

Come Follow Me 2023
1-3 John & Jude



1 John 1-2

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The audience of 1 John is not explicitly stated, but it appears from his writings that John wrote to believers (see 1 John 1:3–4; 2:12–14), perhaps those in Asia Minor (modern-day Turkey), where some historical sources say John may have lived and ministered in the late first century A.D.

At this time, false teachers had created a schism, or division, among the Saints in the region (see 1 John 2:18–19, 22, 26; 4:1), and apostasy was spreading in the Church. A particular philosophy that was gaining popularity was Docetism. Docetism was part of a larger movement known as Gnosticism. A core teaching in many forms of Gnosticism was that the spirit was wholly good and that matter, including the physical body, was wholly evil.

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Followers of Gnosticism believed that salvation was not achieved by being freed from sin but rather by freeing the spirit from matter, meaning the physical body. They also believed that salvation was achieved through special knowledge (gnosis) rather than through faith in Jesus Christ.

Followers of Docetism overemphasized Jesus's spiritual nature to the point that they rejected the idea that He came to earth in actual bodily form. They believed that God was invisible, immortal, all-knowing, and immaterial, and they considered the physical world and the physical body to be base and evil. Therefore, they believed that since Jesus was the divine Son of God, He could not have experienced the limitations of being human...

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... In their view, Jesus Christ was not literally born in the flesh, and He did not inhabit a tangible body, bleed, suffer, die, or rise with a physical resurrected body—He only seemed to do these things. Docetism comes from the Greek word dokeō, meaning “to seem” or “to appear.”

Although 1 John refutes these false teachings, they persisted and crept into the Church membership. These and other false doctrines are part of what led to the Great Apostasy.

and unstable ^awrest, as *they do* also the other ^bscriptures, unto their own destruction.

17 Ye therefore, beloved, ^aseeing ye know *these things* before, beware lest ye also, being ^bled ^caway with

the error of the wicked, fall from your own ^asteadfastness.

18 But grow in ^agrace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN

CHAPTER 1

The Saints gain fellowship with God by obedience—We must confess our sins to gain forgiveness.

^aTHAT which was from the ^bbeginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the ^cWord of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and ^ashew unto you that ^beternal life, which was with the Father, and was manifested unto us;)

3 That which we have ^aseen and heard declare we unto you, that ye also may have fellowship with us: and truly our ^bfellowship is with

the ^cFather, and with his Son Jesus Christ.

4 And these things ^awrite we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is ^alight, and in him is no ^bdarkness at all.

6 If we say that we have fellowship with him, and ^awalk in ^bdarkness, we lie, and do not the truth:

7 But if we ^awalk in the light, as he is in the light, we have fellowship one with another, and the ^bblood of Jesus Christ his Son ^ccleanseth us from all sin.

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CHAPTER 2

Christ is our Advocate with the Father—We know God by obedience—Love not the world—Anti-Christ will come in the last days.

My little children, these things write I unto you, that ye sin not. ^aAnd if any man sin, we have an ^badvocate with the Father, Jesus Christ the righteous:

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

3 And hereby we do know that we know him, if we ^akeep his commandments.

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5 But whoso ^akeepeth his word, in him verily is the love of God perfected: hereby know we that we are ^bin him.

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Christ Our Advocate

Walking in the Light

The Word of Life

The New Commandment

16a GR twist, distort. 1 Ne. 13:29 (24–29); Alma 13:20; D&C 10:63.

b TG Scriptures, Preservation of.

17a JST 2 Pet. 3:17 . . . seeing ye know before *the things which are coming*, beware lest . . .
b 2 Ne. 28:14 (3–14).

is the testimony which we give of that which was from the beginning . . .

b John 1:2 (1–4, 14).
c TG Jesus Christ, Messenger of the Covenant.

2a GR declare, announce, bring tidings.

b John 17:3;
1 Jn. 5:20.

b TG Darkness, Spiritual; Walking in Darkness.

6a TG Walking in Darkness.

b 2 Ne. 15:20.

7a TG Walking with God.

b Acts 20:28; Rev. 7:14; D&C 29:17.
TG Blood, Symbolism of.

c Rev. 12:11 (10–12); D&C 50:28.

9b TG God, Justice of; Justice.

c TG Forgive.

d TG Purification; Purity.

10a Prov. 28:13.

2 1a JST 1 Jn. 2:1 . . . *But if any man sin and repent*, we have an advocate . . .

b GR intercessor, helper, comforter.

TG Jesus Christ, Authority of; Jesus Christ, Relationships with the Father; Salvation, Plan of.

b Alma 11:41 (40–41); D&C 21:9; 76:41 (41–43).

3a 1 Jn. 3:22 (22–24); 5:3 (2–3).

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d 2 Ne. 3:5;

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10a D&C 95:12.

TG Family, Love within; Love.

b TG Brotherhood and Sisterhood.

11a TG Walking in Darkness.

12a TG Scriptures, Writing of.

b Mosiah 5:7; Moses 6:52.

c GR because of, through

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New Testament Institute Student Manual

John wrote that “God is light, and in him is no darkness at all” (John 1:5). The idea that God is light is found elsewhere in John’s writings and other scripture (see John 1:4–9; 8:12; 9:1–5; 2 Corinthians 4:6; D&C 50:23–24; 88:49–50, 67–68). Those who seek fellowship with God must leave the darkness of sin in order to walk in the light of Jesus Christ. We deceive ourselves when we ignore our sins or say that we have no sin.

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The New Commandment

Do Not Love the World

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

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The sons of God will become like Christ—Love for others is required to gain eternal life—Obedience ensures us an answer to our prayers.

BEHOLD, what manner of ^alove the Father hath bestowed upon us, that we should be called the ^bsons of God: therefore the ^cworld knoweth us not, because it knew him not.

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Warning Concerning Antichrists

9^b TG God, Justice of; Justice.
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15^a TG World.
 b TG Worldliness.
 c D&C 95:12.
 16^a TG Chastity; Lust; Sensuality.
 b GR haughtiness, ostentation.

False Prophets.
 b TG Apostasy of the Early Christian Church.
 20^a GR anointing.
 b TG Holiness.
 22^a Alma 5:39 (38–40).
 b TG Antichrist.
 23^a John 14:7.

b TG Anointing.
 c John 6:45; 1 Thes. 4:9.
 29^a TG Righteousness.
 b TG Man, New, Spiritually Reborn.
 3 1^a TG God, Love of.
 b GR children, people.

NT Institute Student Manual

Obedience to God's commandments is an important theme in John's writings, as expressed in 1 John 2:3–6. In his Gospel, John recorded Jesus's teaching that those who love the Savior keep His commandments: "If ye keep my commandments, ye shall abide in my love" (John 15:10).

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In this epistle, John repeatedly contrasted light with darkness and encouraged readers to abide in the light. John associated light with love and darkness with hate (see 1 John 2:9–11). When we love others, we invite the light of Christ to illuminate our lives.



Elder Robert D. Hales

“As children, we learned how to keep darkness away by turning on a light. Sometimes, when our parents went away for the evening, we would turn on every light in the house! We understood the physical law that is also a spiritual law: light and darkness cannot occupy the same space at the same time.

“Light dispels darkness. When light is present, darkness is vanquished and must depart. More importantly, darkness cannot conquer light unless the light is diminished or departs. When the spiritual light of the Holy Ghost is present, the darkness of Satan departs.



Elder Robert D. Hales

“... We are engaged in a battle between the forces of light and darkness. If it were not for the Light of Jesus Christ and His gospel, we would be doomed to the destruction of darkness”

(“Out of Darkness into His Marvelous Light,” Apr 2002 GC, Ensign, May 2002, 70; see D&C 93:39).

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 b TG Apostasy of the Early Christian Church.
 20^a GR anointing.
 b TG Holiness.
 22^a Alma 5:39 (38–40).
 b TG Antichrist.
 23^a John 14:7.

b TG Anointing.
 c John 6:45; 1 Thes. 4:9.
 29^a TG Righteousness.
 b TG Man, New, Spiritually Reborn.
 3 1^a TG God, Love of.
 b GR children, people.

New Testament Institute Student Manual

Speaking of false teachers among the Saints, John warned that “even now are there many antichrists” (1 John 2:18). An antichrist is “anyone or anything that counterfeits the true gospel plan of salvation and that openly or secretly opposes Christ” (Guide to the Scriptures, “Antichrist”; scriptures.lds.org). Prior to His death, the Savior had warned His disciples about the coming of “false Christs” (Matthew 24:24).

