



Mosaic of the Good Shepherd, 5th century, Mausoleum of Galla Placidia, Ravenna. Image via Wikimedia Commons.

INTRODUCTION

COME, FOLLOW ME: NEW TESTAMENT COMMENTARY

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The New Testament is an explosive book. Jesus and His servants attacked false traditions and apostasy to restore His higher law. He transformed history and can transform all readers who apply His message to “come, follow Me” (Mk 1:17 BSB). It shares the magnificent news that the Creator of worlds without number, the God of Abraham, Isaac, and Jacob, came to earth as the baby Jesus. As the son of Mary and the Son of God the Father, Jesus dwelt among humanity not only to show us how to live and to provide an empathetic judgment but also to suffer and die as a sinless being, making a vicarious atonement for the sins of humanity (2 Ne 2:10; 9:7, 25–26). When studying the New Testament, we learn how, why, and when Jehovah became “Emmanuel, . . . God with us” (Mt 1:23).

The zenith of the gospel, or “Good News,” is that Jesus rose from the dead three days after His death. This opened the way for all to be resurrected into immortality. Those who become like Him also receive exaltation as “joint-heirs” and are “perfected in him” (Rom 8:17; Moro 10:32). Our Savior continues to

guide and direct His followers. He promises that once we are prepared, He will triumphantly return as our Bridegroom and King: “For the marriage of the Lamb has come, and His bride has made herself ready” (Rev 19:7 BSB).

Why a Commentary?

Commentaries are like museum guides—they help us appreciate more and see things we may have missed on our own. The goal of this guide is to illuminate the New Testament first by highlighting the first-century historical context and second by adding perspective and clarification from the Restoration. If we want to know more about what Jesus and the nine authors intended, we need to step into their world. When we understand the historical setting of Jesus’s life, we can learn more from the twenty-seven New Testament books. Learning with a meek and humble attitude gives birth to a spiritual insight.

In giving our mind and heart to scripture study, the best guide is the Spirit of God. The Spirit testifies of truth as we actively study and ask for divine guidance (D&C 9:8). Just as the ancient Israelite temples became the meeting place for God and humanity, our scripture study, when guided by the Spirit, can become another connecting spot where heaven and earth meet. We learn in Nephi’s vision of the tree of life that the word of God will lead us to feel God’s love (see 1 Ne 11:21–25). Additionally, God encouraged His disciples to study out of the best books (D&C 88:118; 109:7).

This one-volume commentary is unique in that it is organized with one chapter for each of the fifty-two weeks of the New Testament *Come, Follow Me* scripture study program of The Church of Jesus Christ of Latter-day Saints.¹ This easy-to-navigate collection includes maps, charts, and commentary on each chapter. I do not shy away from troubling passages and use modern revelation to clarify any confusion. This supplemental study guide is to be read along with each verse or section of scriptural text. If you read them side by side, you can encounter added historical, literary, and theological details.

Historical Overview

The New Testament Gospels and Epistles record the writings, memories, and experiences of the Apostolic Church. What they chose to include, how they organized their messages, and what they left out all teaches us more about Jesus and the early Church. Starting with Jesus’s ministry, the earliest disciples were part of the Jewish community. To enhance our scriptural understanding, we need to learn about first-century Judaism. A few years after the Lord’s Ascension, Peter received a vision to expand the gospel net to include gentile converts, who were generally part of the Greco-Roman world. Therefore, understanding elements of Greco-Roman culture and history will help to elucidate those sections of the text. A brief chronological overview of the Greco-Roman-Judeo culture in Palestine follows.

Hellenistic culture in Israel (332–146 BC)

The Old Testament ends with Judea as a vassal state to the Persians. The time between the Old and New Testaments is referred to as the intertestamental period. During that time the Greeks conquered the Persians. Young Alexander the Great conquered lands west into Europe, east toward India, and south toward Egypt. By 332 BC, Alexander added Judea to the Greek vassal states. Other Hellenistic rulers followed and governed Israel for three centuries.

Greek became the dominant language across the Mediterranean region and beyond. Within a century, many Jews read only Greek, so from 280 to 250 BC the Hebrew scriptures were translated into Greek by Jewish scholars living in Alexandria, Egypt. By the time of the New Testament, scrolls from the Greek translation (or Septuagint, LXX) were the most widely available scriptures.

