

Introduction to John's Gospel

Background

The gospel of John is attributed to the apostle of that name, who was the brother of James (Matthew 10:2; Mark 3:17; 10:35). These brothers had a business partnership with Peter and his brother Andrew, all of them being fishermen plying their trade in the Sea of Galilee (Luke 5:10; cf. Mark 1:29). Jesus approached them while they were at work and told them to follow him and he would make them fishers of men (Matthew 4:18-22; Mark 1:16-20). Peter, James, and John were the chief apostles. Of the twelve, only these three were with Jesus on the mount of transfiguration (Matthew 17:1; Mark 9:2; Luke 9:28), when he raised the daughter of Jairus from the dead (Mark 5:37; Luke 8:51), and when he went into the garden of Gethsemane to pray (Matthew 26:37; Mark 14:33). On one occasion, Peter's brother Andrew joined them to ask Jesus about his second coming (Mark 13:3). In the lists of the twelve apostles, the names of these four fishermen appear first (Matthew 10:2; Luke 6:13; Acts 1:13). In 1829, Peter, James, and John came to ordain Joseph Smith and Oliver Cowdery and confer on them the keys of the Melchizedek priesthood (D&C 27:12; 128:20; Joseph Smith History 1:72).¹

Though Peter and Andrew were originally from the town of Bethsaida (John 1:44; 12:21),² they operated their fishing business out of the nearby village of Capernaum, where Peter's mother-in-law had a house (Matthew 8:14). James and John, who fished with Peter and Andrew, were probably residents of Capernaum. We find them working there with their father Zebedee (Matthew 4:21; Mark 1:19-20). It is perhaps not coincidental that some of these names show up inscribed on a column in a synagogue built at Capernaum in the fourth century AD. The inscription reads, "Halpheh son of Zebidah son of Yohanan made this column. May blessing be his." These Hebrew/Aramaic names correspond, respectively, to the New Testament names Alphaeus, Zebedee, and John. While they are obviously not the same individuals known to us from the Bible, it is not impossible that they are later descendants of the same family.

Jesus called James and John by the title Boanerges, "sons of thunder" (Mark 3:17). They were noted among the apostles for being rather forward and impetuous. On one occasion, when a Samaritan village refused to accept Jesus and the apostles, the two brothers asked if they might call fire down to destroy it (Luke 9:52-56)—a request that

¹ The James who came to restore the priesthood was evidently the brother of John, who was killed in Jerusalem by order of Herod Antipas (Acts 12:1-2). Another James, who participated in the council of elders held in Jerusalem to discuss the question of gentile converts to the Church was the brother of Jesus (see Acts 15). When describing this conference, Paul wrote, of "James, Cephas, and John, who seemed to be pillars" (Galatians 2:9). He also wrote of having gone to Jerusalem, where he met Peter "But other of the apostles saw I none, save James the Lord's brother" (Galatians 1:18). Latter-day Saints mistakenly read Galatians 2:9 as if the three apostles named here were the ones who came to Joseph Smith and Oliver Cowdery in 1829, though Paul was describing a different James.

² From this passage, we learn that the apostle Philip was also from Bethsaida.

Jesus denied, reminding them that he had come to save men, not destroy them. On another occasion, they approached Jesus, asking that they might be allowed to sit on either side of him when he became king. As before, Christ used the occasion for teaching the principle of service to one's fellow man (Mark 10:35-45). John's impetuous nature is also illustrated by an event that took place on the day Christ rose from the dead. When Mary Magdalene came reporting that the tomb in which Christ's body had been laid was empty, Peter and John ran to see. John outran Peter and looked in, becoming the first of the apostles to see the empty tomb (John 20:1-9).

In his account of the life of Christ, John refers to himself in the third person as "the other disciple" or "the disciple whom Jesus loved" (John 18:15-16; 20:2-4, 8; 21:7, 20). At the last supper, he lay on Jesus' bosom (John 13:23). Jesus' trust of John is perhaps best exemplified by the fact that, while hanging on the cross, he charged John to take care of his mother Mary (John 19:26-27).

In one passage, John notes that he was personally acquainted with the high priest in Jerusalem (John 18:15-16). This seems a bit strange for a Galilean fisherman, but may find an explanation in the early tradition that he was himself a priest, which would bring him to Jerusalem periodically to serve in the temple.³ From the Bible, it appears that John had ties to Jerusalem and the surrounding territory as well. His acquaintance with the city might explain why Jesus sent him and Peter to procure a place where they could celebrate the last supper (Luke 22:8). John may have been a disciple of John the Baptist, who was baptizing in the Jordan River east of Jerusalem. He recorded John's testimony of Christ in such a way as to suggest that he himself heard the words from the Baptist. He wrote that the day following Jesus' baptism,

John [the Baptist] stood, and two of his disciples; And looking upon Jesus, as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus . . . One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. (John 1:35-37)

It is tempting to suggest that the other, unnamed disciple was John himself. This means that John was one of the first to accept Jesus as the Christ or Messiah, having followed him almost from the time of his baptism.

Little is known of John's life after the resurrection and ascension of Christ. Later books of the New Testament tend to concentrate on the missions of Saul (renamed Paul) and have very little to say about John and the other original apostles. An early Christian writer named Apollonius reported the tradition that John had raised a man from the dead at Ephesus.⁴ The fourth-century historian Eusebius, bishop of Caesarea, noted that, according to earlier records, the apostle John was banished to the isle of Patmos in the time of the Roman emperor Domitian, who persecuted the Christians.⁵ It was here that

³ Eusebius, *Ecclesiastical History* 3.31.3, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers* (original 1890; reprint Peabody, MA: Hendrickson, 1994), 1:163; *Ecclesiastical History* 5.24.3, in *ibid.* 1:242.

⁴ Eusebius, *Ecclesiastical History* 5:18.13, in *ibid.*, 1:237.

⁵ Eusebius, *Ecclesiastical History* 3.18.1-3, in *ibid.*, 1:148.