New Testament Institute Student Manual - “ye have an unction from the Holy One” (v. 20)

Even as John pointed out how antichrists were at work within the Church, he assured the Saints that “an unction from the Holy One” would allow them to “know all things” as they sought to resist false ideas (1 John 2:20). **Elder Bruce R. McConkie** explained the meaning of “unction” in this verse: “Literally, an unction is the act of anointing... meaning that those so endowed receive the gift of the Holy Ghost. Thus John said... they had received the Holy Ghost so that the spirit of revelation and knowledge rested with them” (Mormon Doctrine, 2nd ed. [1966], 812–13).

1 John 3

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which ye have heard from the beginning. If that which ye have heard from the °beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the °promise that he hath promised us, even °eternal life.

26 These things have I written unto you concerning them that °seduce you.

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

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth °righteousness is °born of him.

CHAPTER 3

The sons of God will become like Christ—Love for others is required to gain eternal life—Obedience ensures us an answer to our prayers.

BEHOLD, what manner of °love the Father hath bestowed upon us, that we should be called the °sons of God: therefore the °world knoweth us not, because it knew him not.

2 Beloved, now are we the °sons of God, and it doth not yet appear what we shall be: but we know that, when he shall °appear, we shall be

False Prophets.
b TG Apostasy of the Early Christian Church.
20a GR anointing.
b TG Holiness.
22a Alma 5:39 (38–40).
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29a TG Righteousness.
b TG Man, New, Spiritually Reborn.
3 1a TG God, Love of.
b GR children, people

Children of God

°like him; for we shall °see him as he is.

3 And every man that hath this °hope in him °purifieth himself, even as he is °pure.

4 Whosoever committeth sin °transgresseth also the law: for °sin is the transgression of the law.

5 And ye know that he was manifested to take away our °sins; and in him is no sin.

6 Whosoever abideth in him °sinneth not: °whosoever sinneth hath not seen him, neither °known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

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

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

10 In this the children of God are °manifest, and the °children of the devil: whosoever doeth not °righteousness is not of God, neither he that loveth not his brother.

2c Alma 5:19 (14, 19); Moro. 7:48 (47–48).
TG Eternal Life; Man, Potential to Become like Heavenly Father; Resurrection.
d Job 19:26 (25–27).
TG God, Privilege of Seeing.
3a TG Hope; Motivations.
b TG Chastity; Purification; Purity.
c 2 Cor. 5:21; 1 Pet. 1:16 (15–19); 2 Ne. 31:5 (5–7).
4a TG Transgress.
b TG Sin.

c 1 Jn. 2:4.
8a JST 1 Jn. 3:8 . . .
continueteth in sin . . .
b TG Sin.
c Gen. 3:1.
d TG Devil.
9a TG Man, New, Spiritually Reborn.
b JST 1 Jn. 3:9 . . . doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that holy Spirit of promise.
10a GR conspicuous.

1 Tim. 6:2; D&C 45:5; 108:7.
TG Brotherhood and Sisterhood.
c TG Love.
d TG Death, Spiritual, First.
15a Ps. 109:5 (3–5).
TG Hate.
b TG Life, Sanctity of; Murder.
16a John 10:15 (14–15); 15:13;
1 Ne. 11:22 (22, 25).
b JST 1 Jn. 3:16 . . . Christ . . .
17a 1 Jn. 4:20 (20–21).
b Luke 3:11.

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

12 Not as °Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

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14 We know that we have passed from death unto °life, because we love the °brethren. He that °loveth not his brother abideth in °death.

15 Whosoever °hateth his brother is a murderer: and ye know that no °murderer hath eternal life abiding in him.

16 Hereby perceive we the °love of °God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his °brother have °need, and °shutteth up his bowels of °compassion from him, how dwell-eth the love of God in him?

18 My little children, let us not love in word, °neither in tongue; but in °deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

Love One Another

20 For if our heart condemn us, God is greater than our heart, and °knoweth all things.

21 Beloved, if our heart condemn us not, then have we °confidence toward God.

22 And whatsoever we °ask, we receive of him, because we °keep his °commandments, and do those things that are pleasing in his sight.

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

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

CHAPTER 4

Try the spirits—God is love and dwells in those who love Him.

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

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

3 And every spirit that confesseth not that Jesus Christ is come in the

20a TG God, Intelligence of.
21a Alma 5:27.
22a TG Prayer.
b 1 Jn. 2:3.
c TG Good Works.
23a TG Commandments of God.
b TG Faith.
c 2 Ne. 25:20; Mosiah 3:17; D&C 11:30; 20:29.
TG Jesus Christ, Taking the Name of.
d TG Family, Love within.
24a John 6:56:

discern.
1 Thes. 5:21;
D&C 11:12 (12–14);
50:31 (1–3, 31–35);
129:9 (1–9).
c TG Spirits, Evil or Unclean.
d TG Apostasy of the Early Christian Church.
2a TG Discernment, Spiritual.
b TG God, Spirit of.
c TG Flesh and Blood.
3a D&C 50:32.

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Test the Spirits

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5 And every man that hath this

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NT Institute Student Manual

John called the Saints “the sons of God” and said that “when he shall appear, we shall be like him” (1 John 3:1–2). This is one of many biblical passages that teach about man’s potential to become like God and His Son, Jesus Christ (see Matthew 5:48; John 10:34; Romans 8:17; Revelation 3:21).

False Prophets.
^b TG Apostasy of the Early Christian Church.
^a GR anointing.

^b TG Anointing.
^c John 6:45;
1 Thes. 4:9.
^{29a} TG Righteousness.



President Dallin H. Oaks

“In the theology of the restored church of Jesus Christ, the purpose of mortal life is to prepare us to realize our destiny as sons and daughters of God—to become like Him. ... The Bible describes mortals as ‘the children of God’ and as ‘heirs of God, and joint-heirs with Christ’ (Rom. 8:16–17). It also declares that ‘we suffer with him, that we may be also glorified together’ (Rom. 8:17) and that ‘when he shall appear, we shall be like him’ (1 Jn. 3:2). We take these Bible teachings literally.



President Dallin H. Oaks

“We believe that the purpose of mortal life is to acquire a physical body and, through the atonement of Jesus Christ and by obedience to the laws and ordinances of the gospel, to qualify for the glorified, resurrected celestial state that is called exaltation or eternal life. ...

“... (This destiny of eternal life or God’s life should be familiar to all who have studied the ancient Christian doctrine of and belief in deification or *apotheosis*). ...



President Dallin H. Oaks

“... Our theology begins with heavenly parents. Our highest aspiration is to be like them. Under the merciful plan of the Father, all of this is possible through the atonement of the Only Begotten of the Father, our Lord and Savior, Jesus Christ”

(“Apostasy and Restoration,” Apr 1995 GC, Ensign, May 1995, 86–87).

New Testament Institute Student Manual

President Oaks referred to the early Christian doctrine of deification—the idea that human beings can become like God. This doctrine continued to be taught by many Christian writers after the deaths of the Apostles. For example, the bishop Cyprian (about A.D. 200–258) wrote: “What man is, Christ was willing to be, that man also may be what Christ is. ... What Christ is, we Christians shall be, if we imitate Christ” (*“The Treatises of Cyprian,”* 6.11, 15, in Alexander Roberts and James Donaldson, eds., *The Writings of the Fathers Down to A.D. 325: Ante-Nicene Fathers*, 10 vols. [1994], 5:468–69).

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- 2c Alma 5:19 (14, 19); Moro. 7:48 (47–48). TG Eternal Life; Man, Potential to Become like Heavenly Father; Resurrection.
- d Job 19:26 (25–27). TG God, Privilege of Seeing.
- 3a TG Hope; Motivations.
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- c 2 Cor. 5:21; 1 Pet. 1:16 (15–19); 2 Ne. 31:5 (5–7).
- 4a TG Transgress.
- b TG Sin.
- 5a TG Forgive; Jesus Christ, Atonement through; Jesus Christ, Redeemer.

- 6a TG Sin.
- b JST 1 Jn. 3:6 . . . whosoever *continueth in sin* hath not seen . . .