Under Greek rule, the Jews were allowed to continue practicing their religion as they pleased until the reign of Antiochus IV. In 167 BC he arrived in Jerusalem and killed Jews who did not renounce the Torah and eat pork. He attacked the Jerusalem temple, performed sexual rites in the temple courtyard, and rededicated the building to a Greek god. A few brave and devout Jews known as *Hasidim* (“pious ones”) retaliated by going into hiding in the foothills of Judea and organizing their counterattack.

The Jewish revolt was led by the priest Mattathias the Hasmonean and his five sons, who said: “Let every one who is zealous for the law and supports the covenant come out with me!” (1 Macc 2:27). A three-year guerrilla war ensued, which was later referred to as the Maccabean Revolt. In 165 BC, the priests retook possession of their sacred city and cleansed and rededicated the temple (1 Macc 4:37–40). The Hasmonean dynasty and other priestly families kept the temple functioning under Greek and Roman rule.

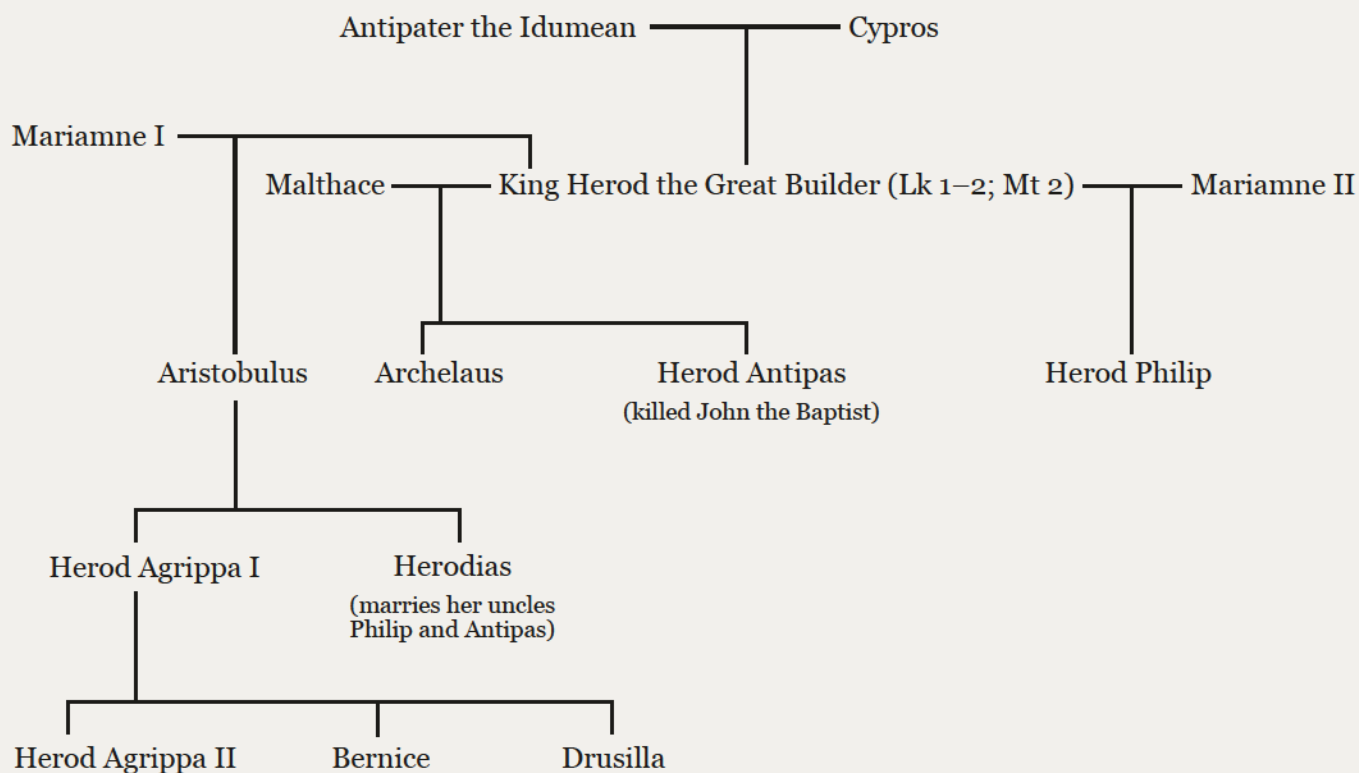
Roman rule in the land of Israel (63 BC–AD 313)

