



*Walter Rane, Jehovah Creates the Earth. Image via LDS Media Library.*

# JOHN 1

COME, FOLLOW ME: NEW TESTAMENT COMMENTARY

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## **Overview**

John's Gospel stands on its own. Only 7 percent of its message is shared with the other three Synoptic Gospels (see table 1 in the Introduction). One of the major differences between John and the other Gospels is that it records the Lord's ministry chronologically with several trips to Jerusalem, including three Passovers, while the Synoptic Gospels have everything that happened in Jerusalem telescoped together at the Lord's last Passover. The first half of John's Gospel covers Jesus's ministry all over Palestine. The last half includes the last week of Jesus's life (with an extended account of the Last Supper, Passion, trial, death, Resurrection, and His forty-day ministry). John's Gospel includes only seven of Jesus's miracles and seven of His sermons. The number is significant for its symbolism of wholeness or perfection. Each miracle and sermon denounces a false tradition in the culture and restores divine truths.

John's Gospel records only seven of Jesus's miracles: turning water to wine at the wedding at Cana (2:1); healing the official's son (4:46); healing the paralytic (5:1); multiplying the loaves (6:11); walking on water (6:19); healing the blind man (9:1); and raising Lazarus (11:1).

John's Gospel records seven of Jesus's discourses during His public ministry (that is, before His Last Supper): Nicodemus (4:46); Samaritan woman at the well (4:10–26); Jesus's work is the Father's work (5:19–47); Bread of Life (6:26–58); know the doctrine (7:16–29); Light of the World (8:12–59); Good Shepherd (10:1–18).

### ***Authorship***

John means "Jehovah is grace." Traditionally (and probably originally), the author was thought to be the Beloved Apostle, a "Son of Thunder," brother of James, son of Solome and Zebedee, and a possible cousin of Jesus and nephew of Mary.<sup>1</sup> He has influential Jerusalem connections (see Jn 18:15), and according to Bishop Irenaeus (AD 180), John was also a priest and wrote his Gospel in Ephesus.<sup>2</sup> The author claims to be an eyewitness (13:23; see 3 Ne 28:6), although he never mentions his name nor the name of Jesus's mother. Tradition records that Domitian, the eighth Caesar, tried to kill John several times (by dipping him into boiling oil, and so forth) before banishing him to the Isle of Patmos. Rev 1:9 claims that John wrote the book of Revelation on that prison island (see also 1 Ne 14:24–28). We believe he is still working to build the kingdom of God on earth (D&C 7).

### ***Themes***

John's Gospel describes Jesus as the messenger and servant of His Father. From the time of the early Christian writings, John's Gospel has been known as the spiritual Gospel.<sup>3</sup> John includes forty-one "I AM" avowals as a testimony that Jesus of Nazareth is the Son of God and the Jehovah of the Old Testament.

### ***Subthemes***

- Light versus dark (opposition)
- Godly love (used seventy-five times throughout the Gospel)
- Rejection of Jesus
- Higher law versus the corruption of the lower law
- Restoring Old Testament themes (Sabbath, temple, and so forth)

### ***Text***

John prepared his Gospel more as a teaching tool of theology or gospel principles rather than as a history or biography. It appears to speak to disciples who seek a higher understanding of the gospel. He

carefully constructed his account to teach. We find some doctrinally powerful changes in the JST from our KJV Bibles (see JST, Jn 1:1–34 in the Bible appendix).<sup>4</sup>

## **Jn 1:1–18. Prologue**

### **Outline**

- 1:3–9: Relationship with light
- 1:10–13: Agency
- 1:14–17: Grace for grace

John’s prologue has been identified as “a jewel in the crown.”<sup>5</sup> Note the parallels with the book of Genesis, as John begins a *new* covenant on the foundation of the *old* covenant. Look for Creation themes in the prologue.

### **1:1–2**

**1:1. “In the beginning.”** It appears that the author purposely began with a phrase that expresses multiple meanings, including Genesis, premortal life, our second estate, and John’s telling of Jesus’s story. All have important symbols of beginnings.