- c 1 In. 2:4
- 8a JST 1 Jn. 3:8 . . . *continueth in sin* . . .
- b TG Sin.
- c Gen. 3:1.
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- b JST 1 Jn. 3:9 . . . doth not *continue in sin*; for *the Spirit of God* remaineth in him; and he cannot *continue in sin*, because he is born of God, *having received that holy Spirit of promise*.
- 10a GR conspicuous, apparent.
- b John 8:44; Acts 13:10.
- c Matt. 7:20.
- 11a GR precept, doctrine.
- 12a Jude 1:11 (7–13).
- 14a John 5:24.
- b 1 Cor. 8:12;

- 1 Tim. 6:2; D&C 45:5; 108:7. TG Brotherhood and Sisterhood.
- c TG Love.
- d TG Death, Spiritual, First.
- 15a Ps. 109:5 (3–5). TG Hate.
- b TG Life, Sanctity of; Murder.
- 16a John 10:15 (14–15); 15:13; 1 Ne. 11:22 (22, 25).
- b JST 1 Jn. 3:16 . . . *Christ* . . .
- 17a 1 Jn. 4:20 (20–21).
- b Luke 3:11.
- c GR is hardhearted, void of compassion. TG Hardheartedness.
- d Mosiah 4:22 (22–25). TG Compassion.
- 18a JST 1 Jn. 3:18 . . . neither in tongue *only* . . .
- b TG Good Works.

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President Dallin H. Oaks

“As the ‘salt of the earth,’ we are also the ‘light of the world,’ and our light must not be hidden (see Matthew 5:13–16). The Apostle John warned that this will cause the world to hate us (see 1 John 3:13). That is why those who have made the covenant to change have a sacred duty to love and help one another. That encouragement must be extended to every soul who struggles to come out of the culture of the world and into the culture of the gospel of Jesus Christ. The Apostle John concluded, ‘Let us not love in word, neither in tongue; but in deed and in truth’ (1 John 3:18)” (*“Repentance and Change,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 40*).

1 John 4

20 For if our heart condemn us, God is greater than our heart, and ^aknoweth all things.

21 Beloved, if our heart condemn us not, *then* have we ^aconfidence toward God.

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3 And every spirit that confesseth not that Jesus Christ is come in the

flesh is ^anot of God: and this is that ^{spirit} of ^bantichrist, whereof ye have heard that it should come; and even now already is it in the world.

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

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

6 We are of God: he that knoweth God ^aheareth us; he that is not of God heareth not us. Hereby ^bknow we the ^cspirit of truth, and the spirit of ^aerror.

7 Beloved, let us ^alove one another: for ^blove is of God; and every one that loveth is ^cborn of God, and knoweth God.

8 He that loveth not ^aknoweth not God; for God is love.

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

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

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

12 ^aNo man hath ^bseen God at any time. If we love one another, ^cGod

^adwelleth in us, and his love is perfected in us.

13 Hereby know we that we ^adwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do ^atestify that the Father ^bsent the Son *to be* the ^cSaviour of the ^aworld.

15 Whosoever shall ^aconfess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that ^adwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he ^ais, so are we in this world.

18 There is no ^afear in ^blove; but perfect ^clove casteth out fear: because fear hath ^atorment. He that feareth is not made perfect in love.

19 We ^alove him, because he first loved us.

20 If a man say, I love God, and ^ahateth his ^bbrother, he is a ^cliar: for he that loveth not his ^abrother whom he hath seen, how can he love God whom he hath not ^eseen?

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

CHAPTER 5

Saints are born of God through belief

12d 1 Cor. 2:16.

13a 1 Jn. 3:24.

14a TG Witness.

b TG Jesus Christ, Authority of.

c TG Jesus Christ, Savior.

d D&C 66:1.

15a TG Testimony.

16a D&C 42:45.

17a TG Jesus Christ, Exemplar.

18a Philip. 1:14 (12–17):

19a TG Love.

20a TG Family, Love within; Hate.

b TG Brotherhood and Sisterhood.

c TG Lying.

d 1 Jn. 3:17 (10–18).

e TG God, Privilege of Seeing.

21a TG Fellowshiping; Love.

5 2a TG Family, Love within.

Matt. 11:30.

4a Rom. 12:2 (1–2).

b Rev. 3:21; D&C 64:2.

c 1 Cor. 15:57.

5a Rev. 2:7 (1–7).

6a TG Jesus Christ, Condescension of.

b D&C 1:39.

c TG Holy Ghost, Mission of.

7a TG Godhead.

20a TG God, Intelligence of.

21a Alma 5:27.

22a TG Prayer.

b 1 Jn. 2:3.

c TG Good Works.

23a TG Commandments of God.

b TG Faith.

c 2 Ne. 25:20;

Mosiah 3:17;

D&C 11:30; 20:29.

TG Jesus Christ, Taking the Name of.

d TG Family, Love within.

24a John 6:56:

discern.

1 Thes. 5:21;

D&C 11:12 (12–14);

50:31 (1–3, 31–35);

129:9 (1–9).

c TG Spirits, Evil or Unclean.

d TG Apostasy of the Early Christian Church; False Prophets.

2a TG Discernment, Spiritual.

b TG God, Spirit of.

c TG Flesh and Blood.

3a D&C 50:32.

Mission of.

d GR deception, wandering, sin.

7a TG Love.

b TG God, Love of.

c TG Man, New, Spiritually Reborn.

8a John 17:3.

9a John 3:16.

10a 2 Thes. 2:16.

b TG Jesus Christ, Authority of.

c TG Jesus Christ, Atonement through;

Jesus Christ, Redeemer.

Christ,
he gave
is com-
m, and
e know
e^cSpirit

d dwells

a^aspirit,
er they
y^dfalse
e world.
pirit of
fesseth
in the
fesseth
e in the

God ^aheareth us; he that is not of
God heareth not us. Hereby ^bknow
we the ^cspirit of truth, and the spirit
of ^derror.

7 Beloved, let us ^alove one another:
for ^blove is of God; and every one
that loveth is ^cborn of God, and
knoweth God.

8 He that loveth not ^aknoweth not
God; for God is love.

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

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

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

12 ^aNo man hath ^bseen God at any
time. If we love one another, ^cGod

lieved the love that God hath to us.
God is love; and he that ^adwelleth
in love dwelleth in God, and God
in him.

17 Herein is our love made perfect,
that we may have boldness in the
day of judgment: because as he ^ais,
so are we in this world.

18 There is no ^afear in ^blove; but
perfect ^clove casteth out fear: be-
cause fear hath ^dtorment. He that
feareth is not made perfect in love.

19 We ^alove him, because he first
loved us.

20 If a man say, I love God, and
^ahateth his ^bbrother, he is a ^cliar: for
he that loveth not his ^dbrother whom
he hath seen, how can he love God
whom he hath not ^eseen?

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

CHAPTER 5

Saints are born of God through belief

discern.
1 Thes. 5:21;
1 Jn. 4:13-14

Mission of.
d GR deception,

we rec
his com
4 For
^boverco
the ^cvic
world,
5 Who
world,
Jesus is
6 This
and blo
water o
And it
^cwitnes
7 For
record
Word, a
three a
8 And
witness
the wat
three a
9 If we
the ^bwi
this is t
hath te

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Forms of the word love appear more than 20 times in 1 John 4. John taught that “love is of God,” that “God is love,” and that God’s love was manifest in the gift of His Only Begotten Son (1 John 4:7–9; see also John 3:16–17).



Elder Jeffrey R. Holland

“Feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is ‘merciful and gracious, slow to anger, long-suffering and full of goodness’ [Lectures on Faith, 42]. In His life and especially in His death, Christ was declaring, ‘This is God’s compassion I am showing you, as well as that of my own.’ ...



Elder Jeffrey R. Holland

“... And in the spirit of the holy apostleship, I say as did one who held this office anciently: ‘Herein [then] is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another’ [1 John 4:10–11]—and to love Him forever, I pray.”

(“The Grandeur of God,” Oct 2003 GC, Ensign or Liahona, Nov. 2003, 72–73).

believed the love that God hath to us. God is love; and he that ^adwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he ^ais, so are we in this world.

18 There is no ^afear in ^blove; but perfect ^clove casteth out fear: because fear hath ^dtorment. He that feareth is not made perfect in love.

19 We ^alove him, because he first loved us.

20 If a man say, I love God, and ^ahateth his ^bbrother, he is a ^cliar: for he that loveth not his ^dbrother whom he hath seen, how can he love God whom he hath not ^eseen?

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

CHAPTER 5

Saints are born of God through belief

we keep his commandments, and his commandments are not ^cgrievous.

4 For whatsoever is ^aborn of God ^bovercometh the world: and this is the ^cvictory that overcometh the world, *even* our faith.

5 Who is he that ^aovercometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that ^acame by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the ^bSpirit that beareth ^cwitness, because the Spirit is truth.

7 For there are three that bear record in heaven, the ^aFather, the Word, and the Holy Ghost: and these three are ^bone.

8 And there are three that bear witness in earth, the ^aSpirit, and the water, and the ^bblood: and these three agree in one.

9 If we receive the ^awitness of men, the ^bwitness of God is greater: for this is the ^cwitness of God which he hath testified of his Son.