John experienced the vision recorded in his book of Revelation (Revelation 1:9).⁶ When allowed to leave the island, John went to the nearby city of Ephesus, where there was a large Christian community. From there, he went through the region of Asia (western Turkey) organizing churches and ordaining leaders for the various congregations.⁷

At some point, John wrote the three New Testament epistles that bear his name.⁸ We shall see that both the book of Revelation and the epistles reflect verbiage from John's gospel, usually in reference to Jesus' teachings to his apostles.⁹

The Translation of John

When the resurrected Christ asked his Nephite disciples what they would wish of him, three of them kept silent. Knowing their thoughts, he said that they "desired the thing which John," the beloved apostle of Jesus, desired, and promised that they would "never taste of death" (3 Nephi 28:6-9). That John may have been spared death is merely hinted in John 21:20-23:

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

The Bible passage is noncommittal on the question of whether John was actually translated, and Christians came to believe that he was not. Indeed, several early Christian writers noted that he died at an advanced age in the city of Ephesus.¹⁰ Perhaps because of the words of Christ to the three Nephites, Joseph Smith was intrigued about the subject while he was engaged in his revision of the Bible and came to the passage in John 21. Inquiring of the Lord, he learned that John had written an account on parchment that had been buried and that the record confirmed that John had been translated (D&C 7:1-6 and see the heading to that section). This was partially confirmed at the general conference held in the forepart of June 1831, when "the Spirit of the Lord fell upon Joseph in an

⁶ Nephi and his father Lehi saw the same vision as John. See the discussion in the introduction to the book of Revelation in volume 2 of this present work.

⁷ Eusebius, *Ecclesiastical History* 3.23.1-19, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers*, 1:150-52.

⁸ Doubts have been cast on the authenticity of 2 and 3 John, and these are discussed in the introduction to John's epistles, in volume 2 of this present work.

⁹ During the first few centuries following Christ's ministry, a number of other books purportedly written by or about the apostle John came to be used in some of the churches. These include the *Acts of John*, the *Apocryphon of John*, and the *Life of John* (attributed to Serapion).

¹⁰ Eusebius, *Ecclesiastical History* 3.1.1 (ibid., 1:132); 3.31.1-3 (1:150-52); 3.30.3 (ibid., 1:163); 5.24.3 (ibid., 1:242).

unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser king of Assyria to prepare them for their return from their long dispersion to again possess the land of their fathers.”¹¹ That this is his role was subsequently confirmed in a revelation given in March 1832, where we also learn that John is the Elias who was to “restore all things” (D&C 77:9, 14). Since he had never died, John was the senior apostle in Joseph Smith’s day, making it appropriate that he should oversee the work of the restoration.

A fourth-century Christian document from Egypt, the *Discourse on Abbaton*, confirms that John had been translated. The preface speaks of “the Holy Apostle Saint John, theologian and virgin, who is not to taste death until the thrones are set in the Valley of Jehoasaphat.”¹² The text itself has the resurrected Jesus saying, “And as for thee, O My beloved John, thou shalt not die until the thrones have been prepared on the Day of the Resurrection . . . I will command Abbaton, the Angel of Death, to come unto thee on that day . . . Thou shalt be dead for three and a half hours, lying upon thy throne, and all creation shall see thee. I will make thy soul to return to thy body, and thou shalt rise up and array thyself in apparel of glory.”¹³

A Syriac Christian text includes a vision given to the apostle John in which “our Lord sent to him a man in white raiment” who told him, “John, behold thou hast been set by our Lord to preach the Gospel of Salvation, along with the three that perform the truth; but ye also shall not be deprived of this gift.”¹⁴ The text does not explain who these three others were, but because the word “ye” denotes plural, it suggests that the four were to be allowed to continue preaching. Latter-day Saints would readily understand the passage to refer to the three Nephites (3 Nephi 28:6-9).

It may have been John’s advanced age that made some early Christians suggest that he was not the same John who wrote the book of Revelation. Some have indicated that these were written by one John the Presbyter (Elder), who also lived at Ephesus.¹⁵

John and the Synoptic Gospels

While the gospels of Matthew, Mark, and Luke tell many of the same stories about Jesus (for which reason they are called Synoptics, from the Greek meaning “seeing together”), John had very different reasons and therefore a different approach to the life of Christ. Eusebius wrote,

¹¹ John Whitmer’s unpublished *History of the Church*, chapter 5. Whitmer was the first person appointed as Church historian following the restoration (D&C 69:2-3, 7).

¹² E. A. Wallis Budge, *Coptic Martyrdoms* (London: British Museum, 1914), 475.

¹³ Ibid., 492-3.

¹⁴ J. Rendel Harris, *The Gospel of the Twelve Apostles Together with The Apocalypses of Each One of Them* (Cambridge University, 1900), 34.

¹⁵ Eusebius, *Ecclesiastical History* 3.24.17-18, in Philip Schaff, ed., *Nicene and Post-Nicene Fathers*, 1:154; *Ecclesiastical History* 3.39.5-6, in *ibid.*, 171. For arguments of the early Egyptian bishop Nepos in favor of the apostle John as author of the book of Revelation, see *Ecclesiastical History* 7.25.1-27, in *ibid.*, 1:309-311.

And when Mark and Luke had already published their Gospels, they say that John, who had employed all his time in proclaiming the Gospel orally, finally proceeded to write for the following reason. The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the deeds done by Christ at the beginning of his ministry. And this indeed is true. For it is evident that the three evangelists recorded only the deeds done by the Saviour for one year . . . They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period . . . And this is indicated by him, they say, in the following words: ‘This beginning of miracles did Jesus . . . John accordingly in his Gospel, records the deeds of Christ which were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time.’¹⁶

Reading the Synoptics, one does, indeed, get the impression that Christ’s ministry lasted but one year, whereas John makes it at least three years, noting occasions when Jesus went to Jerusalem to celebrate the annual feast of Passover (John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14). But it is not just in adding material from the early ministry of Christ that John differs from the others. Most of his stories take place in and around Jerusalem, while Matthew, Mark, and Luke concentrated on events in Galilee. This again suggests that John was more acquainted with Jerusalem than the others.