In 146 BC the Romans conquered the Greeks. Rome continued to annex countries across the Mediterranean for the next several centuries. The Jews felt outnumbered by the growing gentile population in their land, so their Hasmonean leaders expanded their numbers by adopting other descendants of Abraham into Judaism. Instead of working with their closest relatives, the Samaritans, they chose their distant cousins through Isaac’s son Esau. These Idumean relatives lived in southern Palestine and began moving into Jewish lands. Their men were circumcised and agreed to parts of the law of Moses. Their expansion was not sufficient, though, and in 63 BC, the Roman general Pompey conquered Palestine. Romans maintained control of Palestine until AD 313, well after New Testament times.

The Roman Caesars allowed their conquered territories to maintain some semblance of local leadership if they submitted to Roman taxes and lived peacefully among themselves—although the Roman overlords kept a close watch. The Romans used the image of the cross to communicate their brutality and to demand obedience. During the time of the New Testament, eight Caesars ruled the Roman Empire. For a synopsis on them, see appendix 1.

Judean king Herod. In 47 BC, Julius Caesar gave the right to govern Judea to one of his friends, Antipater, an Idumean political convert. Antipater's second son, Herod (73–1 BC), replaced him, first in Galilee and then in Jerusalem. Herod brutally massacred many Jews to subdue them into receiving him as their king in 37 BC. To appease the Jews, he married the Hasmonean princess Mariamne (only to kill her later).

Figure 1. Family tree of the Herods



History remembers Herod for his great engineering and manufacturing skills, for his paranoia, and for trying to kill the baby Jesus. His ingenious building projects included fifteen palaces, some with swimming pools and underground sewers. He built the largest artificial harbor in the open sea, enclosing approximately 100,000 square meters as well as miles of aqueducts to bring fresh water to his new port city, Caesarea. Additionally, King Herod engineered remarkable water works to Jerusalem, Masada, and the Judean Desert. Also in Jerusalem, he built a fortress, a theater, a stadium, an amphitheater, and a Roman temple. His most grandiose project was reconfiguring Mount Moriah to double the size of the second temple and its courtyards.

The Jewish historian Josephus (who was contemporary with the New Testament writers) described King Herod as pathologically jealous.² Herod killed his wife Mariamne I and several of his children for fear of losing

his throne. His paranoia led him to disassemble the Jewish Sanhedrin (the religious ruling council) and refill it with his friends as puppet appointees. Even the lifelong office of the temple high priest was robbed from Aaron's direct lineage by Herod, who arbitrarily dismissed and appointed new candidates at his whim. Rivals vying for assignments among the chief priests became the natural consequence of Herod's new order. This stripped the priesthood as a sacred gift and replaced it with political intrigue.

Judaism at the time of the New Testament

The second temple period (538 BC–AD 70).³ The political upheavals and lack of prophetic leadership caused the Israelites of the late second temple period to seek spiritual light. They strove to live the letter of the law more exactly. They kept their holidays and were diligent about making pilgrimages to the temple to make sacrificial offerings. Yet they splintered into various opposing groups: Pharisees, Sadducees, Essenes, Zealots, Hasidim, Sicarii, and more. Here are brief definitions of the five largest groups:

