



λόγος

**Come Follow Me 2023**

**John 1**



## **New Testament Seminary Manual (2016)**

**The Apostle John wrote this book. Throughout the book he referred to himself as the “disciple whom Jesus loved” (see John 13:23; 19:26; 20:2; 21:7, 20).**

**John and his brother James were fishermen (see Matthew 4:21). Before becoming a disciple and Apostle of Jesus Christ, John was apparently a follower of John the Baptist (see John 1:35–40; Guide to the Scriptures, “John, Son of Zebedee,” scriptures.lds.org).**

## **New Testament Seminary Manual (2016)**

**During a time of increasing persecution against Christians, growing apostasy, and disputations about the nature of Jesus Christ, the Apostle John recorded his testimony of the Savior. Although John's writings are meant for everyone, his message also has a more specific audience. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote: "The gospel of John is the account for the saints; it is pre-eminently the gospel for the Church" (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:65). John stated that his purpose for writing this book was to persuade others to "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). "The scenes from Jesus' life that [John] describes are carefully selected and arranged with this object in view" (Bible Dictionary, "John, Gospel of").**

## **New Testament Seminary Manual (2016)**

**About 92 percent of the material in the Gospel of John is not found in the other Gospel accounts. This is probably because John's intended audience—Church members who already had an understanding of Jesus Christ—was decidedly different from Matthew's, Mark's, and Luke's intended audiences. Of the seven miracles reported by John, five are not recorded in any other Gospel. While Matthew, Mark, and Luke presented considerable information about Jesus's ministry in Galilee, John recorded numerous events that took place in Judea. John's Gospel is richly doctrinal, with some of its major themes being the divinity of Jesus as the Son of God, the Atonement of Christ, eternal life, the Holy Ghost, the need to be born again, the importance of loving others, and the importance of believing in the Savior.**

## **New Testament Seminary Manual (2016)**

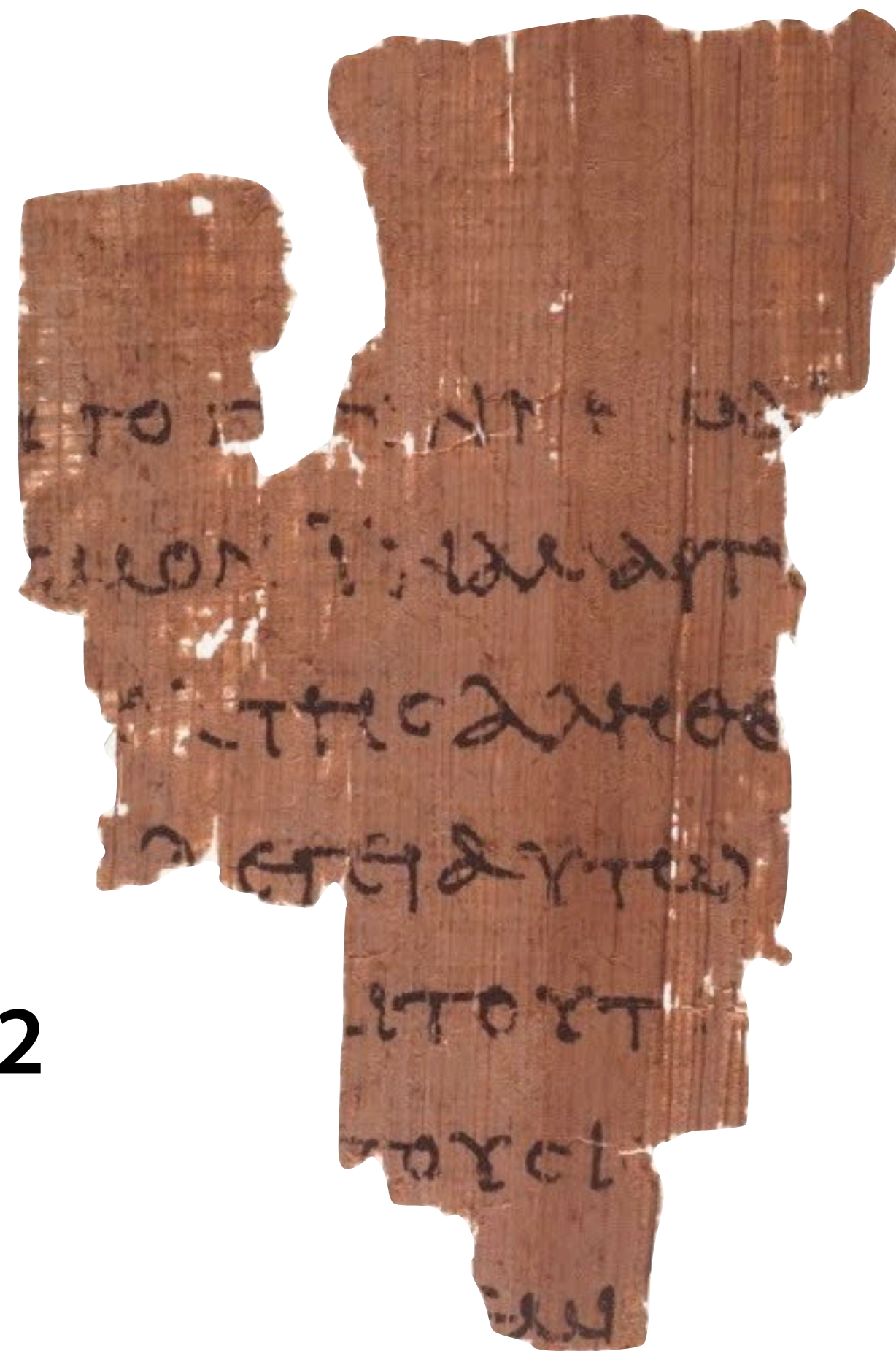
**John emphasized Jesus's divinity as the Son of God. John recorded over 100 of Jesus's references to His Father, with over 20 references in John 14 alone. One of John's major contributions is his inclusion of the Savior's teachings to His disciples in the hours before His arrest, including the great Intercessory Prayer, offered the night He suffered in Gethsemane. This portion of John's account (John 13–17) represents over 18 percent of the pages in John, providing us with a greater understanding of the Savior's doctrine and what He expects of His disciples.**

