sup>4</sup> "New Testament Backgrounds: The Epistles of John," in *Ensign*, July 1976, 58-59.
- <sup>5</sup> *Doctrinal New Testament Commentary*, Vol. 3. Salt Lake City: Bookcraft, 1973, [9<sup>th</sup> Printing, 1976], 374.
- <sup>6</sup> *Conference Report*, April 1968, Afternoon Meeting, 28.
- <sup>7</sup> *Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition, 1966], 609.
- <sup>8</sup> "The Night before He Died," in *Ensign*, July 1975, 20-21.
- <sup>9</sup> *New Testament Apostles Testify of Christ: A Guide For Acts Through Revelations*. Salt Lake City: Deseret Book Co., 1998, 294.
- <sup>10</sup> *Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition, 1966], 847.
- <sup>11</sup> *Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition, 1966], 593.
- <sup>12</sup> *New Testament Apostles Testify of Christ: A Guide For Acts Through Revelations*. Salt Lake City: Deseret Book Co., 1998, 294.
- <sup>13</sup> *Doctrines of Salvation*, Vol. 2. Compiled by Bruce R. McConkie. Salt Lake City: Bookcraft, 1955, [20<sup>th</sup> Printing, 1978], 37.
- <sup>14</sup> *Church History and Modern Revelation, Vol. 1*. Salt Lake City: The Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, 1953, 93, footnote 6.
- <sup>15</sup> "#193 I Stand All Amazed," in *Hymns of the Church of Jesus Christ of Latter-day Saints*. Text and music: Charles H. Gabriel, 1856-1932. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985.
- <sup>16</sup> *Saturday Night Thoughts*. Salt Lake City: Deseret News, 1921, 239.
- <sup>17</sup> "New Testament Backgrounds: The Epistles of John," in *Ensign*, July 1976, 59.
- <sup>18</sup> *Sanctuary*. Salt Lake City: Deseret Book Co., 1997, 26-27.
- <sup>19</sup> *Ancient Apostles*. Salt Lake City: Deseret Book Co., 1964, 139.
- <sup>20</sup> "The Great Commandment—Love the Lord," in *Ensign*, May 1988, 4, underline added).
- <sup>21</sup> *Article of Faith*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1924, [Forty-second Edition, 1961], 401-402.
- <sup>22</sup> "New Testament Backgrounds: The Epistles of John," in *Ensign*, July 1976, 59.
- <sup>23</sup> *The Gospel Rolls Forth: New Testament Events from Acts Through Revelations*. Bountiful, Utah, Horizon Publishers, 1999, 104, 117, 120, 82, 91.
- <sup>24</sup> LDS Bible Dictionary, in *Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, 777.
- <sup>25</sup> *Doctrinal New Testament Commentary*, Vol. 3. Salt Lake City: Bookcraft, 1973, [9<sup>th</sup> Printing, 1976], 413-414.
- <sup>26</sup> "Watch and Remember": The New Testament and the Great Apostasy," in *By Study and Also By Faith, Vol. 1*. Essays in Honor of Hugh W. Nibley. Edited by John M. Lundquist and Stephen D. Ricks. Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1990, 111-112.
- <sup>27</sup> *New Testament Witnesses of Christ: Peter, John, James and Paul*. American Fork, Utah: Covenant Communications, 2002, 155.