A number of important stories about Jesus appear only in John’s account. These include the story of the Samaritan woman at the well (John 4), the healing of the man at the pool of Bethesda (John 5), the raising of Lazarus (John 11), and the stories about Nicodemus (John 3, 7, 19). In other instances, John provides details missing from the Synoptic versions of stories, such as Jesus’ teachings about the bread of life following the feeding of the multitude (John 6) and his conversation with Mary Magdalene following his resurrection (John 20).

A major variant involves Jesus’ cleansing of the temple. The synoptic gospels (Matthew 21:12-16; Mark 11:15-18; Luke 19:45-48) place the event during the last week of Jesus’ mortal life, while John places it at the very beginning of his ministry (John 2:13-25). A frequent reaction of Bible readers is to assume that Jesus cleansed the temple on two separate occasions, once at the beginning of his ministry and once at the end. If this were true, however, would John not have recorded both events? The fact that John’s account and those of the Synoptics are mutually exclusive would indicate that the event occurred but once. Moreover, logic would tell us that, had Jesus dared to perform such an act at the beginning of his ministry, before he had rallied public support, he would have been immediately arrested by the temple guards. It is much more believable that he accomplished this deed just after being welcomed into Jerusalem by the great crowds who recognized him as their king, as in the Synoptics. Under such conditions, it is understandable that the priests and Levites laid no hands on him (as he himself stated to the temple guard when arrested in Gethsemane; see Luke 22 :52-53). I would therefore

¹⁶ *Ecclesiastical History* 3.24.7, 11-12, in *ibid.*, 1:153.

conclude that the account in John is incorrect and that the error is most likely due to the fact that many more years had passed between the event and John's recording thereof.

It is likely that John is the latest of the four canonical gospels, written some time around AD 100. Its earliest attestation is Papyrus Rylands 457 (P⁵²), a small fragment (3.5 x 2.5 inches) originating in the Fayyum region of Egypt and dated on paleographic grounds to c. AD 100-150. One side of the papyrus contains a fragmentary version of John 18:31-33, while the other has verses 37-38 of the same chapter. The papyrus was found in a shop in Cairo in 1920 by Bernard Pyne Grenfell. It is held in the John Rylands Library in Manchester, England.

The following is a detailed description of the earliest nine manuscripts:

- P⁵², or P. Rylands Gr. 457, now housed in Manchester, contains John 18:31-33, 37-38, as described above. This manuscript has been dated paleographically to the second century. Some individuals have dated this manuscript to AD 110 or similar dates. This is impossibly precise, as paleographic dates are not more accurate than within a half-century or century of the date of the writing of the document.
- P⁶⁶, or P. Bodmer II, now housed in Dublin, contains John 1:1-6:11; 6:35-14:26; 14:29-30; 15:2-26; 16:2-4; 16:6-7; 16:10-20:20; 20:22-23; 20:25-21:9, and thus is virtually complete. This manuscript has been paleographically dated to the late second or early third century AD.
- P⁵, or P. Oxy. 208+1781, now housed in London, contains John 1:23-31, 33-40; 16:14-30; 20:11-17, 19-20, 22-25. This manuscript has been paleographically dated to the third century.
- P²², or P. Oxy. 1228, now housed in Glasgow, contains John 15:25-16:2; 16:21-32. This manuscript has been paleographically dated to the third century.
- P²⁸, or P. Oxy. 1596, now housed in Berkeley, contains John 6:8-122, 17-22. This manuscript has been dated paleographically to the third century.
- P³⁹, or P. Oxy. 1780, now housed in Rochester, contains John 8:14-22. This manuscript has been dated paleographically to the third century.
- P⁴⁵, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of John that it contains are John 10:7-25; 10:30-11:10; 11:18-36; 11:42-57. This manuscript has been paleographically dated to the third century AD.
- P⁷⁵, or P. Bodmer XIV and XV, now housed in Cologny, contains portions of Luke and John. The portions of John it contains are John 1:1-11:45; 11:48-57; 12:3-13:1; 13:8-9; 14:8-30; 15:7-8. This manuscript has been dated paleographically to the third century AD.
- P⁸⁰, or Fundación S. Lucas Evang. Inv. 83, now housed in Barcelona, contains John 3:34. This manuscript has been dated paleographically to the third century AD.

Many other manuscripts have survived, but all date later than these nine.

John's Purpose

The Muratorian Fragment, a Latin text written c. AD 170, says, “The Fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, ‘Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to us.’ On that same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind.”¹⁷ Eusebius cited Clement’s *Hypotyposes* as saying, “But last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel.”¹⁸

From its content, one would have to conclude that these early declarations are correct in describing the gospel of John as “spiritual” in nature. John did not simply write a history of Christ’s ministry. His was a personal testimony of the divinity and power of Christ. He began by demonstrating that Christ was the divine Word of God in his premortal state and that “the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

This glory was manifest in a number of ways, one of which was the miracles that Christ performed. Thus, in writing of Christ’s first miracle, changing water into wine, John wrote, “This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his glory*; and his disciples believed on him” (John 2:11). The beginning was small indeed, but as John’s account proceeds, the miracles become more and more impressive, rising to great heights with the raising of Lazarus from the dead (John 11) and then the resurrection of Christ (John 20).

As an apostle and a witness of the Savior, John made it a point to show that Jesus had described how one might gain a spiritual witness or testimony. Christ admonished his hearers to examine the testimony of John the Baptist and the scriptures—especially the writings of Moses—and to rely on the Father for a spiritual witness (John 5:31-47; see also John 8:14-18). He also instructed, “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (John 8:31-32). Above all, John was a witness of Jesus Christ, an eyewitness of his glory. A later editorial note at the end of the gospel of John reads, “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true” (John 21:24).