## **New Testament Institute Manual**

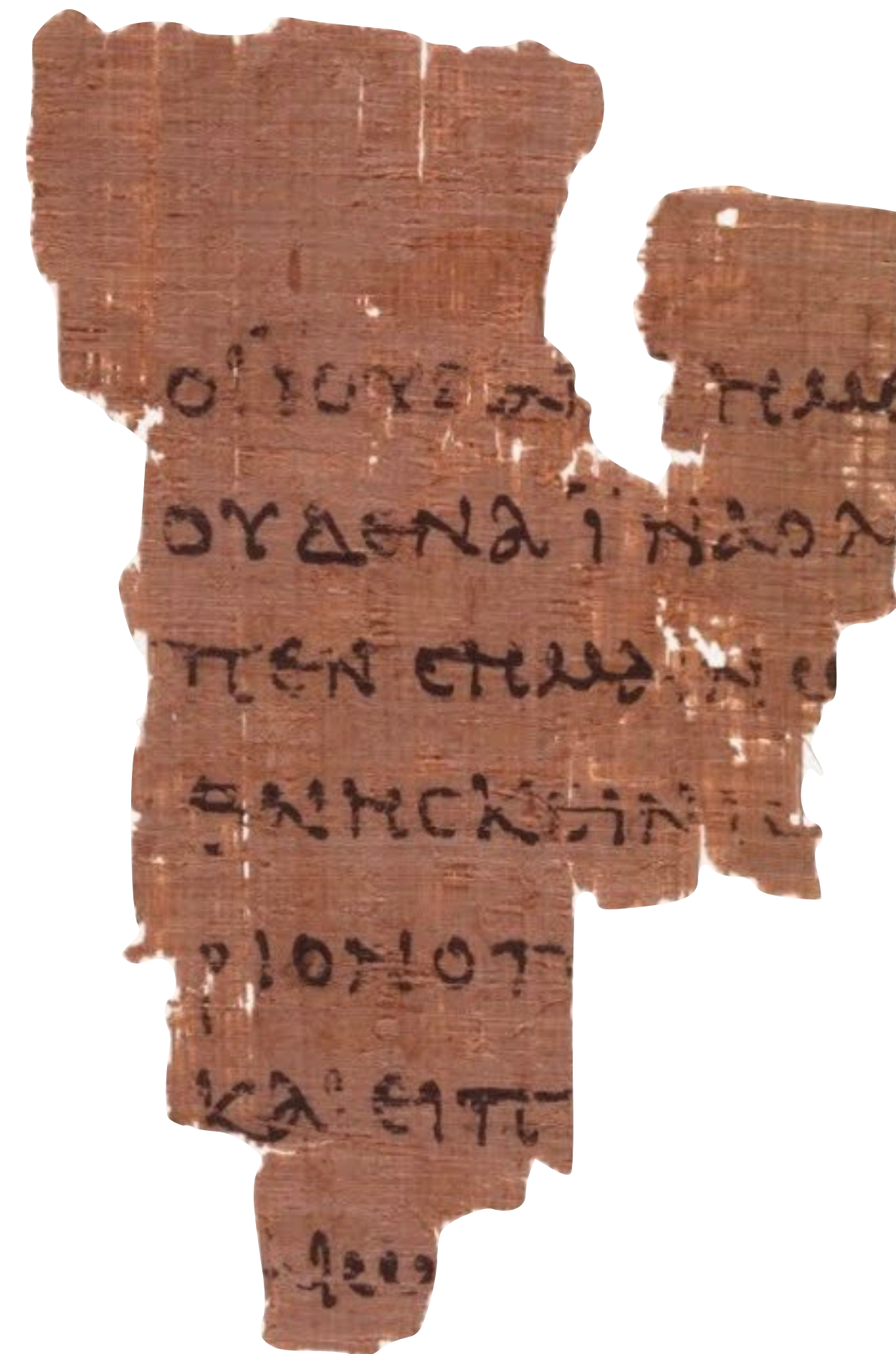
**Early Christian writers of the second century A.D. suggested that John wrote this book in Ephesus, which was in Asia Minor (modern Turkey). Proposed dates for the writing of the Gospel of John range from A.D. 60 through A.D. 100. It is likely that John wrote his Gospel after he authored the book of Revelation.**

# P52 or The John Rylands Fragment

Written on papyrus in Greek and discovered in Egypt in 1920



John 18:31-32



John 18:37-38





## **Elder Bruce R. McConkie**

**Regarding John 1:1–18: “From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist [see D&C 93:6–18]. ...**

**“Even without revelation, however, it should be evident that John the Baptist had something to do with the recording of events in the forepart of John’s gospel, for some of the occurrences include [John the Baptist’s] conversations with the Jews and a record of what he saw when our Lord was baptized—all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist’s. There is little doubt but that the Beloved Disciple had before him the Baptist’s account when he wrote his gospel” (Doctrinal New Testament Commentary, 1:70–71).**

A brown paper bag is centered in the image. The name "John 1" is written across the front of the bag in a blue, cursive font. The bag has a slightly textured appearance and a vertical crease down the middle.

John 1

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be <sup>a</sup>fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their <sup>a</sup>understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it <sup>a</sup>behoved Christ to suffer, and to <sup>b</sup>rise from the dead the third day:

47 And that <sup>a</sup>repentance and <sup>b</sup>remission of sins should be <sup>c</sup>preached

in his name among all nations, beginning at Jerusalem.

48 And ye are <sup>a</sup>witnesses of these things.

49 ¶ And, behold, I send the <sup>a</sup>promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be <sup>b</sup>endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and <sup>a</sup>carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the <sup>a</sup>temple, praising and blessing God. Amen.