Elder Joseph B. Wirthlin

“Elder James E. Talmage, a man who is remembered for his doctrinal teachings, showed great kindness to a neighbor family in distress. They were complete strangers to him. Before he was an Apostle, as a young father, he became aware of great suffering at a neighbor’s home whose large family was stricken with the dreaded diphtheria. He did not care that they were not members of the Church; his kindness and charity moved him to act. The Relief Society was desperately trying to find people to help, but no one would because of the contagious nature of the disease.



Elder Joseph B. Wirthlin

“When he arrived, James found one toddler already dead and two others who were in agony from the disease. He immediately went to work, cleaning the untidy house, preparing the young body for burial, cleaning and providing for the other sick children, spending the entire day doing so. He came back the next morning to find that one more of the children had died during the night. A third child was still suffering terribly. He wrote in his journal: ‘She clung to my neck, oftentimes coughing [germs] on my face and clothing, ... yet I could not put her from me.



Elder Joseph B. Wirthlin

During the half hour immediately preceding her death, I walked the floor with the little creature in my arms. She died in agony at 10 a.m.' The three children had all departed within the space of 24 hours. He then assisted the family with the burial arrangements and spoke at their graveside services. This he did all for a family of strangers. What a great example of Christlike kindness!"

("The Virtue of Kindness," Apr 2005 GC, Ensign or Liahona, May 2005, 28).

us commandment.
24 And he that keepeth his commandments ^adwelleth in him, and he in him. And hereby we know that he ^babideth in us, by the ^cSpirit which he hath given us.

CHAPTER 4

Try the spirits—God is love and dwells in those who love Him.

BELOVED, believe not every ^aspirit, but ^btry the ^cspirits whether they are of God: because many ^dfalse prophets are gone out into the world.

2 Hereby ^aknow ye the ^bSpirit of God: Every spirit that confesseth that Jesus Christ is come in the ^cflesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the

we the spirit of truth, and the spirit of ^derror.

7 Beloved, let us ^alove one another: for ^blove is of God; and every one that loveth is ^cborn of God, and knoweth God.

8 He that loveth not ^aknoweth not God; for God is love.

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

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

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

12 ^aNo man hath ^bseen God at any time. If we love one another, ^cGod

20 *a* TG God, Intelligence of.

21 *a* Alma 5:27.

22 *a* TG Prayer.

b 1 Jn. 2:3.

discern.

1 Thes. 5:21;

D&C 11:12 (12–14);

50:31 (1–3, 31–35);

Mission of.

d GR deception, wandering, sin.

7 *a* TG Love.

New Testament Institute Student Manual

Some individuals in the Church were teaching that Jesus Christ did not have a physical body. John referred to these people as “spirits” who possessed the “spirit of antichrist” (see 1 John 4:1–3). Their opinion was that Jesus Christ only “seemed” to have a physical body and to suffer and die on the cross. John exhorted his readers to “believe not every spirit, but try the spirits whether they are of God” (1 John 4:1). In this case the test that determined true teachers was whether they taught “that Jesus Christ is come in the flesh” (1 John 4:2). The existence of similar false teachings is also evident in Paul’s writings (see Colossians 2:8–9).

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The King James Version of 1 John 4:12 reads, “No man hath seen God at any time.” The Joseph Smith Translation of this verse clarifies the misconception that mortals are unable to see God: “No man hath seen God at any time, except them who believe” (in 1 John 4:12, footnote a). John continued by teaching: “If we love one another, God dwelleth in us, and his love is perfected in us” (1 John 4:12). John himself had seen God the Father (see Revelation 5:1; D&C 67:11). To read more about mortals being able to see God, see John 14:23; Acts 7:56; Doctrine and Covenants 93:1; Joseph Smith—History 1:16–17.

1 John 5

^adwelleth in us, and his love is perfected in us.

13 Hereby know we that we ^adwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do ^atestify that the Father ^bsent the Son to be the ^cSaviour of the ^dworld.

15 Whosoever shall ^aconfess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that ^adwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he ^ais, so are we in this world.

18 There is no ^afear in ^blove; but perfect ^clove casteth out fear: because fear hath ^dtorment. He that feareth is not made perfect in love.

19 We ^alove him, because he first loved us.

20 If a man say, I love God, and ^ahateth his ^bbrother, he is a ^cliar: for he that loveth not his ^dbrother whom he hath seen, how can he love God whom he hath not ^eseen?

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

CHAPTER 5

Saints are born of God through belief

in Christ—Water, blood, and the Spirit testify of Christ—Belief in Christ is required in order to gain eternal life.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we ^alove the ^bchildren of God, when we love God, and keep his commandments.

3 For this is the ^alove of God, that we ^bkeep his commandments: and his commandments are not ^cgrievous.

4 For whatsoever is ^aborn of God ^bovercometh the world: and this is the ^cvictory that overcometh the world, *even* our faith.

5 Who is he that ^aovercometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that ^acame by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the ^bSpirit that beareth ^cwitness, because the Spirit is truth.

7 For there are three that bear record in heaven, the ^aFather, the Word, and the Holy Ghost: and these three are ^bone.

8 And there are three that bear witness in earth, the ^aSpirit, and the water, and the ^bblood: and these three agree in one.

9 If we receive the ^awitness of men, the ^bwitness of God is greater: for this is the ^cwitness of God which he hath testified of his Son.

Testimony Concerning the Son of God Overcoming the World

10 He that ^abelieveth on the Son of God hath the ^bwitness in himself: he that believeth not God hath made him a liar; because he believeth not the ^crecord that God gave of his Son.

11 And this is the record, that God hath given to us ^aeternal life, and this ^blife is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I ^awritten unto you that believe on the name of the Son of God; that ye may know that ye have eternal ^blife, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his ^awill, he ^bheareth us:

15 And if we know that he hear us, whatsoever we ^aask, we know that we have the petitions that we ^bdesired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is ^asin: and there is a ^bsin not unto death.

18 We know that whosoever is ^aborn of God ^bsinneth not; but he that is begotten of God ^ckeepeth himself, and that ^dwicked one toucheth him not.

19 *And* we know that we are of ^aGod, and the whole ^bworld lieth in ^cwickedness.

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

21 Little children, keep yourselves from idols. Amen.

That You May Know

THE SECOND EPISTLE OF JOHN

John rejoices because the children of the elect lady are true and faithful.

Greeting

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of

12d 1 Cor. 2:16.
13a 1 Jn. 3:24.
14a TG Witness.
b TG Jesus Christ, Authority of.
c TG Jesus Christ, Savior.
d D&C 66:1.

15a TG Testimony.
16a D&C 42:45.
17a TG Jesus Christ, Exemplar.
18a Philip. 1:14 (12–17):

19a TG Love.
20a TG Family, Love within; Hate.
b TG Brotherhood and Sisterhood.
c TG Lying.
d 1 Jn. 3:17 (10–18).
e TG God, Privilege of Seeing.

21a TG Fellowshiping; Love.
5 2a TG Family. Love within.

Matt. 11:30.
4a Rom. 12:2 (1–2).
b Rev. 3:21; D&C 64:2.
c 1 Cor. 15:57.
5a Rev. 2:7 (1–7).
6a TG Jesus Christ, Condescension of.
b D&C 1:39.
c TG Holy Ghost, Mission of.

7a TG Godhead.

10a TG Faith.
b TG Testimony.
c GR testimony, witness.
11a TG Eternal Life.
b John 1:4;

b Ps. 4:1 (1, 3).
15a TG Prayer.
b Ps. 145:19.
17a TG Sin.
b D&C 64:7.

of God *and* keepeth himself, that wicked one *overcometh* him not.
c GR guards, shields.
d James 1:27 (22–27).

in Christ—Water, blood, and the Spirit testify of Christ—Belief in Christ is required in order to gain eternal life.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him

2 By this we know that we ^alove the ^bchildren of God, when we love God, and keep his commandments.

3 For this is the ^alove of God, that we ^bkeep his commandments: and his commandments are not ^cgrievous.

4 For whatsoever is ^aborn of God ^bovercometh the world: and this is the ^cvictory that overcometh the world, *even* our faith.

5 Who is he that ^aovercometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that ^acame by water and blood, *even* Jesus Christ; not by water only, but by water and blood,

Elder Joseph B. Wirthlin

“Do you love the Lord?

“Spend time with Him. Meditate on His words. Take His yoke upon you. Seek to understand and obey, because ‘this is the love of God, that we keep his commandments’ [1 John 5:3]. When we love the Lord, obedience ceases to be a burden. Obedience becomes a delight.”

(“The Great Commandment,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 30).

in Christ—Water, blood, and the Spirit testify of Christ—Belief in Christ is required in order to gain eternal life.