**1:1. “Word.”** *Logos* (the Greek behind “Word” here) has three pages’ worth of definitions in my Greek lexicon. Hugh Nibley translated this verse as the following: “In the beginning was the *Logos* [counsel, discussion] and the *Logos* was in the presence of God, and all things were done according to it.”<sup>6</sup> *Logos* is used to refer to a dynamic divine force that creatively accomplishes God’s work on earth. Jn 1:14 identifies *Logos* as the Son. John portrays Jesus as having been with God from the beginning, interacting with God as an expression of the Father’s will and as a “messenger of salvation” (D&C 93:8; Jn 14:9–11).

**1:1. “was with God.”** The Word or *Logos* is also a God. This can be understood as saying the Word is a separate personage but is near God. The Word or *Logos* has achieved the same attributes and character of Godhood. This verse testifies of a premortal existence for the Word, a separate being from God.

The Prophet Joseph Smith felt inspired to add another definition to “the Word” in his translation of this verse: “In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God” (JST). His addition emphasizes the importance of Christ as the initiator of the Good News, or Gospel, message that we can return to God through His atoning sacrifice.

**1:1. “the Word was God.”** A more complete translation would be “In the beginning, the Word already existed as the Word in a timeless state” (that is, the Word is eternal). The original text can be interpreted as referring to the Godhead, knowledge of which was restored through Joseph Smith in the latter days.

**1:2. “The same was in the beginning with God.”** The original Greek emphasizes the distinct separate nature of the two beings, while the KJV seems to speak more to the translators’ understanding

of the trinity. Was John trying to clarify this misunderstood doctrine of the Godhead already? (Sadly, the Corinthian Saints, only two or three decades after the Lord’s Resurrection, already had a problem with it.)<sup>7</sup>

### **1:3–9. Relationship with life and light**

**1:4 (JST).** “*In him was the [cut: life] the gospel; and the gospel was the life, and the life.*”

Again we find images from Genesis (life, light, darkness, coming forth of a man from the presence of God), but not in the same way. John’s spiritual account of the Creation and mortal tabernacle show how humans become begotten of God and receive His authority as well as new life through Him.

**1:5. “the light shineth in darkness.”** John identifies *the Word* or *Logos* with the light in a rivalry with the prince of darkness. He personifies Jesus as light to encapsulate the struggle between good and evil. The word “shineth” (φαίνω, *phainó*) is in the timeless present tense while “comprehended” is used for a given point in time—meaning that the Son will always shine but will not always be perceived. This can also be translated to mean that there was a time when the darkness attempted to overtake the light (that is, the War in Heaven).

**1:5. “the darkness comprehended it not.”** The opposites of light and darkness are shown to emphasize that darkness (including the adversary, death, ignorance, selfishness, and so forth) did not and cannot overtake the light. The original word translated as “comprehend” (καταλαμβάνω, *katalambánō*) means “to seize with hostile intent, to overtake” (also see Jn 12:35). Many modern English translations change the second phrase to read, “Darkness has not overcome it.”

Joseph Smith also changed this phrase, adding another meaning: “The world perceiveth it not.” It is good to appreciate the multiple levels of interpretation that scripture offers. In each view, John uses the light to define our Savior’s victory over darkness.

**1:7 (JST).** “*The same came into the world for a witness . . . of the Light, to bear record of the gospel through the Son, unto all.*” John the Baptist is the example of a ray of light shining in the darkness; he reminds humanity of the Light.

**1:9. “the true Light, which lighteth every man that cometh into the world.”** The source of Light is also the Creator in some inestimable way (see D&C 88:7, 45, 87). The Light of Christ has been described in different ways. It may be the role of the Spirit to infuse humanity with a conscience or the direct emanation of our Savior. Christ is our Light within and without.

### **1:10–13. Rebirth and agency**

**1:10–11.** “*He was in the world, and the world was made by him, and the world knew him not.*” These two verses introduce the theme of rejection. John’s Gospel includes multiple examples of dark or evil forces rejecting Jesus.

The Greek words used here for “knew” and “received” additionally mean “perceive, recognize, acknowledge, and accept.” The true Light of the World came into the world—which He had created—but



the world of darkness, evil, and sin, did not know its Creator. Even with prophets and prophetesses past and present testifying of the Messiah's coming, the people did not recognize Him and rejected Him.