4 In him was <sup>a</sup>life; and the life was the <sup>b</sup>light of men.

5 And the <sup>a</sup>light shineth in <sup>b</sup>darkness; and the darkness <sup>c</sup>comprehended it not.

6 ¶ There was a man sent from God, whose name *was* <sup>a</sup>John.

7 The same came for a <sup>a</sup>witness, to bear <sup>b</sup>witness of the Light, that all *men* through him might <sup>c</sup>believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true <sup>a</sup>Light, which <sup>b</sup>lighteth <sup>c</sup>every man that cometh into the world.

10 He was in the <sup>a</sup>world, and the <sup>b</sup>world was <sup>c</sup>made by him, and the world <sup>a</sup>knew him not.

11 He came unto his own, and his own <sup>a</sup>received him not.

12 But as many as <sup>a</sup>received him, to them gave he <sup>b</sup>power to become the <sup>c</sup>sons of God, *even* to them that believe on his <sup>a</sup>name:

13 Which were <sup>a</sup>born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made <sup>a</sup>flesh, and <sup>b</sup>dwelt among us, (and we <sup>c</sup>beheld his <sup>d</sup>glory, the glory as of the <sup>e</sup>only <sup>f</sup>begotten of the Father,) full of <sup>g</sup>grace and truth.

15 ¶ John bare <sup>a</sup>witness of him, and cried, saying, This was he of

whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his <sup>a</sup>fulness have all we received, and <sup>b</sup>grace for grace.

17 <sup>a</sup>For the <sup>b</sup>law was given by Moses, *but* <sup>c</sup>grace and <sup>d</sup>truth came by Jesus Christ.

18 No <sup>a</sup>man hath <sup>b</sup>seen God <sup>c</sup>at any time; the only begotten Son, which is in the bosom of the Father, he hath <sup>a</sup>declared *him*.

19 ¶ And this is the record of <sup>a</sup>John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the <sup>a</sup>voice of one crying in the wilderness, Make <sup>b</sup>straight the <sup>c</sup>way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

The Word Became Flesh

THE GOSPEL ACCORDING TO ST JOHN

CHAPTER 1

Christ is the Word of God—He created all things and was made flesh—John baptizes Jesus and testifies that He is the Lamb of God—John, Andrew, Simon, Philip, and Nathanael believe in Christ and follow Him.

<sup>a</sup>IN the <sup>b</sup>beginning was the Word, and the <sup>c</sup>Word was with God, and the <sup>d</sup>Word was <sup>e</sup>God.

2 The same was in the <sup>a</sup>beginning with God.

3 All things were <sup>a</sup>made by him; and without him was not any thing made that was made.

44a TG Jesus Christ, Prophecies about.  
45a TG Understanding.  
46a GR was necessary for, proper for.  
b TG Resurrection.  
47a TG Repent.

D&C 20:8; 38:32 (32, 38).  
51a TG Jesus Christ, Ascension of.  
53a Acts 2:46.  
[JOHN]  
Title: JST entitles this book

Messenger of the Covenant;  
Jesus Christ, Relationships with the Father.  
d TG Jesus Christ, Jehovah.  
e TG Jesus Christ,

4a 1 Jn. 5:11 (10–21).  
b TG Jesus Christ, Light of the World; Light [noun].  
5a D&C 6:21; 34:2; 45:7.  
b TG Darkness, Spiritual.  
c 1 Cor. 2:11 (10–14); D&C 45:29.  
6a 1 Ne. 11:27.  
7a John 19:35 (35–37).  
b D&C 66:7.  
c John 20:31 (30–31).  
9a John 12:46.  
TG Intelligence; Jesus Christ, Light of the

b GR authority, right, privilege.  
D&C 11:30.  
TG Jesus Christ, Power of.  
c D&C 39:4 (3–6).  
TG Sons and Daughters of God.  
d TG Name.  
13a TG Holy Ghost, Baptism of.  
14a TG Flesh and Blood; God, Manifestations of; Jesus Christ, Birth of; Jesus Christ, Condescension of.  
b TG God, Presence of.

f D&C 76:23.  
g D&C 66:12.  
15a John 5:33.  
16a Col. 2:10.  
b D&C 93:12.  
17a JST John 1:17–18 (Appendix).  
b TG Law of Moses.  
c TG Grace.  
d TG Truth.  
18a D&C 67:11; 84:22.  
b TG God, Privilege of Seeing.  
c JST John 1:19 . . . at any

# EL ACCORDING TO JOHN

Jesus was the Firstborn of the Father in the spirit (see D&C 93:21), He was like unto God among the spirits gathered “before the world was” (Abraham 3:22–24), and He was chosen by the Father from the beginning (see Moses 4:2).

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D&C 20:8; 38:32 (32, 38).  
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Messenger of the  
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Jesus Christ,  
Relationships with  
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<sup>d</sup> TG Jesus Christ, Jehovah.

<sup>e</sup> TG Jesus Christ,  
Authority of.

## JST John 1:1-2

1 In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.

2 The same was in the beginning with God.

## **New Testament Institute Manual**

**“The Word” is a title of Jesus Christ found in several places in the scriptures (see John 1:1, 14; 1 John 1:1; Revelation 19:13; D&C 93:8–10; Moses 1:32).**

**President Russell M. Nelson explained the meaning of the Savior’s title “the Word”: “In the Greek language of the New Testament, that *Word* was *Logos*, or ‘expression.’ It was another name for the Master. That terminology may seem strange, but it is appropriate. We use words to convey our expression to others. So Jesus was the Word, or expression, of His Father to the world” (“Jesus the Christ: Our Master and More,” *Ensign*, Apr. 2000, 4).**

## **New Testament Institute Manual**

**Latter-day revelation provides additional information about the title of Jesus Christ: “In the beginning the Word was, for he was the Word, even the messenger of salvation” (D&C 93:8). The Gospel of John emphasizes that Jesus Christ is the messenger of the Father to the world. As such, He declares the Father’s words (see John 7:16; 8:26–28; 12:49–50; 17:8).**

# λόγος

## **Eric Huntsman**

**“[Logos in Greek represents] not only spoken words but also the ideas behind the words and hence the means by which one person conveys his thoughts to another or puts his ideas into effect.” (Eric D. Huntsman, “Behold the Lamb of God: An Easter Celebration,” BYU Religious Studies, 2008)**

## **John 1:1 with substitutions**

**“In the beginning was the Plan, and the Plan was with Jehovah, and the Plan was Jehovah.”**



# L ACCORDING TO JOHN

**Bruce R. McConkie**

<sup>a</sup>IN the <sup>b</sup>beginning was the Word,  
and the <sup>c</sup>Word was with God, and  
the <sup>d</sup>Word was <sup>e</sup>God.