Doctrine and Covenants 93

So powerful was his witness that it became the basis of a revelation to Joseph Smith, recorded in D&C 93. Some have believed that this section was based on a revelation to John the Baptist because a portion of it refers to the baptism of Christ. But knowing that the apostle John was a disciple of the Baptist and that he had likely been present at the baptism of Christ makes it likely that he is the one who declared,

And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father . . . And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and

¹⁷ Ibid., 1:153, note 7.

¹⁸ *Ecclesiastical History* 6.14.7, in *ibid.*, 1:261.

there came a voice out of heaven saying: This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father: And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him. (D&C 93:11, 15-17)

Additional evidence that D&C 93 is based on the testimony of the apostle John is that it contains much verbiage from the gospel of John, including elements found in John chapters 14-16. This portion of the book deals with events that took place at the time of the last supper, long after the death of John the Baptist. John recorded that, at the last supper, Jesus told his apostles, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning” (John 15:26-27). John was obedient to this commandment, leaving us his testimony in the gospel account that bears his name. And that name, rendered in the Greek New Testament as *Ιωαννης* *Iōannes*, is Hebrew יְחִיָּאֵל *Yochanan*, meaning “God is gracious”—a fitting epithet for the apostle whom Jesus loved.

The following chart compares passages in the gospel of John with those found in section 93 of the *Doctrine and Covenants*.

D&C 93

1 Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am;

2 And that I am the true light that lighteth every man that cometh into the world.

3 And that I am in the Father, and the Father in me, and the Father and I are one

John

1:12 . . . to them that believe on his name
14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

1:9 That was the true Light, which lighteth every man that cometh into the world. [See also verse 4.]
9:5 As long as I am in the world, I am the light of the world.
12:46 I am come a light into the world . . .

10:30 I and my Father are one.
10:38 . . . the Father is in me, and I in him.
14:10 . . . I am in the Father, and the Father in me
14:11 . . . I am in the Father, and the Father in me
14:20 . . . I am in my Father
14:21 That they all may be one; as thou, Father, art in me, and I in thee
17:11 that they may be one, as we are.

4 . . . I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

5 I was in the world and received of my Father, and the works of him were plainly manifest.

6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.

7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;

8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation.
[See also verses 21, 23, 29.]

9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.

11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of

17:21 That they all may be one; as thou, Father, art in me, and I in thee

1:14 And the Word was made flesh, and dwelt among us . . .

1:10 He was in the world . . .

9:5 . . . I am in the world

5:36 . . . the works which the Father hath given me

10:32 . . . Many good works have I shewed you from my Father

10:37 If I do not the works of my Father, believe me not.

[See also 14:10-12.]

1:2 The same was in the beginning with God.

1:14 . . . and we beheld his glory . . .

1:16 And of his fulness have all we received, and grace for grace.

1:17 . . . grace and truth came by Jesus Christ.

17:5 . . . O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

17:24 . . . that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
[See also verse 2.]

1:3 All things were made by him; and without him was not any thing made that was made.

1:2 The same was in the beginning with God.

1:4 In him was life; and the life was the light of men.

[See also D&C 93:23, below.]

1:14 . . . (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth

1:16 And of his fulness have all we received,

truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the fulness at the first, but received grace for grace.

13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness

14 And thus he was called the Son of God, because he received not of the fulness at the first.

15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.

16 And I, John, bear record that he received a fulness of the glory of the Father;

17 And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

and grace for grace.

1:17 . . . grace and truth came by Jesus Christ
[See also D&C 93:23, below.]

Of the 48 times the title “Son of God” occurs in the New Testament, 19 of these occurrences are in the writings of John—as many times as in all three synoptics together. See John 1:34, 49; 3:18; 5:25; 6:69; 9:35; 10:36; 11:4, 27; 19:7; 20:31 ; 1 John 3:8; 4:15; 5:5, 10, 12-13, 20 ; Revelation 2:18.

1:32 And John [the Baptist] bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

1:34 And I saw, and bare record that this is the Son of God.

14:10 . . . the Father that dwelleth in me, he doeth the works.

[Cf. Matthew 28:18.]

1:16 And of his fulness have all we received . . .

4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

4:23 . . . the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

4:24 . . . they that worship him must worship him in spirit and in truth.

20 For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn

22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn

23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

24 And truth is knowledge of things as they are, and as they were, and as they are to come;

25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.

26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all

[See D&C 93:11-14, above.]

[See D&C 93:7-8, above.]

1:12 But as many as received him, to them gave he power to become the sons of God [Cf. 1 John 5:18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself" and 1 John 3:1-2, "... that we should be called the sons of God. . . now are we the sons of God."]

4:23 . . . the true worshippers shall worship the Father in spirit and in truth

4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

14:16-17 And I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth . . .

15:26 . . . the Spirit of truth, which proceedeth from the Father . . .

16:13 . . . the Spirit of truth . . . will guide you into all truth

[Cf. 1 John 4:6, Hereby know we the spirit of truth," and 1 John 5:6, "the Spirit is truth"]

18:38 Pilate saith unto him, What is truth?

8:44 . . . the devil. . . was a murderer from the beginning, and abode not in the truth, because there is no truth in him . . . he is a liar, and the father of it. [Cf. 1 John 2:22.]

1:16 And of his fulness have all we received . . .

14:15 If ye love me, keep my commandments . . . [Cf. 1 John 2:3; 5:2-3.]

truth;

27 And no man receiveth a fulness unless he keepeth his commandments.

28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

30 All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence.

31 Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning [i.e., Christ] is plainly manifest unto them, and they receive not the light.

32 And every man whose spirit receiveth not the light is under condemnation.

33 For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

34 And when separated, man cannot receive a fulness of joy.

35 The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

36 The glory of God is intelligence, or, in other words, light and truth.

37 Light and truth forsake that evil one.

38 Every spirit of man was innocent

15:10 If ye keep my commandments, ye shall abide in my love [Cf. 1 John 3:22.]

3:21 But he that doeth truth cometh to the light . . .