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5 Who is he that ^aovercometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that ^acame by water and blood, *even* Jesus Christ; not by water only, but by water and blood,

Elder Donald L. Staheli

“Regardless of our age and stage in life, daily obedience to gospel principles is the only sure way to eternal happiness. President Ezra Taft Benson put it most poignantly when he said, ‘When obedience ceases to be an irritant and becomes our quest, in that moment God will endow us with power’”

(in Conference Report, Apr. 1998, 108; or Ensign, May 1998, 82).

4 For whatsoever is ^bborn of God
^bovercometh the world: and this is
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5 Who is he that ^aovercometh the
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And it is the ^bSpirit that beareth
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7 For there are three that bear
record in heaven, the ^aFather, the
Word, and the Holy Ghost: and these
three are ^bone.

8 And there are three that bear
witness in earth, the ^aSpirit, and
the water, and the ^bblood: and these
three agree in one.

9 If we receive the ^awitness of men,
the ^bwitness of God is greater: for
this is the ^cwitness of God which he
hath testified of his Son.

NT Institute Student Manual

Certain phrases may have been added to 1 John 5:7–8 as late as the fourth century A.D. The apparent addition is the words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.”

Whether these words reflect John’s original writing or were later added by an unknown person is debated.

4 For whatsoever is ^bborn of God
^bovercometh the world: and this is
the ^cvictory that overcometh the
world, *even* our faith.

5 Who is he that ^aovercometh the
world, but he that believeth that
Jesus is the Son of God?

6 This is he that ^acame by water
and blood, *even* Jesus Christ; not by
water only, but by water and blood.
And it is the ^bSpirit that beareth
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7 For there are three that bear
record in heaven, the ^aFather, the
Word, and the Holy Ghost: and these
three are ^bone.

8 And there are three that bear
witness in earth, the ^aSpirit, and
the water, and the ^bblood: and these
three agree in one.

9 If we receive the ^awitness of men,
the ^bwitness of God is greater: for
this is the ^cwitness of God which he
hath testified of his Son.

“The Greek New Testament Text of the King James Version” by Lincoln H. Blumell

**We read of how those phrases,
known as the “Johannine Comma”
found themselves into the Greek
text used by the King James
translators.**

**To be clear the added text is labeled
7b “in heaven, the Father, the Word,
and the Holy Ghost: and these three
are one.” And 8a “And there are
three that bear witness in earth.”**

“The Greek New Testament Text of the King James Version” by Lincoln H. Blumell

“In the first and second editions of Erasmus’s Greek New Testament [1516 and 1519 respectively], he did not include either verse 7b or 8a, because they were not found in any Greek manuscript of the New Testament he had consulted. However, he came under increasing fire from a number of ecclesiastical quarters because these verses were long thought to be important Trinitarian proof texts. Erasmus therefore remarked that if he could find them in a single Greek manuscript, he would include them in a subsequent edition. A Greek manuscript suddenly appeared with these verses, so he included them in his third edition. Scholars have long recognized that this particular manuscript was produced for the very purpose of including these verses. It is evident that verses 7b and 8a were not original but were later added to 1 John to promote Trinitarian theology.”

New Testament Institute Student Manual

What is important is that these verses emphasize the blood of Christ. The blood of Christ was part of the Atonement and Jesus Christ's real suffering. This truth refuted the docetic heresy that Jesus Christ did not have a mortal body (see 1 John 1:7; 5:6). Water, blood, and the Spirit are related to mortal birth, spiritual rebirth, and the Savior's atoning sacrifice, as the following chart illustrates (see Moses 6:59–60).

	Mortal Birth	Spiritual Rebirth	Christ's Atoning Sacrifice
Water	The child is surrounded by water in the womb.	Baptism is performed by immersion in water.	While on the cross, water flowed from Christ's pierced side.
Blood	The life of the physical body is in the blood. The mother's blood is shed during childbirth.	Christ's atoning blood allows us to be born again.	Christ shed His blood for all humankind.
Spirit	Each person born in mortality is literally the offspring of heavenly parents, having received a spirit body in the premortal world.	The Holy Ghost has cleansing power.	Through Jesus Christ's atoning sacrifice and perfect spirituality, we are able to be born again and receive spiritual sanctification.

him a liar; because he believeth not the ^crecord that God gave of his Son.

11 And this is the record, that God hath given to us ^aeternal life, and this ^blife is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I ^awritten unto you that believe on the name of the Son of God; that ye may know that ye have eternal ^blife, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his ^awill, he ^bheareth us:

15 And if we know that he hear us, whatsoever we ^aask, we know that we have the petitions that we ^bdesired of him.

them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is ^asin: and there is a ^bsin not unto death.

18 We know that whosoever is ^aborn of God ^bsinneth not; but he that is begotten of God ^ckeepeth himself, and that ^dwicked one toucheth him not.

19 *And* we know that we are of ^aGod, and the whole ^bworld lieth in ^cwickedness.

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

21 Little children, keep yourselves from idols. Amen.



2 John

New Testament Seminary Manual (2016)

The Second Epistle of John was written to “the elect lady and her children” (2 John 1:1). It is unknown whether John was addressing his family or another specific group of people or was speaking to the Church collectively in figurative language.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles wrote that 2 and 3 John may be letters that John wrote to members of his immediate family (see Doctrinal New Testament Commentary, 3 vols. [1965–73], 3:409–10, 412–14).

New Testament Seminary Manual (2016)

Another possibility is that “the elect lady” actually refers to a Christian congregation (see 2 John 1:13). The Greek word for church is feminine, and it was common to personify the Church as a woman (see Ephesians 5:25–27, 32; Joseph Smith Translation, Revelation 12:1–3, 7 [in the Bible appendix]; Revelation 19:7–8).

As with 1 John, John apparently wrote this epistle to respond to false teachings that Jesus Christ did not literally come to earth in the flesh. He explained that members who taught that Christ did not have a physical body should not be received into one’s house, or congregation (see 2 John 1:7–10).

10 He that ^abelieveth on the Son of God hath the ^bwitness in himself: he that believeth not God hath made him a liar; because he believeth not the ^crecord that God gave of his Son.

11 And this is the record, that God hath given to us ^aeternal life, and this ^blife is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I ^awritten unto you that believe on the name of the Son of God; that ye may know that ye have eternal ^blife, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his ^awill, he ^bheareth us:

15 And if we know that he hear us, whatsoever we ^aask, we know that we have the petitions that we ^bdesired of him.

16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is ^asin: and there is a ^bsin not unto death.

18 We know that whosoever is ^aborn of God ^bsinneth not; but he that is begotten of God ^ckeepeth himself, and that ^dwicked one toucheth him not.

19 *And* we know that we are of ^aGod, and the whole ^bworld lieth in ^cwickedness.

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

21 Little children, keep yourselves from idols. Amen.

That You May Know

Walking in Truth and Love

thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is ^alove, that we ^bwalk after his commandments. This is the commandment, That, as ye have heard from the ^cbeginning, ye should walk in it.

7 For many ^adeceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an ^bantichrist.

8 Look to yourselves, that we lose not those things which we have

^awrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* ^ahouse, neither bid him God speed:

11 For he that biddeth him God speed is ^apartaker of his evil deeds.

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

13 The children of thy elect sister greet thee. Amen.

Final Greetings

THE SECOND EPISTLE OF JOHN

John rejoices because the children of the elect lady are true and faithful.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of

Greeting

Greeting

John commends Gaius for his help to those who love the truth.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

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

4 I have no greater ^ajoy than to hear that my ^bchildren ^cwalk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the ^abrethren, and to ^bstrangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

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

9 I wrote unto the church: but Diotrephes, who loveth to have the

Support and Opposition

10a TG Faith.
b TG Testimony.
c GR testimony, witness.
11a TG Eternal Life.
b John 1:4;

b Ps. 4:1 (1, 3).
15a TG Prayer.
b Ps. 145:19.
17a TG Sin.
b D&C 64:7.

of God *and* keepeth himself, that wicked one *overcometh* him not.
c GR guards, shields.
d James 1:27 (22–27).

1 6a TG Family, Love within.
b TG Walking with God.
10a 1 Cor 5:11

acquired.

[3 JOHN]

thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is ^alove, that we ^bwalk after his commandments. This is the commandment, That, as ye have heard from the ^cbeginning, ye should walk in it.

7 For many ^adeceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an ^bantichrist.

8 LOOK to yourselves, that we lose not those things which we have

^awrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

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13 The children of thy elect sister greet thee. Amen.