2 The same was in the <sup>a</sup>beginning  
with God.

3 All things were <sup>a</sup>made by him;  
and without him was not any thing  
made that was made.

**However, Heavenly Father has reserved “two creative events” to Himself: the creation of all spirits (including Jesus Christ’s) and the creation of the physical bodies of Adam and Eve.**

*(Bruce R. McConkie, A New Witness for the Articles of Faith [1985], 63; see also Moses 2:27).*

20:8; 38:32 (32, 38).  
Jesus Christ,  
ension of.  
2:46.

Messenger of the  
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Authority of.

2 <sup>a</sup> 1. In. 1:1

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e Testimony of  
ohn”

## JST John 1:4-5

4 In him was the gospel, and the gospel was the life, and the life was the light of men;  
5 And the light shineth in the world, and the world perceiveth it not.

4 In him was <sup>a</sup>life; and the life was the <sup>b</sup>light of men.

5 And the <sup>a</sup>light shineth in <sup>b</sup>darkness; and the darkness <sup>c</sup>comprehended it not.

6 ¶ There was a man sent from God, whose name *was* <sup>a</sup>John.

7 The same came for a <sup>a</sup>witness, to bear <sup>b</sup>witness of the Light, that all *men* through him might <sup>c</sup>believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true <sup>a</sup>Light, which <sup>b</sup>lighteth <sup>c</sup>every man that cometh into the world.

10 He was in the <sup>a</sup>world, and the <sup>b</sup>world was <sup>c</sup>made by him, and the world <sup>d</sup>knew him not.

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## JST, John 1:6–10

6 There was a man sent from God, whose name was John.

7 The same came into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all, that through him men might believe.

8 He was not that light, but came to bear witness of that light,

9 Which was the true light, which lighteth every man who cometh into the world;

10 Even the Son of God. He who was in the world, and the world was made by him, and the world knew him not.

4 In him was <sup>a</sup>life; and the life was the <sup>b</sup>light of men.

5 And the <sup>a</sup>light shineth in <sup>b</sup>darkness; and the darkness <sup>c</sup>comprehended it not.

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12 But as many as <sup>a</sup>received him,



## President Howard W. Hunter

After quoting John 1:6–8, [he] explained that these passages describe the purpose of John the Baptist's ministry: "The immediate purpose of the mission of John the Baptist was to bear witness that Jesus was the true Light, the true teacher of the way of life eternal, and to invite men to believe in him for the remission of their sins and be baptized. John the Baptist was not the Messiah or the leader of a great movement; he was the herald and witness, bearing testimony to the nature and divine titles of Jesus, and the witness through whom God attested the divine sonship of Jesus" (in Conference Report, Oct. 1968, 141).

## Institute Manual

**“The phrase ‘light of Christ’ does not appear in the Bible, although the principles that apply to it are frequently mentioned therein...“Light of Christ”).**

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## **New Testament Institute Manual**

**“The light of Christ is just what the words imply: enlightenment, knowledge, and an uplifting, ennobling, persevering influence that comes upon mankind because of Jesus Christ. For instance, Christ is ‘the true light that lighteth every man that cometh into the world’ (D&C 93:2; see John 1:9). The light of Christ fills the ‘immensity of space’ and is the means by which Christ is able to be ‘in all things, and is through all things, and is round about all things.’ It ‘giveth life to all things’ and is ‘the law by which all things are governed.’ It is also ‘the light that quickeneth’ man’s understanding (see D&C 88:6–13, 41). In this manner, the light of Christ is related to man’s conscience and tells him right from wrong (Moro. 7:12–19).**

**“The light of Christ should not be confused with the personage of the Holy Ghost, for the light of Christ is not a personage at all. Its influence is preliminary to and preparatory to one’s receiving the Holy Ghost” (Bible Dictionary, “Light of Christ).**

# Doctrine and Covenants

## 88:11–13

11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

12 Which light proceedeth forth from the presence of God to fill the immensity of space—

13 The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

4 In him was <sup>a</sup>life; and the life was the <sup>b</sup>light of men.

5 And the <sup>a</sup>light shineth in <sup>b</sup>darkness; and the darkness <sup>c</sup>comprehended it not.

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whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his <sup>a</sup>fulness have all we received, and <sup>b</sup>grace for grace.

17 <sup>a</sup>For the <sup>b</sup>law was given by Moses, *but* <sup>c</sup>grace and <sup>d</sup>truth came by Jesus Christ.

18 No <sup>a</sup>man hath <sup>b</sup>seen God <sup>c</sup>at any time; the only begotten Son, which is in the bosom of the Father, he hath <sup>a</sup>declared *him*.

19 ¶ And this is the record of <sup>a</sup>John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

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THE GOSPEL ACCORDING TO ST JOHN

CHAPTER 1

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Table with 3 columns: Verse reference, Footnote text, and Cross-reference text.

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## Institute Manual

Numerous scriptures speak of the need to become sons and daughters of God through being born again and entering into gospel covenants with God (see Mosiah 5:7; 27:25). While all people are spirit children of our Heavenly Father, those who make gospel covenants such as baptism and the temple endowment also become God's covenant children.