1:5 And the light shineth in darkness; and the darkness comprehended it not.

4:24 God is a Spirit . . .

2:19 . . . Destroy this temple, and in three days I will raise it up.

2:21 . . . he spake of the temple of his body.

[See D&C 93:23, above.]

in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

39 And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

40 But I have commanded you to bring up your children in light and truth.

John Cited in Modern Revelations

Other sections of the Doctrine and Covenants quote from the gospel of John, and I suspect that John may be the most frequently cited Bible book mentioned in Joseph Smith's revelations. Sometimes, an entire passage in a revelation draws upon John. For example, D&C 7 is a revelation given to Joseph Smith when he inquired about the latter portion of John 21, and the two passages have many parallels. D&C 76 was received when the prophet inquired about the meaning of John 5:29, and some of the verbiage in that revelation draws on various parts of John's gospel. Another revelation that contains several extracts from John is D&C 10:57-60. Aside from these, most of the citations of the gospel of John found in the Doctrine and Covenants are smaller extracts, a mere sampling of which is included in the following list.

John

1: 4 In him was life; and the life was the light of men.
8:12 I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

1:5 And the light shineth in darkness; and the darkness comprehended it not.

1:11-12 He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of

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11:28 Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

6:21 . . . I am the light which shineth in darkness, and the darkness comprehendeth it not.

[Virtually identical to D&C 10:58; 34:2; 39:2; 45:7; 88:49; cf. D&C 11:11; 14:9.]

11:29-30 I am the same who came unto mine own and mine own received me not ; But verily, verily, I say unto you, that as many as receive me, to them will I give power to

God, even to them that believe on his name

3:5 Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

4:35-36 . . . behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal . . .

8:12 . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

10:16 And other sheep I have, which are not of this fold . . .

10:30 I and my Father are one.
10:38 . . . the Father is in me, and I in him.
14:10 . . . I am in the Father, and the Father in me
14:11 . . . I am in the Father, and the Father in me
14:20 . . . I am in my Father
14:21 That they all may be one; as thou, Father, art in me, and I in thee
17:11 that they may be one, as we are.
17:21 That they all may be one; as thou, Father, art in me, and I in thee

14:26 . . . the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

become the sons of God, even to them that believe on my name.

[D&C 45:8 also cites John 1:11-12, while John 1:11 is cited in D&C 6:21; 10:57; 11:29; 39:3.]

5:16 . . . they shall be born of me, even of water and of the Spirit

4:4 For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;
[The wording is similar in D&C 6:3; 11:3; 12:3; 14:3; 33:3, 7.]

10:70 . . . him who is the life and light of the world . . .
[Virtually identical verbiage in D&C 11:28; 12:9; 34:2; 39:2; 45:7.]

10:59 . . . Other sheep have I which are not of this fold . . .

35:2 I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one.
D&C 50:43 And the Father and I are one. I am in the Father and the Father in me; and inasmuch as ye have received me, ye are in me and I in you.

18:18 . . . you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.
[Cf. D&C 35:19; 39:6.]

17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

132:24 This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent.

17:11 . . . Holy Father, keep through thine own name those whom thou hast given me . . .
[See also John 17:24]

27:14 . . . all those whom my Father hath given me out of the world.

Joseph Smith's revelations also include quotes from other scriptural passages, both in the Old and New Testaments and the Book of Mormon, but it is significant that many of them cite not only the gospel of John, but his epistles and his Revelation (D&C 77 comprises a series of questions and answers about Revelation). In view of the fact that John, as the last surviving apostle from the meridian of time, was designated as the Elias who is to restore all things (D&C 77:9, 14), this is not surprising.

These facts suggest that Latter-day Saints can better understand the restoration of the Church and modern revelation if they will read the gospel of John.

Further Readings

Non-LDS Sources

Brown, Raymond E. *The Gospel According to John. A New Translation with Introduction and Commentary.* Two Volumes. *Anchor Bible.* New York: Doubleday, 1966.

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Duckwitz, Norbert H.O. *Reading the Gospel of John in Greek: A Beginning.* New York: Caratzas, 2002. [Although Duckwitz is LDS, this book is geared to a general audience.]

LDS Sources

Griggs, C. Wilfred. "The Testimony of John." *Studies in Scripture Vol. 5: The Gospels.* Ed. Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 1986, 109-26.

Rogers, Thomas F. "The Gospel of John as Literature." *BYU Studies* 28 (Summer 1988): 67-80.

The Gospel According to St. John

Chapter 1¹⁹

The Word Became Flesh

¹ IN the beginning²⁰ was the Word,²¹ and the Word was with God,²² and the Word was God.²³ ² The same was in the beginning with God.²⁴ ³ All things²⁵ were made by

¹⁹ The first 18 verses of this chapter are a prologue to John's account of the life of Jesus. The JST of this chapter has many variants that are not discussed here. The GR original names the author as *Ιωάννης* *Iōannēs*, which derives from the HEB name *יְחִיָּהּ* *Yôchanan*. The HEB name is written Johanan throughout the Old Testament of the King James Version of the Bible

²⁰ Cf. Genesis 1:1. Revelation 3:14 calls Christ "the beginning of the creation of God," which seems to refer to the fact that he was the creator, as reflected in v. 3. Cf. 1 John 1:1; 2:13-14, and note that the message of 1 John 1:1-2 is the same as that found in John 1:1, 14, with reference to both "the beginning" and "the Word of life . . . which was with the Father." Note also the words of Christ to John as recorded in Revelation 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (see also Revelation 1:11; 3:14; 21:6; 22:13; 3 Nephi 9:18; D&C 19:1; 35:1; 38:1; 45:7; 54:1; 61:1; 63:60; 68:35; 75:1; 81:7; 84:120; 112:34; 132:66). The title derives from Isaiah 41:4, "I the Lord, the first, and with the last" (see also Isaiah 44:6; 48:12).