**1:12–13.** *“as many as received him, to them gave He power to become the sons of God.”*

Despite all this rejection, some did believe. John's Gospel deals with the salvation of these believers, the new chosen people that Jesus calls “His own” (Jn 13:1). Those who are born again, God calls His children. In the beginning God breathed the spirit of life into Adam; now He breathes His Spirit of new life on His disciples. We need a *new personal creation* to be born again and replace our natural human natures.

### **1:14–18. Grace and fullness**

**1:14.** *“dwelt among us.”* This phrase is also translated “in our midst” or “became flesh and set up his Tabernacle in our midst.” This describes the relationship between the God of the Old Testament (Jehovah) and the Word (Jesus). This was the sign from God's pact with Israel at Sinai that He would dwell with His people (Ex 13:21). The presence of God was seen as a visible light over the tabernacle. Additionally, inside the tabernacle's Holy of Holies the mercy seat symbolized a place for God to dwell among His people. John explains that the God of the Old Testament is found *not* in the temple now but in the flesh as Immanuel, “God with us.” In the new covenant, Jehovah, or the Word, receives a body of flesh and blood.

**1:14.** *“full of grace and truth.”* Ex 34:6 uses a version of this favorite description for God. John uses it to characterize God's new covenant. In John's Gospel we find Jesus replacing old institutions in the law, temple, and feasts with a new restored version of grace and truth.

**1:15 (BSB).** *“He who comes after me has surpassed me because he was before me.”* John the Baptist interrupts the poetry of the text to testify of Jesus's eternal place. The doctrine of our pre-mortal life set the stage for this doctrine. Jesus is referred to as the Firstborn and is first in spirituality (although we do not know if He was the firstborn of all our heavenly parents' offspring).

**1:16 (JST).** *“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, [cut: and grace for grace] even immortality and eternal life, through his grace.”* The word *charis*, “grace,” is also translated “favor, thanks, and pleasure” but usually refers to the divine power of salvation. Just as Jesus's new creation is to replace the old, now the new covenant replaces the old covenant.

**1:17–18 (JST).** *“For the law was given [cut: by] through Moses, but [cut: grace] life and truth came through Jesus Christ. 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.”* This is a perfect example of John's theme of the higher law versus the lower law. The JST here explains that the higher law or Christ's gospel gives power for “endless life,” which is exaltation or life with God (D&C 19:10).

What a powerful doctrine! Embracing Jesus’s teachings and ordinances will provide the opportunity for exaltation, or life with God.

**1:19 (JST).** “*And no man hath seen God at any time; except he hath born record of the Son; for except it is through him no man can be saved.*” The JST clarifies that every time the Father appears, “he hath borne record of the Son.” The process of receiving God’s grace allows all repentant humans to see God (Jn 6:46; Rev 22:3). For Old Testament examples of people seeing God, see Gen 28:13; Ex 4:1; Isa 6; Ezk 10; Dan 7:13, and so forth.

### **Jn 1:19–27. John the Baptist Preaches Repentance**

An angel ordained John the Baptist at eight days old for his mission (D&C 84:24–28). Luke describes the exact year he began baptizing, at about age thirty (see discussion of Lk 3:1, 23).

**1:19.** “*the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*” The Jews were anticipating multiple future great prophets. The Jewish leaders tried to keep a balance between their own positions of power with the Romans as well as with the temple chief priests. As a fellow priest from Aaron, John may have known something about some of these priests.

**1:20.** “*I am not the Christ. And they asked him, What then? Art thou Elias?*” The JST adds a little clarification to these questions about Elias. The role of Elias is multifaceted; see the Bible Dictionary definitions. Here it is probably the Greek spelling of the name Elijah, the name of the prophet who would come again to restore keys.

**1:21.** “*that prophet.*” This reference refers to one of three people: First, the future prophet like Moses (Deu 18:15). Second, Elijah (Mal 4:5). Third, possibly one of the promised messiahs (ben Judah, ben Aaron, and ben Ephraim or Joseph).<sup>8</sup> Many Jews saw John the Baptist as a prophet but wanted to know which one—what was his role? John the Baptist did not claim the traditional roles. Other Zealots at that time led many Jews into the political arena, and some people wondered if John the Baptist was doing the same. Politically and spiritually, Israel was ripe for a revival or restoration. Most of the Jews lapped up anything new and expected their Messiah soon, but they disputed what kind of messiah it would be. The majority hoped for a conquering king to fight the Romans.