<sup>b</sup>lighteth <sup>c</sup>every man that cometh into the world.

10 He was in the <sup>a</sup>world, and the <sup>b</sup>world was <sup>c</sup>made by him, and the world <sup>d</sup>knew him not.

11 He came unto his own, and his own <sup>a</sup>received him not.

12 But as many as <sup>a</sup>received him, to them gave he <sup>b</sup>power to become the <sup>c</sup>sons of God, *even* to them that believe on his <sup>d</sup>name:

13 Which were <sup>a</sup>born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made <sup>a</sup>flesh, and <sup>b</sup>dwelt among us, (and we <sup>c</sup>beheld his <sup>d</sup>glory, the glory as of the <sup>e</sup>only <sup>f</sup>begotten of the Father,) full of <sup>g</sup>grace and truth.

15 ¶ John bare <sup>a</sup>witness of him, and cried, saying, This was he of

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## **Elder Bruce R. McConkie**

**“When we accept Christ and join the Church, we have power given us to become the sons of God. We are not his sons and daughters by Church membership alone, but we have the ability and the capacity and the power to attain unto that status after we accept the Lord with all our hearts (see D&C 39:1–6).**

**“Now the ordinances that are performed in the temples are the ordinances of exaltation; they open the door to us to an inheritance of sonship; they open the door to us so that we may become sons and daughters, members of the household of God in eternity” (in Conference Report, Oct. 1955, 12–13).**

whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his <sup>a</sup>fulness have all we received, and <sup>b</sup>grace for grace.

17 <sup>a</sup>For the <sup>b</sup>law was given by Moses, *but* <sup>c</sup>grace and <sup>d</sup>truth came by Jesus Christ.

18 No <sup>a</sup>man hath <sup>b</sup>seen God <sup>c</sup>at any time; the only begotten Son, which is in the bosom of the Father, he hath <sup>d</sup>declared *him*.

19 ¶ And this is the record of <sup>a</sup>John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am

## JST John 1:19

19 And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.

## **New Testament Institute Manual**

**In the scriptures, particularly the Gospel of John, the word see can sometimes mean “perceive with our minds” or “understand.” In that light, John 1:18 can be understood to mean that men have not fully “seen” or understood God. Therefore, Jesus Christ came as God’s messenger to “declare” or reveal to men what God the Father is like. This is a theme throughout the Gospel of John (see John 1:1, 14; 8:19; 14:7–9; 1 John 2:23).**

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20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an an-

## Institute Manual

Although the phrase “the Jews” is rarely used in the synoptic Gospels [Matthew, Mark and Luke], John used it 71 times in his Gospel. John used this term in several ways throughout his Gospel, and readers should be thoughtful to interpret the term’s meaning within its specific context.

## **New Testament Institute Manual - John's use of "Jews"**

**For example, in John 2:6, "Jews" refers to the Jewish people as a race or nation. In John 5:10; 9:22; and 18:12, "Jews" refers to leaders of the Sanhedrin, including the chief priests, scribes, and elders. Often in John's Gospel, "Jews" refers to members of the Jewish nation who felt hostility toward the Savior.**

4 In him was <sup>a</sup>life; and the life was the <sup>b</sup>light of men.

5 And the <sup>a</sup>light shineth in <sup>b</sup>darkness; and the darkness <sup>c</sup>comprehended it not.

6 ¶ There was a man sent from God, whose name was <sup>a</sup>John.

7 The same came for a <sup>a</sup>witness, to bear <sup>b</sup>witness of the Light, that all *men* through him might <sup>c</sup>believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true <sup>a</sup>Light, which <sup>b</sup>lighteth <sup>c</sup>every man that cometh into the world.

10 He was in the <sup>a</sup>world, and the <sup>b</sup>world was <sup>c</sup>made by him, and the world <sup>d</sup>knew him not.

11 He came unto his own, and his own <sup>a</sup>received him not.

12 But as many as <sup>a</sup>received him, to them gave he <sup>b</sup>power to become the <sup>c</sup>sons of God, *even* to them that believe on his <sup>a</sup>name:

13 Which were <sup>a</sup>born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made <sup>a</sup>flesh, and <sup>b</sup>dwelt among us, (and we <sup>c</sup>beheld his <sup>d</sup>glory, the glory as of the <sup>e</sup>only <sup>f</sup>begotten of the Father,) full of <sup>g</sup>grace and truth.

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whom I spake, He that cometh after me is preferred before me: for he was before me.

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19 ¶ And this is the record of <sup>a</sup>John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou <sup>a</sup>Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the <sup>a</sup>voice of one crying in the wilderness, Make <sup>b</sup>straight the <sup>c</sup>way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said

The Testimony of John the Baptist

Behold, the Lamb of God

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with <sup>a</sup>water: but there standeth one among you, whom ye know not;

27 <sup>a</sup>He it is, who coming after me is preferred before me, whose <sup>b</sup>shoe's latchet I am not worthy to unloose.

28 These things were done in <sup>a</sup>Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the <sup>a</sup>Lamb of God, which taketh away the <sup>b</sup>sin of the world.