²¹ GR *ὁ λόγος* *ho logos*. Some of the second-century Jewish ARAM translations of the books of Moses have God acting through the intermediary of his *memar*, "word." The ARAM/HEB root is 'mr, "to speak." But there is probably a word-play here, since the word 'immer, "lamb," derives from the same root. In John's writings, Jesus is frequently termed a lamb (John 1:29, 36; Revelation 5:6, 8, 12-13; 6:1, 16; 7:9-10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:4; 19:7, 9; 21:14, 22-23; 22:1, 3). Note, however, that the GR term used in John 1:29, 36, is not the same as the one used in the book of Revelation. Cf. John 17:5 and see D&C 76:39, "the Lamb . . . who was in the bosom of the Father before the worlds were made."

²² Lit. "the God." When the Father, the Son, and the Holy Ghost are involved, the GR text frequently uses the definite article before "God" to denote the Father (see 2 Corinthians 13:14).

²³ IE *divine*. Contrary to the KJV wording, the passage does not suggest that God and the Word are the same Being. The first occurrence of God, in the GR text, is preceded by the definite article, which is missing in the second occurrence. This second occurrence is an anarthous predicate, actually written before "the Word" in the GR, meaning that it assigns a quality to "the Word" (like an adjective), making him divine. But the English term "divine" is not strong enough to explain what John means here. In reality, he is saying that the Son is exactly like the Father but is separate from the Father. (The divinity of Christ is affirmed in John 20:28 and hinted in 5:18 and 10:33.) That the GR construction does not mean identity of the Word and God is further clarified by this v.

him; and without him was not any thing made that was made.^{26 4} In him was life,²⁷ and the life was the light of men.^{28 5} And the light shineth in darkness; and the darkness comprehended²⁹ it not.³⁰

⁶ There was a man sent from God,³¹ whose name *was* John.^{32 7} The same came for a witness, to bear witness of the Light,³³ that all *men* through him might believe.^{34 8} He was not that Light,³⁵ but *was sent* to bear witness of that Light. ⁹ *That* was the true Light, which lighteth every man that cometh into the world.^{36 10} He was in the world, and the

and by v. 2, where the Word is “with God,” and by v. 18, where the Son “is in the bosom of the Father.” The fourth-century Christian writer Chrysostom was the first to note that the first occurrence of “was” in this v. refers to the existence of the Word, the second to the relationship of the Word to God, and the third denoting *what* the Word was.

²⁴ Cf. 3 Nephi 9:15; D&C 76:39; Moses 2:26.

²⁵ The words “all things” should not be read to imply creation out of nothing. John clarifies his meaning by noting that of all things that were made, none were created without Christ.

²⁶ For Christ’s creative efforts, see v. 10 and cf. Colossians 1:16; Hebrews 1:2; D&C 76:24; 93:10; Moses 1:32-33. The concept expressed here is also found in one of the Dead Sea Scrolls, the Rule of the Community, one manuscript of which (1QS xi.11) reads “By his knowledge everything shall come into being, and all that does exist he establishes with his calculations and nothing is done outside of him.” Florentino García Martínez, *The Dead Sea Scrolls Translated* (revised ed., Leiden: Brill, 1996), 18.

²⁷ Cf. 1 John 5:11.

²⁸ For Christ as the life and light, see John 8:12; Mosiah 16:9; Alma 19:6; 26:36; 28:14; 38:9; 3 Nephi 9:18; 11:11; 15:9; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 50:27; 88:13; 93:9. The terms “life” and “light” are in a parallel construction in some Old Testament passages (Job 3:20; Psalms 27:1; 36:9; Proverbs 6:23; see also Proverbs 16:15). For Jesus as the way, the truth, and the life, see John 14:6. For Christ as the life, see 1 John 1:1-2. For Christ as the light, see John 9:5; 1 John 1:5; Revelation 21:23 (cf. Revelation 22:5); D&C 6:21; 14:9.

²⁹ κατέλαβεν *katelaben* overcame. ENG “comprehended” is used in an archaic sense here, not for mental understanding, but for physical overcoming. Cf. the dual uses of the related ENG verb “apprehend.”

³⁰ Cf. D&C 6:21; 10:58; 34:2; 39:2, 45:7, 29; 88:49 and see John 3:19-21; 1 John 2:8; 2 Corinthians 4:6; D&C 45:29; 88:49, 67; Abraham 4:4.

³¹ Cf. v. 33 and see 3:28. That John was, indeed, sent from God, was affirmed by Jesus, who said that he was the greatest of the prophets, being a forerunner of Christ himself (Matthew 11:9-11; Luke 7:26-28; cf. D&C 84:27). This role of forerunner is noted in the following verses. For Christ as one sent “from God,” see John 3:2; 8:42; 13:3; 16:27, 30.

³² Cf. Matthew 3:1-12; Mark 1:1-8; Luke 1:1-25, 57-80; 3:1-18; D&C 35:4.

³³ Cf. John 1:15; 3:26; 5:33, 36; 1 John 1:1-2.

³⁴ Cf. Matthew 21:25, 32; 12:36; 20:31; Acts 19:4.

³⁵ Cf. John 5:33, 35, where Jesus calls John a λύχνος *luchnos*, which refers to a lamp rather than to the light itself.

³⁶ Cf. John 3:19; 8:12; 9:5; 11:9; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 84:46; 93:2, 9. In the Sermon on

world was made by him,³⁷ and the world knew him not.^{38 11} He came unto his own,³⁹ and his own received him not.^{40 12} But as many as received him, to them gave he power to become the sons⁴¹ of God, *even* to them that believe on his name:^{42 13} Which were born, not of blood,⁴³ nor of the will of the flesh, nor of the will of man, but of God.⁴⁴

¹⁴ And the Word was made flesh,⁴⁵ and dwelt among us,⁴⁶ (and we beheld his glory,⁴⁷ the glory as of the only begotten⁴⁸ of the Father,⁴⁹) full of grace⁵⁰ and truth.^{51 15}

the Mount, Christ told his disciples, “ye are the light of the world” and instructed them to let their light shine (Matthew 5:14-16; Philippians 2:15; cf. D&C 103:9). He repeated the same instructions to the Nephites (3 Nephi 12:14-16), “Therefore, hold up your light that it may shine unto the world. Behold I am the light which ye shall hold up--that which ye have seen me do” (3 Nephi 18:24). Those who practice priestcraft set themselves up as a light unto the world, rather than glorifying Christ (2 Nephi 26:29).