**1:23.** “*I am the voice of one crying in the wilderness, Make straight the way of the Lord.*” John the Baptist quotes Isa 40:3, claiming to fulfill this significant prophecy. This is one of the rare passages that all four Gospels quote. It reinforces that the early Christians felt John the Baptist’s message was very important. (For connections with “the way” and the tabernacle and Christianity, see Mt 3:3; Mk 1:3; Lk 3:4.)

**1:26.** “*baptism.*” *Baptizo*, the Greek word used here, is significant. Many washings, including mikvah immersion baths, were common in the Jewish tradition. *The Theological Dictionary of the New Testament (TDNT)* describes *baptizo* as: “(1) to dip repeatedly, to immerse, to submerge (of vessels sunk); (2) to

cleanse by dipping or submerging, to wash, to make clean with water, to wash oneself, bathe; (3) to overwhelm,” and then adds that this word is not to be confused with *bapto*, which was only a dip.<sup>9</sup> (For the use of *baptizo* in ancient recipe for making pickles see my discussion of Mk 1:4)

**1:27. “whose shoe’s latchet I am not worthy to unloose.”** This reference to unlacing a sandal has cultural significance. Foot washing was a job left to women, children, or slaves and servants. Half the population of Jerusalem was enslaved people, and that population plus the number of free women and children (who shared similar duties) means that there were plenty of people to wash feet. Even when disciples of a master teacher (like Socrates or Gamaliel) wanted to perform all the servant’s responsibilities to spend more time with their teacher, the foot care was too menial and filthy of a task and was left to a slave, child, servant, or woman. John the Baptist tells his disciples that he is not worthy even to be the servant who unties the leather on Jesus’s sandals—which was only the beginning of the foot care process.<sup>10</sup>

### **Jn 1:28–34. Baptism of Jesus**

Jesus’s baptism is one of seven events that each of the four Gospels records. The others are the cleansing of the temple, the healing of the royal official’s son, the feeding of the five thousand, the triumphal entry, Jesus’s suffering and death, and His Resurrection.

**1:28. “These things were done in Bethabara beyond Jordan, where John was baptizing.”** (The JST moves this verse to follow verse 34.) Only in the Gospel of John is the location of Jesus’s baptism mentioned, yet 1 Ne 10:9 also refers to Jesus’s baptism at Bethabara. Bethabara meant “house of the ford.” This was near the ancient ford of the Jordan on the road to Gilead. Many other translations that do not use the same Greek text (*Textus Receptus*) refer to the location as “Bethany across the Jordan.”<sup>11</sup> (This may reflect different names for a similar location on either side of the Jordan River.

The location also has symbolic significance. It is near the ford described in Jos 3:15–16, where God divided the Jordan River for the children of Israel to enter the promised land on dry ground (a parallel miracle to Moses parting the Red Sea). This is also near where Elijah and Elisha parted the Jordan River (2 Kng 2:1–8). Certainly, Jesus’s baptism was the greatest parting of these waters.

President Russell M. Nelson found the location significant for another reason: “Is it significant that this sacred ordinance was performed in virtually the lowest body of fresh water on the planet? Could He have selected a better place to symbolize . . . that He literally descended beneath all things to rise above all things[?] . . . Could it be that Christ chose this location for His baptism in the River Jordan as a silent commemoration of the crossing of those faithful Israelites . . . as well as a symbol that baptism is a spiritual crossing to the kingdom of God?”<sup>12</sup>

**1:29. “Lamb of God.”** John uses this title for Jesus twice (also 1:36). Even though it is not used in the Old Testament, it is a favorite name in the Book of Mormon, used thirty-six times (thirty-four times

in 1 and 2 Nephi). The title comes from the symbolism underlying the Old Testament temple sacrifices (Ex 12:22–24). Paul and Alma also highlight the sacrifice of the Passover lambs as a symbol that typifies Christ.<sup>13</sup>

**1:30 (BSB).** *“A man who comes after me has surpassed me because He was before me.”*

John the Baptist understood his relationship to the promised Messiah. He references a premortal relationship and knowledge. In the New Testament, references to a premortal existence are rare but are clearly found here in John. The restored Church is the only Christian denomination I have found that teaches a premortal life for mortals.