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34 And I saw, and bare <sup>a</sup>record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the <sup>a</sup>Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and <sup>a</sup>followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the <sup>a</sup>Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called <sup>a</sup>Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom <sup>a</sup>Moses in the law, and the prophets, did <sup>b</sup>write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw <sup>a</sup>Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no <sup>b</sup>guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus

4a 1 Jn. 5:11 (10–21).  
b TG Jesus Christ, Light of the World; Light [noun].  
5a D&C 6:21; 34:2; 45:7.  
b TG Darkness, Spiritual.  
c 1 Cor. 2:11 (10–14); D&C 45:29.  
6a 1 Ne. 11:27.  
7a John 19:35 (35–37).  
b D&C 66:7.  
c John 20:31 (30–31).  
9a John 12:46.  
TG Intelligence; Jesus Christ, Light of the

b GR authority, right, privilege.  
D&C 11:30.  
TG Jesus Christ, Power of.  
c D&C 39:4 (3–6).  
TG Sons and Daughters of God.  
d TG Name.  
13a TG Holy Ghost, Baptism of.  
14a TG Flesh and Blood; God, Manifestations of; Jesus Christ, Birth of; Jesus Christ, Condescension of.  
b TG God, Presence of.

f D&C 76:23.  
g D&C 66:12.  
15a John 5:33.  
16a Col. 2:10.  
b D&C 93:12.  
17a JST John 1:17–18 (Appendix).  
b TG Law of Moses.  
c TG Grace.  
d TG Truth.  
18a D&C 67:11; 84:22.  
b TG God, Privilege of Seeing.  
c JST John 1:19 . . . at any

26a D&C 52:10.  
27a JST John 1:28 (Appendix).  
b GR sandal strap.  
28a 1 Ne. 10:9.  
29a TG Jesus Christ, Lamb of God; Jesus Christ, Redeemer

b TG Jesus Christ, Baptism of.  
c TG Holy Ghost, Dove, Sign of.  
33a JST John 1:32 And I knew him; for he who sent

which is, by interpretation, *a seer*, or a stone. *And they were fishermen. And they straightway left all, and followed Jesus.* Matt. 16:18; Luke 6:14.

## **New Testament Institute Manual**

**The Jewish leaders asked John if he was “Elias” (the Greek name for the Hebrew “Elijah”), who was prophesied to someday return (see Malachi 4:5–6). In the Joseph Smith Translation, the Lord revealed a more complete account of John’s response to the Jewish leaders, which conveys John’s knowledge of his own mission as one who came to prepare the way for the Messiah. To their queries, John “confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ” (Joseph Smith Translation, John 1:21 [in the Bible appendix]).**



# **New Testament Institute Manual**

**John understood, as the priests and Levites apparently did not, that there are various meanings for the name-title Elias (see Bible Dictionary, “Elias”; Guide to the Scriptures, “Elias”; scriptures.lds.org). John was an Elias, which means a forerunner of the Messiah, but he was not the Elias, who is Jesus Christ, the Messiah. John was also not Elijah the prophet, whose name in Greek is Elias. “I am not that Elias who was to restore all things. ... I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias [Isaiah]” (Joseph Smith Translation, John 1:22, 24 [in the Bible appendix]). John’s testimony left no doubt that he knew of his own divinely appointed preparatory mission and of the divinity of the “preferred” One who would come after him: “I baptize with water, but there standeth one among you, whom ye know not; He it is of whom I bear record. He is that prophet, even Elias, who, coming after me, is preferred before me, whose shoe’s latchet I am not worthy to unloose, or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost” (Joseph Smith Translation, John 1:27–28 [in the Bible appendix]).**

## **New Testament Institute Manual**

**When John denied that he was Elijah, the Jewish leaders asked him, “Art thou that prophet?” (John 1:21). Their question likely had reference to the prophecy of Moses in Deuteronomy 18:15: “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” However, by asking John if he was “that prophet” after John had already denied that he was the Christ, these Jews showed that they did not understand the messianic nature of Moses’s prophecy. Many of the Jews in Jesus’s day anticipated the coming of a prophet who would be like unto Moses but who was not the Messiah. This is evident when many in Jerusalem later proclaimed that Jesus Christ was “the Prophet,” while others declared that He was “the Christ” (John 7:40–41; see also 6:14).**

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

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47 Jesus saw <sup>a</sup>Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no <sup>b</sup>guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus

Jesus Calls the First Disciples

Jesus Calls Philip and Nathanael

answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the <sup>a</sup>Son of God; thou art the <sup>b</sup>King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## CHAPTER 2

*Jesus turns water into wine in Cana—He attends the Passover, cleanses the temple, foretells His death and resurrection, and performs miracles.*

AND the <sup>a</sup>third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, <sup>a</sup>Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the <sup>a</sup>purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This <sup>a</sup>beginning of <sup>b</sup>miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his <sup>a</sup>brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of <sup>a</sup>money sitting:

15 And when he had made a <sup>a</sup>scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The <sup>a</sup>zeal of thine house hath <sup>b</sup>eaten me up.

18 ¶ Then answered the Jews and said unto him, What <sup>a</sup>sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this <sup>a</sup>temple, and in three days I will <sup>b</sup>raise it up.

26a D&C 52:10.

27a JST John 1:28 (Appendix).

b GR sandal strap.

28a 1 Ne. 10:9.

29a TG Jesus Christ, Lamb of God;

b TG Jesus Christ, Baptism of.

c TG Holy Ghost, Dove, Sign of.

33a JST John 1:32 And I knew him; for he who sent

which is, by interpretation, *a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus.* Matt. 16:18;

## Institute Manual

John is the only New Testament writer to use “the Lamb” as a title for the Savior. Twice in the Gospel of John, Jesus is called “the Lamb of God” (John 1:29, 36), and the title “the Lamb” appears over 20 times in the book of Revelation, also authored by John. (Elsewhere in the New Testament, Jesus Christ is twice compared to a lamb; see Acts 8:32–35; 1 Peter 1:19.) The Book of Mormon prophet Nephi also frequently used the term “Lamb of God” (see 1 Nephi 11–14; 2 Nephi 31).

unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

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28 These things were done in <sup>a</sup>Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the <sup>a</sup>Lamb of God, which taketh away the <sup>b</sup>sin of the world.