³⁷ See also v. 3 and cf. Colossians 1:16; Hebrews 1:2; D&C 76:24; 93:10.

³⁸ This v. parallels v. 5, where it is the light that is not comprehended. See also vv. 31 and 33.

³⁹ Cf. Exodus 19:5; 2 Nephi 29:5.

⁴⁰ Cf. 3 Nephi 9:16; D&C 6:21; 10:57; 11:29; 39:3; 45:8; 133:66. The first occurrence of “own” in this v. (ἰδία *idia*) is neuter (IE his own things, his own creation), while the second (ἰδιοὶ *idioti*) is masculine (IE his own people). So he came to that which he created, but it was his own people who rejected him.

⁴¹ The GR term τέκνα *tekna*, used here, is better rendered “children,” since it applies to men and women alike, as it does in John 11:52 and 1 John 3:2. The normal GR word for “son,” υἱός *huios*, is used only of Jesus in John’s gospel.

⁴² Cf. John 2:23; 3:18; 1 John 5:13; D&C 11:30; 39:4; 42:52; 45:8.

⁴³ Cf. Moses 6:59; JST Genesis 6:61-62; Job 25:4; 1 John 5:6.

⁴⁴ While Christ was literally born of God, being his only begotten son in the flesh (see Luke 1:35), men can be born of God through Christ (see John 3:3-8; 1 Peter 1:23; Mosiah 27:25, 28; Alma 5:14; 7:14; 22:15; 36:5, 23-24, 26; 38:6 and cf. John 3:3-7; Moses 6:65). This is a common theme in John’s first epistle (1 John 2:29; 3:9; 4:7; 5:1, 4, 18).

⁴⁵ IE Christ partook of mortality.

⁴⁶ Cf. John 1:14; 1 Timothy 3:16. The word rendered “dwelt” is GR ἐσκήνωσεν *eskēnōsen*, lit. “tented,” which is used in the NT only here and in the book of Revelation, both of which are attributed to the apostle John. The expression obviously derives from the fact that the Lord’s house, in the time of Moses, was a tent (the tabernacle), which was pitched in the middle of the Israelite camp. The passage suggests a new revelation from God, given by the appearance of Christ, who had revealed the law to Moses (3 Nephi 15:4-5). For God dwelling with mankind, cf. Revelation 21:3.

⁴⁷ Cf. Alma 9:26; D&C 93:11; Moses 1:13. John, along with Peter and James, witnessed the glory of Christ when he was transfigured before them on the mountain (Matthew 17:1-5; Mark 9:2-7; Luke 9:28-35). Peter also wrote of the event (2 Peter 1:16-18). See also 1 John 1:1-3; 5:9-11. D&C 93:6-7 explains, “And John saw and bore record of the fulness of my glory, and the fulness of John’s record is hereafter to be revealed. And he bore record, saying: I saw his glory, that he was in the beginning, before the world was.” For Christ’s glory, see also HEBs 1:3. Jesus commanded his apostles to bear witness of him (John 15:27).

John bare witness of him,⁵² and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.^{53 16} And of his fulness⁵⁴ have all we received, and grace for grace.^{55 17} For the law⁵⁶ was given by Moses, *but* grace and truth⁵⁷ came by Jesus Christ.^{58 18} No man hath seen God at any time;⁵⁹ the only begotten Son,⁶⁰ which is in the bosom of the Father,⁶¹ he hath declared *him*.⁶²

⁴⁸ Of the gospel writers, only John employs the term “only begotten” as a title of Christ (also John 1:18; 3:16, 18; 1 John 4:9), but it is also found in Hebrews 11:17 and in the Book of Mormon (2 Nephi 25:12; Jacob 4:5, 11; Alma 5:48; 9:26; 12:33-34; 13:5, 9) and in the Doctrine and Covenants (D&C 20:21; 29:42, 46; 45:9; 76:13, 23, 25, 35, 57; 93:11; 124:123; 138:14, 57; Moses 1:6, 13, 16-17, 19, 21, 32-33; 2:1, 26-27; 3:18; 4:1, 3, 28; 5:7, 9, 57; 6:52, 57, 59, 62; 7:50, 59, 62). Most Bible scholars are agreed that the GR *μονογενής monogenēs*, generally rendered “only begotten,” really means “of a single kind,” meaning that Christ is the only Son of God in the literal sense. Latter-day Saints generally understand Christ to be the only begotten of God in the flesh, while all of us are spirit-children of God. It is also interesting to note that the GR term probably reflects HEB יָחִיד *yāchîd*, “only” used of Isaac in Genesis 22:2, 12, 16, and rendered *μονογενής monogenēs* in reference to Isaac in HEBs 11:17 (cf. Jacob 4:5).

⁴⁹ Cf. John 17:22.

⁵⁰ The text employs *χάρις charis*, a GR word denoting enduring love.

⁵¹ Other passages describe Christ as being “full of grace and truth” (2 Nephi 2:6; Alma 5:48; 9:26; 13:9; D&C 84:102; 93:11; Moses 1:6, 32; 5:7; 6:52; 7:11). D&C 66:12 describes the Father in these terms.

⁵² Cf. John 1:7-8; 3:26; 5:33, 36; 1 John 1:1-2.

⁵³ This verse refers to John the Baptist, whose testimony of Christ is also found in Matthew 3:11-15; Mark 1:7-11; Luke 3:15-17; John 1:26-36. The last part of this verse (“for he was before me”) reinforces the idea in John 1:1 that Christ was in the beginning with the Father. Here, in the Prologue to his account, the apostle John cites the words that he attributes to John the Baptist in John 1:27, 30.