- **Essenes** (~150 BC–AD 70) lived the strictest interpretation of the Law. They reacted in opposition to the unclean contamination of the priesthood. Josephus said some practiced celibacy—including those who lived in Qumran at the Dead Sea (who were also known for transcribing sacred texts). Their focus was apocalyptic, and they rejected the authority of the temple priests and strove to live a very strict interpretation of Levitical purity. Philo claims there were four thousand Essenes.⁴
- **Pharisees** (~150 BC–AD 100), who were the most powerful group in Palestine, were also called “separate ones.” With the second most strict interpretation of the law of Moses, they saw the laws in the Torah, or Pentateuch, as insufficient and codified thousands of additional oral laws, which they claimed had been given to Moses but were not recorded until the late second temple era. Josephus claimed they numbered around six thousand men.⁵ Pharisaic rabbis taught the law would save them.
- **Sadducees** (~150 BC–AD 70) developed within the temple aristocracy. They kept a literal interpretation of the Law and did not believe in a resurrection, as recorded in their *Book of Decrees*. They held to the first Five Books of Moses and saw no value in the oral laws. They acted severely in cases regarding the death penalty and in enforcing Moses's “an eye for an eye and a tooth for a tooth” law. The name may have derived from “righteous ones” or Zadock, the name of King David's high priest.
- **Zealots** were fixated on politically overthrowing Roman occupation of Judea,⁶ and they despised fellow Jews who attempted to make peace with the Roman authorities. Josephus lists Zealots as one of five groups of political activists who fought against Rome.

Amid all this diversity, the Israelites longed for their promised Messiah to unify them and free them from Roman rule. Anyone with that hope was referred to as Jewish, no matter what tribe they came from.

(In the New Testament we see Zacharias from Aaron, Anna from Asher, and Paul from Benjamin—all are called Jews.)

Hope of a messiah. A messiah (מָשִׁיחַ, Μεσσίας)⁷ was an anointed one. Israelite priests, kings, temple altars, vessels, menorah, and even the temple veil were all anointed and were thus messiahs. But Israelite traditions speak of three special messiahs: a priest referred to as Messiah ben Aaron (“Anointed son of Aaron”; Deu 33:8–11), Messiah ben Joseph,⁸ and the one they needed the most, their promised King, Messiah ben Judah (Gen 49:10). Literature written during the intertestamental era, like the Psalms of Solomon, is filled with messianic longings.

Jeremiah’s prophecy of the redemption from Babylon seventy years from the prophecy’s receipt was fulfilled when God raised up Cyrus of Persia.⁹ Five centuries later, in the time of the New Testament, the Jews expected the second deliverer who Daniel prophesied should come in seventy times seven years to remove the godless foreign leaders (Dan 9:24–25). This deliverer would be the great Messiah ben Judah.

The Jews studied and collected many prophecies of their promised Messiah. They expected that He would be

- born of a virgin (Isa 7:4);
- born in Bethlehem (Mic 5:2);
- a child and the Prince of Peace, who would carry the government on His shoulders (Isa 9:6–7);
- a prophet like Moses (Deu 18:15);
- a descendant of David (Ezk 37:24–27); and
- a just king “having salvation; lowly, and riding on [a donkey]” (Zch 9:9).

Yet the Jews did not expect their Messiah to be the Suffering Servant prophesied by Isaiah, and as a result many did not recognize Jesus as the Anointed One.¹⁰

Gospels, Epistles, and John’s Revelation

Gospels: Matthew, Mark, Luke, John

Several Gospels and Epistles circulated in Christian circles well before the end of the fourth century, when the Christians canonized the New Testament. In the earliest Christian writings, the death of the Savior appears to have been recorded first. Then accounts of Jesus’s ministry were collected, organized, and recorded. Last of all, narratives of the Lord’s birth were added to Matthew and Luke. By the end of the second century, the collection of our four Gospels (Matthew, Mark, Luke, and John) became more prominent than the other texts even though they were not canonized for another century.

Although most of the Jews in Palestine spoke Aramaic (the language from Babylon), Greek was more broadly read across the empire, so the Christians recorded most of their sacred records in Greek. We have 5,800 of Greek copies of New Testament texts that date to the early centuries of Christianity (we also have 10,000 in Latin and 9,300 in ancient Syriac, Slavic, Gothic, Ethiopic, Coptic, Armenian, and so

forth). In the second and third centuries, these ancient texts were scrutinized for apostolic authenticity. Even though the collection of books differed between the early eastern Orthodox and western Roman Christian churches, several councils voted to close the New Testament canon starting in AD 397.¹¹

The first three Gospels share much of the same story line and are referred to as the Synoptic Gospels. Careful textual analysis shows that the Gospels of Matthew and Luke follow Mark’s writings for much of their text, but they also share another common source (because it is unknown, this source is referred to as Q). The Gospel of John was written independently of those sources. It appears that John draws on his own experiences as an eyewitness of the events he describes. The chart below enumerates the unique and shared information in each Gospel.