**1:31 (NIV).** *“I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.”* The text implies that the cousins, John the Baptist and Jesus, never met before. Yet with Mary and Elizabeth’s connection and with annual Passover gatherings in Jerusalem, this is unlikely. The JST crosses out the word “not” here and again in verse 33, leaving “I knew him.” This verse can also be understood as a spiritual knowledge that came from a witness of the Spirit.

**1:32.** *“I saw the Spirit descending from heaven like a dove.”* In the Old Testament the Spirit was often symbolized by the *Shekhinah*, or pillar of light that was present over Moses’s tabernacle and led the children of Israel. Interestingly, in rabbinic literature the *Shekhinah* was frequently depicted in the form of a dove. “The medium was the message, and it couldn’t have been lost on a Jewish audience. It was clear evidence the heavens were open again.”<sup>14</sup> (For more on the sign of the dove, including the Prophet Joseph Smith’s commentary, see my discussion of Mt 3:16; Mk 1:10; Lk 3:22.)

**1:33.** *“He that sent me to baptize with water, the same said unto me.”* It sounds as if a divine being commissioned John the Baptist’s service and taught him a sign to identify the Son of God. This is a pattern we see from the time of Adam and Abraham when divine visitors prepare prophets to witness.

## **Jn 1:35–51. Calling Disciples**

### ***Disciples come to Jesus from John the Baptist***

**1:35–37.** *“the next day . . . looking upon Jesus as he walked, he saith, Behold the Lamb of God!”* Only in John’s Gospel do we learn that some of Jesus’s disciples were first John the Baptist’s disciples. The two listed were Andrew and an unnamed disciple—probably John the Beloved (the author never includes his name in the text).

John’s writings (especially the book of Revelation) use numbers carefully and symbolically. This is the third day he mentions in his Gospel (1:29). The number three often foreshadows the Savior’s time of resurrection or references His glorified nature. Here it is the time when the first disciples learn of Jesus’s divinity. When studying this Gospel, count up John’s days because they often add extra meaning to his witness.

**1:38–39.** *“What seek ye? . . . Come and see.”* Jesus’s question and invitation are for all seeking disciples. Implementing His call to come to Him is the way to become more Christlike.



**1:40–41.** *“He first findeth his own brother Simon, and saith unto him, We have found the Messias.”* As we read how the exciting news spreads, remember that Christ is the Greek form of Hebrew word *messiah* (which in English is “the anointed one”). There were many “anointed ones,” but the title usually referred to the promised Savior and Redeemer of the world.

Historically, rabbinic teachings describe a Messiah ben Judah, Messiah ben Aaron, and a Messiah ben Joseph. Christians see Jesus as the promised Messiah ben Judah and John the Baptist as the Messiah ben Aaron. Members of The Church of Jesus Christ of Latter-day Saints see the expected Messiah ben Joseph as the Prophet of the Restoration.

**1:42 (JST).** *“Thou art Simon, the son of Jona: thou shalt be called Cephas, which is, by interpretation, a seer, or a stone.”* The Aramaic Cephas and Greek Petros mean “small rock.” The Old Testament identifies God as “the Rock of Israel” and “a foundation stone, a tried stone, a precious corner stone, a sure foundation” (2 Sam 23:3; Isa 28:16). In the New Testament similar images of rocks identify Jesus (Mt 7:25; 1 Cor 10:4). Professionally, Joseph and Jesus were trained builders, or *tektōn* (translated as “carpenter” in Mk 6:3 KJV). In a land with few trees and lots of rocks, most builders were stonemasons. Jesus probably worked with rocks. He may have felt extra importance in the new name, “little rock,” that He gave His new friend. Jesus often uses this type of subtle wordplay.

The JST addition of “a seer” adds another dimension to Peter’s future role. Jesus gives other nicknames in Mark, calling James and John the “sons of thunder” (Mk 3:17).