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31 And I knew him not: but that he should be made manifest to Is-

## **President Russell M. Nelson**

**“The Old Testament has many references to atonement, which called for animal sacrifice. Not any animal would do. Special considerations included:**

**“the selection of a firstling of the flock, without blemish [see Lev. 5:18; 27:26],**

**“the sacrifice of the animal’s life by the shedding of its blood [see Lev. 9:18],**

**“death of the animal without breaking a bone [see Ex. 12:46; Num. 9:12], and**

**“one animal could be sacrificed as a vicarious act for another [see Lev. 16:10].**

## President Russell M. Nelson



**“The Atonement of Christ fulfilled these prototypes of the Old Testament. He was the firstborn Lamb of God, without blemish. His sacrifice occurred by the shedding of blood. No bones of His body were broken—noteworthy in that both malefactors crucified with the Lord had their legs broken [see John 19:31–33]. And His was a vicarious sacrifice for others” (“The Atonement,” Oct 1996 GC, Ensign, Nov. 1996, 34–35).**



the <sup>a</sup>Lamb of God, which taketh away the <sup>b</sup>sin of the world

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## Institute Manual

Nephi prophesied that John would baptize “in Bethabara, beyond Jordan; ... even that he should baptize the Messiah” (1 Nephi 10:9). It is thought that the Savior was baptized near the place where the Jordan River enters the Dead Sea. This area is also approximately where Joshua miraculously led the ancient Israelites out of their exile in the desert across the Jordan River into the promised land. Geographically, this is the lowest freshwater location on earth.

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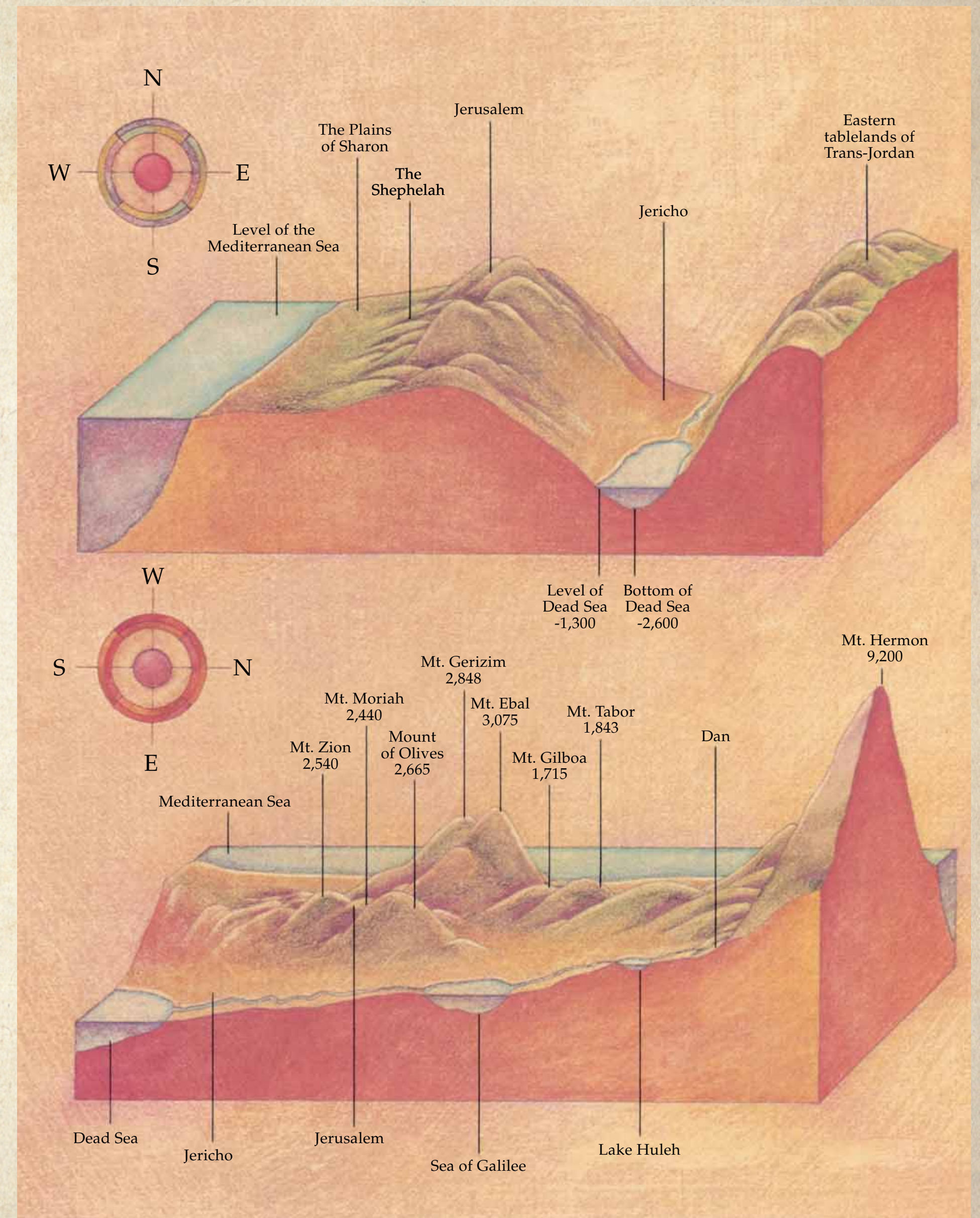
32 And John <sup>a</sup>bare record, saying, I saw the <sup>b</sup>Spirit descending from heaven like a <sup>c</sup>dove, and it abode upon him.

33 <sup>a</sup>And I knew him not: but he that sent me to baptize with water,



# President Russell M. Nelson

“The River Jordan was the site Jesus chose for His baptism by John. ... 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 the humble depths to which He went and from which He rose? By example, He taught us that He literally descended beneath all things to rise above all things. Surely, being baptized after the manner of His baptism signifies that through our obedience and effort we, too, can come from the depths to ascend to lofty heights of our own destiny.