Table 1. Percentages of shared vs. unique information in the four Gospels

Gospel	Exclusive information	Common information
Mark	7%	93%
Matthew	48%	52%
Luke	59%	41%
John	92%	8%

The Synoptic Gospels are organized geographically. They first describe Jesus’s ministry in Galilee and then end with His time in Jerusalem. The Gospel of John, on the other hand, is organized chronologically—over the span of a three years from Jesus’s baptism to resurrection, including many pilgrimages to Jerusalem for traditional holy days and three Passovers.

Epistles

Most of the Epistles were written as letters to be shared. By the end of the first century, Paul’s letters were collected and circulated among Christian branches. The early Saints organized their apostolic epistles by length. The author who wrote the most was first. Paul’s epistles were also organized by length. Because the book of Hebrews is different from Paul’s other letters, its authorship was questioned, and thus it was placed at the end of the others attributed to Paul.

The next author to write the most was James, the half-brother of the Lord. He was not the Apostle James but the Bishop of Jerusalem (Act 15:13–19; 21:18). Next follow the epistles by the Apostles Peter and John—each organized by number of words. Last, Jude’s short offering is attributed to the other Apostle named Judas. So as not confuse him with Judas Iscariot, the title Jude was adopted.

- Romans
- 1+2 Corinthians
- Galatians
- Ephesians
- Philippians
- Colossians
- 1+2 Thessalonians
- 1+2 Timothy
- Titus
- Philemon
- Hebrews
- James
- 1+2 Peter
- 1+2+3 John
- Jude

John's revelation

John the Revelator's vision of the apocalypse was placed at the end of the canon as it testifies of the last days before Jesus's Second Coming and millennial reign. The book of Revelation was accepted as scripture in the first century, questioned in the second, and canonized in the third. John's message is that Jesus will return.

Restoration

The hope of Jesus's Second Coming has motivated Christians for two millennia. But as Isaiah prophesied, "they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa 24:5). Paul, Peter, and John also warned that false prophets and teachers would lead people into wickedness.¹²

Consequently, as God did in the past, He raised up another prophet to restore His word and priesthood power. The Messiah-ben-Joseph was chosen by God as His servant to restore covenants and ordinances to prepare the way for Jesus's return. The work of the Messiah-ben-Joseph included the restoration of all things preparatory to the Lord's Second Coming. The keys for the gathering of Israel on both sides of the veil have returned. Now, as John the Revelator has promised, the terrible calamities of the last days will come to an end as soon as God's people have prepared a Zion society in holiness. Only then will the promised Messiah come to reign as our righteous King. With this hope in mind, we study the New Testament to become more like Him and prepare Zion for His return.

Appendix 1: Caesars from the New Testament Era

Caesar	Reign	NT Citation	Connection with the New Testament
Augustus Caesar 63 BC–AD 14	31 BC–14 AD	Lk 2:1	Luke draws attention to the ironic political dichotomy between Augustus and Jesus. Luke introduces Jesus as heir to “the throne of his father David,” the Son of God and Savior of the world (Lk 1:32, 35, 47; 2:11)—all of which challenged Augustus’s political propaganda. After his death, the Roman Senate declared Julius Caesar a god. So as Julius’s adopted son, Augustus used the title of “son of god,” and as the one who ended the empire’s civil wars, he used “prince of peace” and “savior of the world.” His birthday became the new celebration of the new year.
Tiberius Julius Caesar Augustus 42 BC–AD 37	AD 14–37	Mt 2:17, 21; Mk 12:17; Lk 3:1; 20:2; 23:2; Jn 19:12, 15	Luke gives the only exact date in the New Testament—“In the fifteenth year of the reign of Tiberius Caesar” (Lk 3:1). That year, John the Baptist was thirty and began preaching. Some claim this was a sabbatical year, which allowed many to take the time off to hear this “voice of one crying in the wilderness” (Lk 3:4). Jesus referred to Tiberius when He said, “Render . . . unto Caesar” (Mt 22:21).
Gaius Caesar Augustus Germanicus (Caligula) AD 12–41	AD 37–41		Caligula’s rule marked the first time a Caesar set out to persecute the Jews. Josephus recorded, “Gaius did not demonstrate his madness in offering injuries only to the Jews at Jerusalem, or to those that dwelt in the neighborhood, but suffered it to extend itself through all the earth and sea, so far as was in subjection to the Romans, and filled it with ten thousand mischiefs” (Josephus, <i>Antiquities of the Jews</i> , 19.1).
Tiberius Claudius Caesar Augustus Germanicus (Claudius) 10 BC–AD 54	AD 41–54	Act 11:28; 18:2	Act 11:28 tells of a “great dearth . . . in the days of Claudius Caesar.” Claudius reigned during the last decade recorded in Acts. He initially acted conciliatorily toward the Jews but later expelled them from Rome for rioting (see Act 18:2).