**1:43–44.** *“The day following Jesus would go forth into Galilee, and findeth Philip.”* Most of these disciples are all friends from the same town, Bethsaida—meaning “house of fish” (Jn 1:44). The days in John’s Gospel often have symbolic significance (especially the thirds and sevenths). The third day the Lord leaves for Galilee (NIV). John does not keep track of each of his days though, as it was impossible to travel on foot from Bethabara to Bethsaida in one day (the distance is approximately ninety miles). This is the third reference to “day,” and it is the day Jesus identifies Himself to His new Apostles. This foreshadows His resurrected appearance on the third day (Jn 20:19–20).

**1:47–50.** *“Jesus saw Nathanael coming to him. . . . when thou wast under the fig tree, I saw thee.”* Elder Bruce R. McConkie commented on this experience: “Jesus here exercises his powers of seer-ship from the fragmentary account. It is apparent that Nathaniel had undergone some surpassing spiritual experience while praying or meditating or worshipping under a fig tree. . . . The guileless Israelite, seeing this manifestation of seership was led to accept Jesus as the Messiah.”<sup>15</sup>

**1:51.** *“The Son of man.”* In the Old Testament, “son of man” is usually all lowercase and refers to descendants of Adam. The prophet Ezekiel refers to himself repeatedly as a son of man. This changes in the New Testament, in which it always means the Son of God, or Christ. This is why many modern English translations capitalize “Son of Man.” Most Christians see it as emphasizing the humanity of Jesus, as one of Adam’s seed. But through the Restoration, we learn more about this title. Mose 6:57 teaches another name for God the Father: “Man of Holiness is my name.”

## Notes

- 1 Raymond Brown, *The Gospel According to John I–XI* (New York, NY: Doubleday, 1966), xcvii; compare Mt 27:56 and Mk 15:40 with Jn 19:25.
- 2 Eusebius, *Church History* 5.24.2–3, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, ed. Philip Schaff and Henry Wace, 28 vols. in 2 series (1886–1889; repr., Grand Rapids, MI: Eerdmans, 1984), 2/1:243.
- 3 Maurice Willes, *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church* (Cambridge, UK: Cambridge University Press, 2006).
- 4 Not all the JST changes are published in the Bible appendix. A fuller comparison of the JST changes can be found in other books, including Kent P. Jackson, Robert J. Matthews, and Scott H. Faulring, eds., *Joseph Smith’s New Translation of the Bible: Original Manuscripts* (Salt Lake City, UT: Deseret Book, 2004).
- 5 Kent P. Jackson and Robert L. Millet, *Studies in Scriptures*, vol. 5, *The Gospels* (Salt Lake City, UT: Deseret Book, 1986), 127.
- 6 Hugh Nibley, “Beyond Politics,” *BYU Studies* 15, no. 1 (1974): 3.
- 7 See 1 Cor 3:23; 8:6; 15:3–6, 28; 2 Cor 11:13.
- 8 Dead Sea Scrolls, 4Q175. David Mitchell, “Messiah ben Joseph in the Babylonian Talmud,” in *The Review of Rabbinic Judaism: Ancient, Medieval, and Modern*, ed. Alan J. Avery-Peck, vol. 9 (Boston, MA: Brill, 2005), 77–90.
- 9 “Baptizo,” The KJV New Testament Greek Lexicon, Bible Study Tools, <https://biblestudytools.com/lexicons/greek/kjv/baptizo.html>.
- 10 Joseph A. Fitzmyer, *The Gospel According to Luke I–IX* (New York, NY: Doubleday, 1981), 473. “To unfasten the sandal-strap was the task of a slave, forbidden by the rabbis in the late rabbinical tradition as a service to be done by a disciple for his master.”
- 11 ESV; also RSV, NIV, BSB, NASB, and so forth.
- 12 Russell M. Nelson, “In This Holy Land,” *Ensign*, February 1991.
- 13 See 1 Cor 5:7; Alm 13:11; 34:14, 36.
- 14 Kent P. Jackson and Robert L. Millet, *Studies in Scriptures*, vol. 5, *The Gospels* (Salt Lake City, UT: Deseret Book, 1986), 481.
- 15 Bruce R. McConkie, *Doctrinal New Testament Commentary*, vol. 1 of 3 (Salt Lake City, UT: Bookcraft, 1965), 134.