New Testament Institute Student Manual

John warned his readers that “many deceivers are entered into the world” (2 John 1:7). John advised the Saints that if they encountered a false teacher, they should “receive him not into your house, neither bid him God speed” (2 John 1:10). John was not suggesting that the Saints should fail to extend common courtesy to those who taught contrary doctrines. However, since early Christian congregations gathered to worship in the homes of Church members, traditional customs of hospitality could inadvertently enable heretical teachers to infiltrate congregations.



President M. Russell Ballard

“Let us beware of false prophets and false teachers, both men and women, who are self-appointed declarers of the doctrines of the Church and who seek to spread their false gospel and attract followers by sponsoring symposia, books, and journals whose contents challenge fundamental doctrines of the Church. Beware of those who speak and publish in opposition to God’s true prophets and who actively proselyte others with reckless disregard for the eternal well-being of those whom they seduce. ...



President M. Russell Ballard

“Perhaps most damningly, they deny Christ’s Resurrection and Atonement, arguing that no God can save us. They reject the need for a Savior. In short, these detractors attempt to reinterpret the doctrines of the Church to fit their own preconceived views, and in the process deny Christ and His messianic role.”

(“Beware of False Prophets and False Teachers,” Oct 1999 GC, Ensign, Nov. 1999, 63).

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3 John

New Testament Seminary Manual (2016)

The Third Epistle of John was written to Gaius, a faithful member of the Church whom John praised for showing unselfish devotion to the cause of Christ by providing accommodations for God's traveling servants (see 3 John 1:5–8).

John also warned Gaius about someone named Diotrephes, who may have held a local leadership position in the Church. Diotrephes openly opposed John and other Church officials and even prevented local Church members who wished to receive them from attending Church meetings (see 3 John 1:9–10). John encouraged Gaius to continue in goodness and said he expected to visit Gaius soon (see 3 John 1:11–14).

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

11 Beloved, follow not that which is evil, but that which is good. He that doeth ^agood is of God: but

he that doeth evil hath not seen God.

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

13 I had many things to write, but I will not with ink and pen ^awrite unto thee:

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

THE THIRD EPISTLE OF JOHN

John commends Gaius for his help to those who love the truth.

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

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

4 I have no greater ^ajoy than to hear that my ^bchildren ^cwalk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the ^abrethren, and to ^bstrangers;

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7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

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

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Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of the Second Coming—Mockers will come in the last days.

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2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to ^awrite unto you of the common ^bsalvation, it was needful for me to write unto you, and exhort *you* that

ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

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6 And the ^aangels which kept not

1 6a TG Family, Love within.

acquired.

[3 JOHN]

9a TG Unrighteous Dominion.

b TG Apostasy of the Early Christian Church.

10a Num. 16:3.

11a Moro. 7:12.

12a GR witness, testimony.

brother of James; to them *who* are sanctified of the Father; and preserved in Jesus Christ;

b TG Servant.

3a TG Scriptures, Lost.

b 2 Ne. 2:4; 26:33;

JS—H 1:19.

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1 6a TG Family, Love within.

b TG Walking with God.

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10a 1 Cor. 5:11.

[3 JOHN]

1 4a TG Joy

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2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to ^awrite unto you of the common ^bsalvation, it was needful for me to write unto you, and exhort *you* that

ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

4 For there are certain ^amen crept in unawares, who were before of old ordained to this condemnation, ^bungodly men, turning the grace of our God into ^clasciviousness, and ^ddenying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^asaved the people out of the land of Egypt, afterward ^bdestroyed them that ^cbelieved not.

6 And the ^aangels which kept not

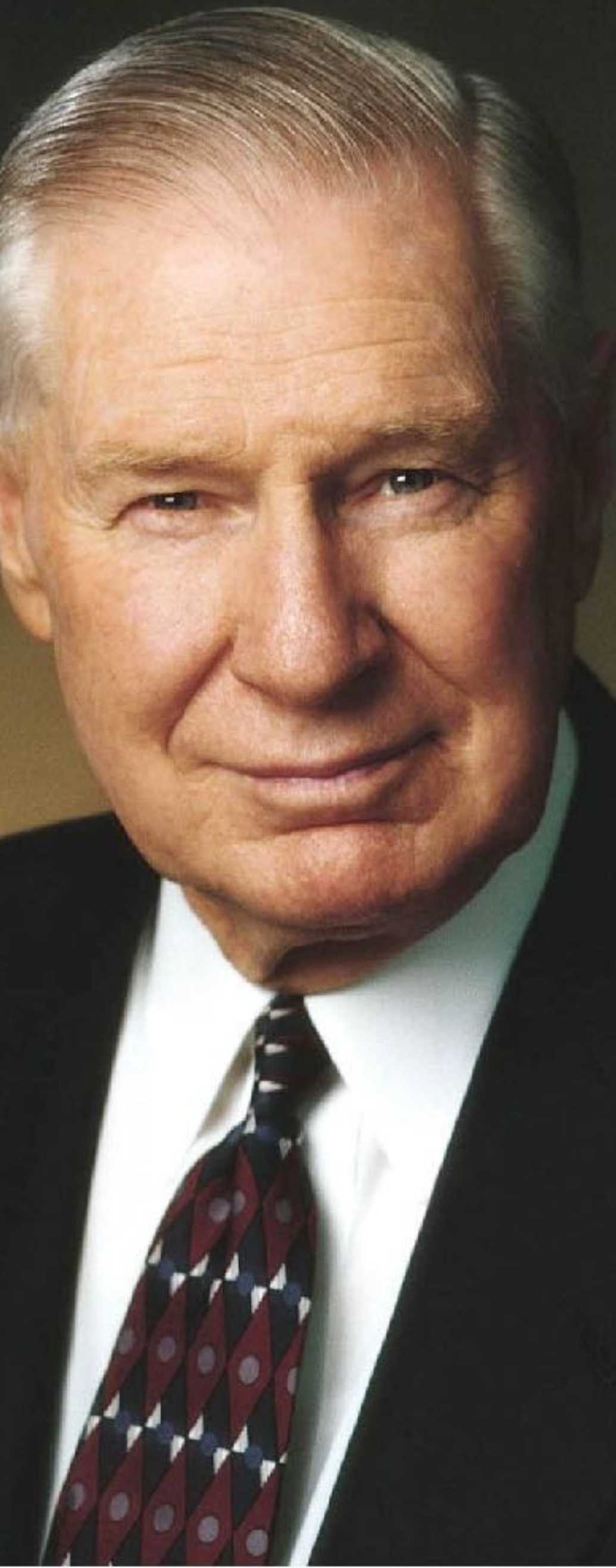
1 6a TG Family, Love within. b TG Walking with God. 10a 1 Cor. 5:11

acquired. [3 JOHN]

9a TG Unrighteous Dominion.	brother of James; to them <i>who</i> are sanctified of the Father; and preserved in Jesus Christ;	JS—H 1:19.
b TG Apostasy of the Early Christian Church.	b TG Servant.	b TG Godliness.
10a Num. 16:3.	3a TG Scriptures, Lost.	c GR licentiousness.
11a Moro. 7:12.	b 2 Ne. 2:4; 26:33:	d TG Apostasy of the Early Christian Church.
12a GR witness, testimony.		5a 1 Cor. 10:5 (5, 9).
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New Testament Institute Student Manual