Caesar	Reign	NT Citation	Connection with the New Testament
Claudius Caesar Augustus Germanicus (Nero) AD 37–68	AD 54–68	Act 25:12; 26:32; 27:24; 28:19	In AD 64, Nero instigated an imperial persecution of Christians. He blamed Christians for his burning of Rome. When Paul “appealed unto Caesar,” he most likely appealed to Nero (Act 25:12; 26:32; 27:24; 28:19). Peter and Paul’s two-year house arrest probably fell under Nero’s reign. In 66, Nero put his military commander Vespasian in charge of the war against the Jews. Origen, Tertullian, and Eusebius blamed Nero for Peter’s and Paul’s martyrdoms (ca. AD 67–68).
Imperator Caesar Vespasianus Augustus (Vespasian) AD 9–79	AD 69–79		After a year of civil war, four Caesars claimed authority. Ultimately, the military commander Vespasian, who conquered Jerusalem, took the throne. In AD 66, Vespasian began the siege of Jerusalem but left his son Titus to conquer Judea in AD 70. Vespasian restored peace to Rome throughout his decade-long reign.
Imperator Titus Caesar Vespasianus Augustus (Titus) AD 41–81	AD 79–81	Mt 24:1–2	Titus, with four legions of soldiers from Alexandria, held the siege started by his father and conquered Jerusalem. He ordered the destruction of the temple in AD 70, as prophesied by Jesus in Mt 24:1–2. Titus had a famous love affair in Judea with Bernice, who was the daughter of Herod Agrippa I and the sister of Agrippa II (Act 25:13, 23; 26:30). She supposedly joined Titus in Rome to continue their affair for a time.
Imperator Caesar Domitianus Augustus (Domitian) AD 51–96	AD 81–96	Rev 1:9	History records Domitian as a despot. He proclaimed himself “lord and god.” Tradition credits him with throwing the Apostle John into a vat of boiling oil. Supposedly, when John came out unscathed, Domitian sent him to the prison isle of Patmos, where John received his apocalyptic vision described in the book of Revelation.

Appendix 2: Forty of Jesus's Miracles (Ordered by Matthew + John)

Miracles	Mt	Mk	Lk	Jn
1) Jesus turns water into wine—wedding in Cana				2:1–11
2) Jesus heals official's son at Capernaum				4:43–54
3) Jesus removes evil spirit from man in Capernaum		1:21–27	4:31–36	
4) Disciples miraculously catch fish on Sea of Galilee			5:1–11	
5) Jesus heals a man with leprosy	8:1–4	1:40–45	5:12–14	
6) Jesus heals a centurion's servant in Capernaum	8:5–13		7:1–10	
7) Jesus heals Peter's mother-in-law sick with fever	8:14–15	1:29–31	4:38–39	
8) Jesus heals sick and oppressed in the evening	8:16–17	1:32–34	4:40–41	
9) Jesus heals Mary of Magdala, Joanna, Susanna			8:2–3	
10) Jesus calms a storm on the sea	8:23–27	4:35–41	8:22–25	
11) Jesus casts demons into herd of swine	8:28–33	5:1–20	8:26–39	
12) Jesus heals a paralytic let down through roof	9:1–8	2:1–12	5:17–26	
13) Jesus heals a woman with an issue of blood	9:20–22	5:25–34	8:42–48	
14) Jesus raises Jairus's daughter back to life	9:23–26	5:35–43	8:49–56	
15) Jesus heals two blind men	9:27–31			
16) Jesus heals a mute man	9:32–34			
17) Jesus heals man's withered hand on a Sabbath	12:9–14	3:1–6	6:6–11	
18) Jesus heals a blind and mute demoniac	12:22–23		11:14–23	
19) Jesus heals an invalid at Bethesda				5:1–15
20) Jesus feeds 5,000 men plus women and children	14:13–21	6:30–44	9:10–17	6:1–15
21) Jesus walks on water	14:22–33	6:45–52		6:16–21
22) Jesus heals Gennesaret sick who touch his cloak	14:34–36	6:53–56		
23) Jesus raises a widow's son from the dead in Nain		7:11–17		
24) Jesus heals Syrophoenician's possessed daughter	15:21–28	7:24–30		
25) Jesus heals a deaf and dumb man		7:31–37		
26) Jesus feeds 4,000 men plus women and children	15:32–39	8:1–13		
27) Jesus heals a blind man at Bethsaida		8:22–26		
28) Jesus heals man born blind with mud on Sabbath				9:1–12
29) Jesus heals a boy with an unclean spirit	17:14–20	9:14–29	9:37–43	
30) Disciples find temple tax in a fish's mouth	17:24–27			
31) Jesus heals a woman crippled for 18 years				
32) Jesus heals a man with dropsy on the Sabbath			4:1–6	
33) Jesus cleanses ten lepers in route to Jerusalem			17:11–19	