## **President Russell M. Nelson**

**“To us, the River Jordan is a sacred stream. The Jordan marked the termination of the wandering of the children of Israel. They had journeyed there from the banks of the Nile. Joshua had led some 600,000 Israelite warriors and their families across that roiling river during flood season, when the waters were suddenly stopped and heaped up to allow the faithful Israelites, carrying the ark of the covenant, to cross an empty river bed. (See Joshua 3.)**

**“... Bethabara in Hebrew means ‘house of the crossing.’ ... 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 under Joshua’s direction so many years before, as well as a symbol that baptism is a spiritual crossing into the kingdom of God?” (“Why This Holy Land?” Ensign, Dec. 1989, 15).**

**Joshua** is Hebrew and his name is **lēsous** in Greek



The name became **lesus** in Latin and **Jesus** in English

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## Elder Jeffrey R. Holland

**“You will recall that when Andrew and another disciple, probably John, first heard Christ speak, they were so moved and attracted to Jesus that they followed Him as He left the crowd. Sensing that He was being pursued, Christ turned and asked the two men, ‘What seek ye?’ [John 1:38]. Other translations render that simply ‘What do you want?’ They answered, ‘Where dwellest thou?’ or ‘Where do you live?’ Christ said simply, ‘Come and see’ [John 1:39]. Just a short time later He formally called Peter and other new Apostles with the same spirit of invitation. To them He said, Come, ‘follow me’ [Matt. 4:19].**



## **Elder Jeffrey R. Holland**

**“It seems that the essence of our mortal journey and the answers to the most significant questions in life are distilled down to these two very brief elements in the opening scenes of the Savior’s earthly ministry. One element is the question put to every one of us on this earth: ‘What seek ye? What do you want?’ The second is His response to our answer, whatever that answer is. Whoever we are and whatever we reply, His response is always the same: ‘Come,’ He says lovingly. ‘Come, follow me.’ Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come, follow me” (“He Hath Filled the Hungry with Good Things,” GC Oct 1997, Ensign, Nov. 1997, 65).**

## Elder Ulisses Soares



When we accept the Savior's invitation to "come and see," we need to abide in Him, immersing ourselves in the scriptures, rejoicing in them, learning His doctrine, and striving to live the way He lived. Only then will we come to know Him, Jesus Christ, and recognize His voice, knowing that as we come unto Him and believe in Him, we shall never hunger nor thirst. We will be able to discern the truth at all times, as occurred to those two disciples who abode with Jesus that day.

*(Ulisses Soares, "How Can I Understand?," GC Apr. 2019, Ensign or Liahona, May 2019, 7)*



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## Elder Bruce R. McConkie

**“Destined to stand as President of the Church of Jesus Christ and to exercise the keys of the kingdom in their fulness, Peter was to be a prophet, seer, and revelator. (D. & C. 81:2.) Foreshadowing this later call, Jesus here confers a new name upon his chief disciple, the name Cephas which means a seer or a stone.**

## Elder Bruce R. McConkie



**“Added significance will soon be given this designation when, in promising him the keys of the kingdom, our Lord will tell Peter that the gates of hell shall never prevail against the rock of revelation, or in other words against seership. (Matt. 16:18.) Seers are specially selected prophets who are ... empowered to know past, present, and future things. ‘A gift which is greater can no man have.’ (Mosiah 8:13–18.)” (Doctrinal New Testament Commentary, 1:132–33).**

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## Institute Manual

Philip and other disciples were able to recognize Jesus as the Messiah because they had been searching the scriptures for signs of the Messiah. The Law was the first five books of Moses, while the Prophets were books such as Isaiah, Micah, Jeremiah, and Zechariah. Later in His ministry, Jesus commanded His listeners to search the scriptures—which were the books of the Old Testament in His day—because they testified of Him (see John 5:39).

## **New Testament Institute Manual**



**● Nazareth**

**Nazareth was a small village of approximately 200 to 400 residents, situated 15 miles west of the Sea of Galilee and 20 miles east of the Mediterranean Sea. Archaeological remains indicate that no paved roads existed in the village, nor did any significant social, political, or economic activity occur there. While Nazareth was commonly thought of as insignificant by many people during the Savior's lifetime, it became known later in New Testament times as the hometown of the Redeemer of mankind (see Acts 2:22; 3:6; 4:10; 6:14; 10:38). Nathanael's question about whether any good thing could come from Nazareth reflected the thinking of many others.**

## **President Thomas S. Monson**

**“From Nazareth came he who made blind men to see, lame beggars to walk—even the dead to live. He set before us an example to emulate. He lived the perfect life. He taught the glad tidings that changed the world. ...**

**“Can any good thing come out of Nazareth?**

**“From Nazareth came example.**

**“From Nazareth came sight.**

**“From Nazareth came strength.**

**“From Nazareth came life.**

**“From Nazareth came faith.**

**“From Nazareth came peace.**

**“From Nazareth came courage.**

**“From Nazareth came Christ.”**

*(“Can There Any Good Thing Come Out of Nazareth?” Ensign, Oct. 1988, 3, 5).*

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Jesus Calls the First Disciples

Jesus Calls Philip and Nathanael

answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the <sup>a</sup>Son of God; thou art the <sup>b</sup>King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

## CHAPTER 2

*Jesus turns water into wine in Cana—He attends the Passover, cleanses the temple, foretells His death and resurrection, and performs miracles.*

AND the <sup>a</sup>third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, <sup>a</sup>Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the <sup>a</sup>purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This <sup>a</sup>beginning of <sup>b</sup>miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his <sup>a</sup>brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of <sup>a</sup>money sitting:

15 And when he had made a <sup>a</sup>scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The <sup>a</sup>zeal of thine house hath <sup>b</sup>eaten me up.

18 ¶ Then answered the Jews and said unto him, What <sup>a</sup>sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this <sup>a</sup>temple, and in three days I will <sup>b</sup>raise it up.

26a D&C 52:10.

27a JST John 1:28 (Appendix).

b GR sandal strap.

28a 1 Ne. 10:9.

29a TG Jesus Christ, Lamb of God;

b TG Jesus Christ, Baptism of.

c TG Holy Ghost, Dove, Sign of.

33a JST John 1:32 And I knew him; for he who sent

which is, by interpretation, *a seer*, or a stone. *And they were fishermen. And they straightway left all, and followed Jesus.* Matt. 16:18;

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