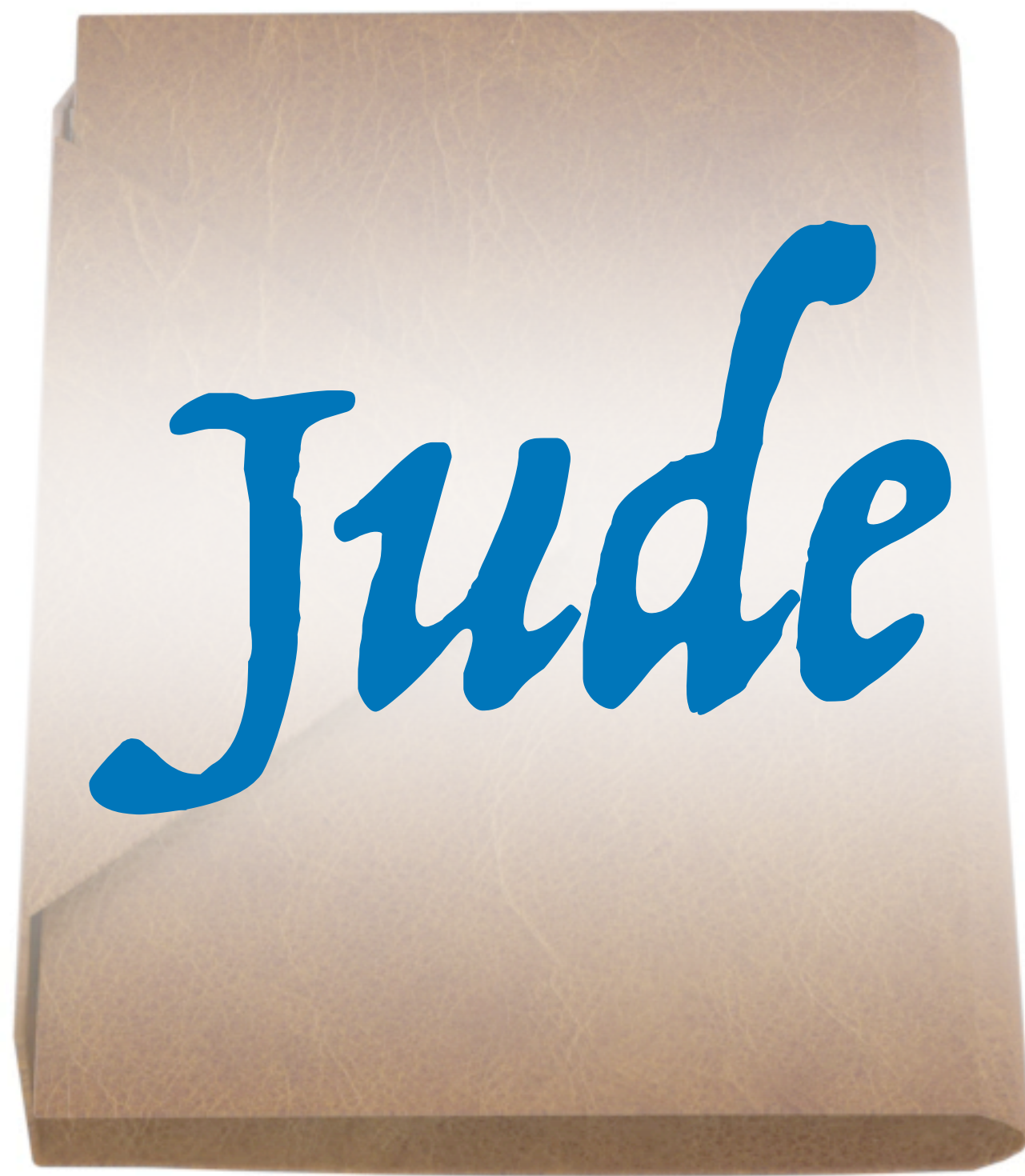
Diotrephes was apparently either a leader in a local branch or the host of a house-church. John noted that because Diotrephes loved to have “preeminence” among the Saints, he rejected the authority of John and other Church leaders. Concerning people like Diotrephes, the Prophet Joseph Smith (1805–44) wrote, “It is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion” (D&C 121:39; see also 2 Nephi 26:29).



President James E. Faust

“There is a certain arrogance in thinking that any of us may be more spiritually intelligent, more learned, or more righteous than the councils called to preside over us. Those councils are more in tune with the Lord than any individual person they preside over.”

(Finding Light in a Dark World [1995], 121).



Jude

New Testament Seminary Manual (2016)

The author of this epistle identifies himself as “Jude, the servant of Jesus Christ, and brother of James” (Jude 1:1). Traditionally the author has been understood to be Jude the half brother of Jesus Christ (see Matthew 13:55; Mark 6:3; Bible Dictionary, “Jude”). Jude was evidently a Church member of high esteem in Jerusalem, and he may have traveled as a missionary (see Acts 1:13–14; 1 Corinthians 9:5). There is no indication of what priesthood office Jude held, but the epistle itself suggests that he had a position of authority that qualified him to write letters of counsel.

New Testament Seminary Manual (2016)

The Epistle of Jude was addressed to faithful Christians—“to them that are sanctified by God the Father, and preserved in Jesus Christ” (Jude 1:1). Jude’s stated purpose was to encourage his readers to “earnestly contend for the faith” against ungodly teachers who had entered the Church and were promoting immoral behavior and false teachings that denied the Lord Jesus Christ (Jude 1:3).

^apreeminence among them, ^breceiveth us not.

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

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Final Greetings

THE GENERAL EPISTLE OF JUDE

Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of the Second Coming—Mockers will come in the last days.

Greeting

^aJUDE, the ^bservant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to ^awrite unto you of the common ^bsalvation, it was needful for me to write unto you, and exhort *you* that

ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

4 For there are certain ^amen crept in unawares, who were before of old ordained to this condemnation, ^bungodly men, turning the grace of our God into ^clasciviousness, and ^ddenying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^asaved the people out of the land of Egypt, afterward ^bdestroyed them that ^cbelieved not.

6 And the ^aangels which kept not

Judgment on False Teachers

their ^bfirst ^cestate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the ^djudgment of the great day.

7 Even as ^aSodom and Gomorrha, and the cities about them in like manner, giving themselves over to ^bfornication, and going after ^cstrange flesh, are set forth for an ^dexample, suffering the ^evengeance of eternal fire.

8 Likewise also these ^afilthy dreamers ^bdefile the flesh, despise dominion, and speak evil of dignities.

9 Yet ^aMichael the ^barchangel, when contending with the devil he disputed about the body of ^cMoses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of ^aCain, and ran greedily after the error of ^bBalaam for reward, and ^cperished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^aclouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wander-

ing ^astars, to whom is reserved the blackness of darkness for ever.

14 And ^aEnoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord ^bcometh with ten thousands of his ^csaints,

15 To ^aexecute ^bjudgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ^cspeeches which ungodly sinners have spoken against him.

16 These are ^amurmurers, complainers, walking after their own ^blusts; and their mouth ^cspeaketh great swelling *words*, having men's persons in admiration because of ^dadvantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be ^amockers in the ^blast time, who should ^cwalk after their own ungodly lusts.

19 These be they who ^aseparate themselves, sensual, having not the ^bSpirit.

20 But ye, beloved, ^abuilding up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have ^acompassion, making a difference:

23 And others save with fear,

A Call to Persevere

9a TG Unrighteous Dominion.
b TG Apostasy of the Early Christian Church.

10a Num. 16:3.

11a Moro. 7:12.

12a GR witness. testimony.

brother of James; to them *who* are sanctified of the Father; and preserved in Jesus Christ;
b TG Servant.

3a TG Scriptures, Lost.

b 2 Ne. 2:4; 26:33;

JS—H 1:19.
b TG Godliness.
c GR licentiousness.
d TG Apostasy of the Early Christian Church.

5a 1 Cor. 10:5 (5, 9).

b Deut. 1:35.

6b TG Man, Antemortal Existence of.
c Abr. 3:26 (24–28).
d TG Judgment, the Last.

7a Gen. 19:24;
2 Pet. 2:6 (1–9).

b TG Fornication.

c TG Homosexual Behavior.

d TG Example.

e D&C 76:105.

TG Punish

11a Gen. 4:5 (1–15);
1 Jn. 3:12.
b 2 Pet. 2:18.
c JST Jude 1:11 . . . shall perish . . .

Num. 16.

12a 2 Pet. 2:17.

13a TG Astronomy.

14a Gen. 5:23;

Heb. 11:5 (5–6);

Moses 6:27 (27–65).

TG Scriptures, Lost

Authority of.
b TG Accountability; Jesus Christ, Judge.
c Ps. 139:20 (17–24).

16a TG Murmuring.

b TG Lust.

c 2 Pet. 2:18 (10–19).

d GR profit, gain.

18a TG Apostasy of

Individuals;

Mocking.

b TG Last Days

JUDE

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New Testament Institute Student Manual

Jude... found it needful to exhort his readers to “earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3). Here Jude was referring to the faith that was taught originally by Christ Himself and then by His Apostles. The same faith that we read about in the New Testament has been restored in our day and is found in The Church of Jesus Christ of Latter-day Saints.



Elder Neil L. Andersen

“Recently, I spoke with a Laurel from the United States. I quote from her email:

“This past year some of my friends on Facebook began posting their position on marriage. Many favored same-sex marriage, and several LDS youth indicated they “liked” the postings. I made no comment.

“I decided to declare my belief in traditional marriage in a thoughtful way.



Elder Neil L. Andersen

“With my profile picture, I added the caption “I believe in marriage between a man and a woman.” Almost instantly I started receiving messages. “You are selfish.” “You are judgmental.” One compared me to a slave owner. And I received this post from a great friend who is a strong member of the Church: “You need to catch up with the times. Things are changing and so should you.”

“I did not fight back,’ she said, ‘but I did not take my statement down.’



Elder Neil L. Andersen

“She concludes: ‘Sometimes, as President Monson said, ‘You have to stand alone.’ Hopefully as youth, we will stand together in being true to God and to the teachings of His living prophets.’”