Miracles	Mt	Mk	Lk	Jn
34) Jesus raises Lazarus from the dead in Bethany				11:1-45
35) Jesus restores sight to Bartimaeus in Jericho	20:29-34	10:46-52	18:35-43	
36) Jesus withers the fig tree near Bethany	21:18:22	11:12-14		
37) Jesus heals a servant's severed ear at arrest			22:50-51	
38) Jesus, resurrected from dead, appears to women	28:9-10	16:9		20:11-18
39) Jesus miraculously appears through locked doors			24:36-47	20:19
40) Disciples miraculously catch fish on Sea of Galilee for second time				21:4-11

Notes

1 Many insightful commentaries are available. I enjoy the BYU New Testament Commentary series that devotes one volume to each of the New Testament books. It includes its own English translation, or “New Rendition,” from the earliest Greek texts. Biblical students also have access to other Christian scholarship like the Anchor Bible series and the works of N. T. Wright, Raymond Brown, and F. F. Bruce among hundreds of others.

2 Josephus, *Antiquities of the Jews*, 15.3-9, 15.7-3.

3 Zerubbabel oversaw the construction of the second Israelite temple in Jerusalem from 538 to 520 BC. King Herod expansions lasted from 20 BC to AD 63. The Romans then destroyed the temple and drove the Jews from the area in AD 70.

4 Judith R. Baskin and Kenneth Seeskin, eds., *The Cambridge Guide to Jewish History, Religion, and Culture* (New York, NY: Cambridge University Press, 2010), 46. *Encyclopaedia Judaica*, ed. Fred Skolnik, 2nd ed. (Detroit, MI: MacMillan Reference USA, 2007), s.v. “Essenes.”

5 Josephus, *Antiquities of the Jews*, 13.297–298, claims there were six thousand Pharisees. Paul J. Achtemeier, *HarperCollins Bible Dictionary* (San Francisco, CA: HarperCollins, 1996), 842.

6 Scott Hahn, ed., *Catholic Bible Dictionary* (New York, NY: Random House, 2009), 970.

7 All Greek definitions are taken from Strong’s *Exhaustive Concordance of the Bible*, for the KJV. Available online at <https://biblehub.com/greek/1344.htm>.

8 Dead Sea Scrolls, 4Q372. Four references can be found in Midrash, Talmud, Sukah 52; Seder Eliyahu Rabbah 96; Yalkut on Zechariah 1:20; Numbers Rabbah 14.

9 Jeremiah 25:11–12; Daniel 9:1; Isaiah 45:1.

10 Isaiah 42:1–4; 49:1–16; 50:4–11; 52:13–53:12.

11 John W. Welch, *Charting the New Testament* (Provo, UT: Foundation for Ancient Research and Mormon Studies, 2002).

12 2 Thessalonians 2:3; 2 Timothy 3:52; 2 Peter 2:1–3; 2:20–22; 3:17; 1 John 2:18–19; 4:1–3; Jude 1:3–4.