(“Spiritual Whirlwinds,” Apr 2014 GC, Ensign or Liahona, May 2014, 19–20).

JUDE

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ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

4 For there are certain ^amen crept in unawares, who were before of old ordained to this condemnation, ^bungodly men, turning the grace of our God into ^clasciviousness, and ^ddenying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^asaved the people out of the land of Egypt, afterward ^bdestroyed them that ^cbelieved not.

6 And the ^aangels which kept not

9a TG Unrighteous Dominion.

brother of James; to them *who* are sanctified

JS—H 1:19.
b TG Godliness.

New Testament Seminary Manual (2016)

“Ungodly men” with evil intentions had subtly entered the ranks of the Church. These Church members promoted corrupt, immoral practices by teaching that the doctrine of grace allowed for a complete license to sin because God would mercifully forgive. They also rejected certain truths about Heavenly Father and Jesus Christ. The phrase “who were before of old ordained to this condemnation” (verse 4) means that the condemnation of such people had been written about long ago.

^apreeminence among them, ^breceiveth us not.

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

11 Beloved, follow not that which is evil, but that which is good. He that doeth ^agood is of God: but

he that doeth evil hath not seen God.

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

13 I had many things to write, but I will not with ink and pen ^awrite unto thee:

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

Final Greetings

THE GENERAL EPISTLE OF JUDE

Contend for the faith—Some angels kept not their first estate—Michael disputed about the body of Moses—Enoch prophesied of the Second Coming—Mockers will come in the last days.

Greeting

^aJUDE, the ^bservant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to ^awrite unto you of the common ^bsalvation, it was needful for me to write unto you, and exhort *you* that

ye should ^cearnestly ^dcontend for the faith which was once delivered unto the saints.

4 For there are certain ^amen crept in unawares, who were before of old ordained to this condemnation, ^bungodly men, turning the grace of our God into ^clasciviousness, and ^ddenying the only Lord God, and our Lord Jesus Christ.

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6 And the ^aangels which kept not

Judgment on False Teachers

their ^bfirst ^cestate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the ^djudgment of the great day.

7 Even as ^aSodom and Gomorrha, and the cities about them in like manner, giving themselves over to ^bfornication, and going after ^cstrange flesh, are set forth for an ^dexample, suffering the ^evengeance of eternal fire.

8 Likewise also these ^afilthy dreamers ^bdefile the flesh, despise dominion, and speak evil of dignities.

9 Yet ^aMichael the ^barchangel, when contending with the devil he disputed about the body of ^cMoses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of ^aCain, and ran greedily after the error of ^bBalaam for reward, and ^cperished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^aclouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wander-

ing ^astars, to whom is reserved the blackness of darkness for ever.

14 And ^aEnoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord ^bcometh with ten thousands of his ^csaints,

15 To ^aexecute ^bjudgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ^cspeeches which ungodly sinners have spoken against him.

16 These are ^amurmurers, complainers, walking after their own ^blusts; and their mouth ^cspeaketh great swelling *words*, having men's persons in admiration because of ^dadvantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be ^amockers in the ^blast time, who should ^cwalk after their own ungodly lusts.

19 These be they who ^aseparate themselves, sensual, having not the ^bSpirit.

20 But ye, beloved, ^abuilding up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have ^acompassion, making a difference:

23 And others save with fear,

A Call to Persevere

6b TG Man, Antemortal Existence of.

c Abr. 3:26 (24–28).

d TG Judgment, the Last.

7a Gen. 19:24; 2 Pet. 2:6 (1–9).

b TG Fornication.

c TG Homosexual Behavior.

d TG Example.

e D&C 76:105.

11a Gen. 4:5 (1–15); 1 Jn. 3:12.

b 2 Pet. 2:18.

c JST Jude 1:11 . . . shall perish . . . Num. 16.

12a 2 Pet. 2:17.

13a TG Astronomy.

14a Gen. 5:23; Heb. 11:5 (5–6); Moses 6:27 (27–65).

Authority of.

b TG Accountability; Jesus Christ, Judge. c Ps. 139:20 (17–24).

16a TG Murmuring.

b TG Lust.

c 2 Pet. 2:18 (10–19).

d GR profit, gain.

18a TG Apostasy of Individuals; Mocking. b TG Last Days

9a TG Unrighteous Dominion.

b TG Apostasy of the Early Christian Church.

10a Num. 16:3.

11a Moro. 7:12.

12a GR witness, testimony.

brother of James; to them *who* are sanctified of the Father; and preserved in Jesus Christ;

b TG Servant.

3a TG Scriptures, Lost.

b 2 Ne. 2:4; 26:33;

JS—H 1:19.

b TG Godliness.

c GR licentiousness.

d TG Apostasy of the Early Christian Church.

5a 1 Cor. 10:5 (5, 9).

b Deut. 1:35.

own habitation, he hath reserved in everlasting chains under darkness unto the ^djudgment of the great day.

7 Even as ^aSodom and Gomorrha, and the cities about them in like manner, giving themselves over to ^bfornication, and going after ^cstrange flesh, are set forth for an ^dexample, suffering the ^evengeance of eternal fire.

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19 These be they who ^aseparate themselves, sensual, having not the ^bSpirit.

20 But ye, beloved, building up yourselves on your most holy faith,



President M. Russell Ballard

“Today we warn you that there are false prophets and false teachers arising; and if we are not careful, even those who are among the faithful members of The Church of Jesus Christ of Latter-day Saints will fall victim to their deception.”

(“Beware of False Prophets and False Teachers,” Oct 1999 GC, Ensign, Nov. 1999, 62).

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yourselves on your most holy faith,
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God, looking for the mercy of our
Lord Jesus Christ unto eternal life.

22 And of some have compassion,
making a difference:

23 And others save with fear,

A Call to Persevere

pulling them out of the fire; hat-
ing even the garment spotted by
the flesh.

24 Now unto him that is able to
keep you from falling, and to present

you faultless before the presence of
his glory with exceeding joy,

25 To the only wise God our Saviour,
be glory and majesty, dominion and
power, both now and ever. Amen.

Praise to God

THE REVELATION

OF ST JOHN THE DIVINE

CHAPTER 1

*Christ chooses some as kings and priests
unto God—Christ will come again—
John sees the risen Lord.*

THE Revelation of Jesus Christ,
which God gave unto him,
to shew unto his servants
things which must shortly come
to pass; and he sent and signified
it by his angel unto his servant
John:

2 Who bare record of the word of
God, and of the testimony of Jesus
Christ, and of all things that he saw.

3 Blessed is he that readeth, and
they that hear the words of this
prophecy, and keep those things
which are written therein: for the
time is at hand.

4 JOHN to the seven churches
which are in Asia: Grace be
unto you, and peace, from him
which is, and which was, and

which is to come; and from the
seven Spirits which are before his
throne;

5 And from Jesus Christ, who is the
faithful witness, and the first be-
gotten of the dead, and the prince
of the kings of the earth. Unto him
that loved us, and washed us from
our sins in his own blood,

6 And hath made us kings and
priests unto God and his Father;
to him be glory and dominion for
ever and ever. Amen.

7 Behold, he cometh with clouds;
and every eye shall see him, and
they also which pierced him: and all
kindreds of the earth shall wail
because of him. Even so, Amen.

8 I am Alpha and Omega, the be-
ginning and the ending, saith the
Lord, which is, and which was, and
which is to come, the Almighty.

9 I John, who also am your brother,
and companion in tribulation, and

11a Antemortal
11b Authority of.
12a Authority of.
12b Authority of.
13a Authority of.
13b Authority of.
14a Authority of.
14b Authority of.
15a Authority of.
15b Authority of.
16a Authority of.
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19a Authority of.
19b Authority of.
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20b Authority of.
21a Authority of.
21b Authority of.
22a Authority of.
22b Authority of.
23a Authority of.
23b Authority of.

11a Gen. 4:5 (1–15);
1 Jn. 3:12.
b 2 Pet. 2:18.

Authority of.
b TG Accountability;
Jesus Christ, Judge.

23a Amos 4:11; Mal. 4:1.
b D&C 36:6.

c D&C 34:7.
4a D&C 77:5.

Priesthood.
BD Priests.

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Jude may have referred to the apocryphal books the Assumption of Moses (see verse 9) and the Book of Enoch (see verses 14–15). The Lord revealed that many things contained in apocryphal books are correct, and those who are enlightened by the Spirit can benefit from reading them. However, some of the books contain additions that corrupt the original text (see D&C 91). For more information about the Apocrypha, see Bible Dictionary, “Apocrypha.”