⁵⁴ Cf. Colossians 1:19.

⁵⁵ Cf. Helaman 12:24. Christ progressed from grace to grace, as we learn from D&C 93:12-14: “And I, John, saw that he received not of the fulness at the first, but received grace for grace. And he received not of the fulness at first, but continued from grace to grace, until he received a fulness; And thus he was called the Son of God, because he received not of the fulness at the first.” D&C 93:20 indicates that we, too, can progress from grace to grace.

⁵⁶ John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:45; 7:19, 23, 49, 51; 8:5, 17). Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

⁵⁷ The pairing of grace and truth is a continuation of what John wrote in v. 14, for which see the note. Cf. Colossians 1:6; 2 John 1:3; D&C 50:40.

⁵⁸ For the contrast between the law of Moses and the grace of Christ, see Romans 6:14; Galatians 2:21 and see HEBs 1:1.

⁵⁹ Cf. John 6:46; 1 John 4:12; 3 John 1:11.

⁶⁰ For the title “only begotten,” see the note to John 1:14. Many scholars agree that this

The Testimony of John the Baptist (Mt. 3:1-12; Mk. 1:2-8; Lk. 3:15-17)

¹⁹ And this is the record of John,⁶³ when the Jews⁶⁴ sent priests and Levites⁶⁵ from Jerusalem to ask him, Who art thou?⁶⁶ ²⁰ And he confessed, and denied not; but confessed, I am not the Christ.⁶⁷ ²¹ And they asked him, What then? Art thou Elias?⁶⁸ And he saith, I am not. Art thou that prophet?⁶⁹ And he answered, No.⁷⁰ 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 voice of one crying in the wilderness,
Make straight the way of the Lord,**

verse has been corrupted in various GR manuscripts.

⁶¹ Cf. v. 1 and D&C 76:39.

⁶² See also John 5:37; 6:46. Since a number of Old Testament prophets testified that they had seen God, this passage cannot mean what it seems to suggest. Joseph worded it, “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” (JST John 1:19). This seems more in line with the wording of Luke 10:22, “no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.” See also D&C 67:11; 84:21-22.

⁶³ These words mark the end of the prologue to the gospel of John and introduce the story of John the Baptist. They do not suggest that the Baptist wrote the account himself.

⁶⁴ The gospel of John often uses the term “Jews” to refer to Judaeans, and especially to their leaders, the high priest and the Sanhedrin who, with a few exceptions, rejected both John the Baptist and Jesus.

⁶⁵ John was performing a priesthood ordinance, purificatory baptism, so it was natural that the ones sent to judge his actions were priests and Levites. John, of course, was of the priestly line of Aaron (Luke 1:5; D&C 13; 84:26-28; Joseph Smith History 1:72).

⁶⁶ Cf. John 5:33.

⁶⁷ IE Messiah. Cf. John 3:28; Luke 3:15-16.

⁶⁸ Elias is the GR form for the name of the Old Testament prophet Elijah (pronounced *'eliyah* in HEB, with the masculine singular suffix *s* added in GR). The question is understandable, since the Jews anticipated the return of Elijah, as prophesied in Malachi 4:5-6. Though John denied being the prophet Elijah, Jesus compared his role as forerunner with that of Elijah or Elias after the ancient prophet appeared with Moses on the mount of transfiguration (Matthew 17:10-13).

⁶⁹ The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19). That prophet was not John the Baptist, but Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:25; 7:40.

⁷⁰ Compare Matthew 16:13-14, where we learn that after the death of John the Baptist, some of the people were wondering if Jesus were John resurrected or Elias (Elijah), Jeremiah, or another of the ancient prophets.

as said the prophet Esaias.^{71 24} And they which were sent were of the Pharisees.^{72 25} And they asked him, and said unto him, Why baptizest thou then,⁷³ if thou be not that Christ,⁷⁴ nor Elias, neither that prophet?^{75 26} John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;^{76 27} He it is, who coming⁷⁷ after me is

⁷¹ Esaias is the GR form of the name of the Old Testament prophet Isaiah. The English Isaiah is actually based on the GR, for the HEB is pronounced *yesha'yah*. The passage being cited here by the Baptist is from Isaiah 40:3. Rather than tell his questioners who he was, John replied by citing a passage that suggested his role as forerunner to the Lord (see also Matthew 3:1-3; Mark 1:2-4; Luke 3:3-4; D&C 84:28 and cf. D&C 65:1). In the HEB of Isaiah 40:3, the words "in the desert" are part of what the voice cries out. The LXX, which is followed here, misread it as the voice being in the wilderness when it cries out.

⁷² The Pharisees were one of the three main Jewish sects that existed in the time of Christ, the others being the Sadducees and Essenes. The term Pharisee comes from the HEB *perashim*, which means "separatists." They were the majority party and were the ones responsible for instituting the office of rabbi (literally meaning "my great one," but generally rendered "master" or "teacher"). The Pharisees, by virtue of their numbers, controlled the Sanhedrin, though the president of that body was the high priest, head of the Sadducee party. The Sadducees (HEB *zedoqim*) took their name from Zadok, the high priest at the time Solomon constructed the first temple. The Essenes were a much smaller group and are not mentioned in the New Testament. The apostle John probably added these words as an explanation that the priests and Levites he mentioned in verse 19 were Pharisees, rather than Sadducees. However, in Matthew 3:7, both Sadducees and Pharisees come to John the Baptist.

⁷³ Note that the Pharisees do not question the ordinance of baptism, but John's right to perform it. Baptism was and is, in fact, required for conversion to Judaism, and orthodox Judaism (which is based on the teachings of the Pharisaic rabbis) continues to require ritual purification by immersion in water for any who have become impure according to the law of Moses.

⁷⁴ The title Christ is from GR *χριστός* *christos* anointed one. It has the same meaning as HEB messiah (*mashiach*), which is the word the Pharisees would have used when questioning John the Baptist. According to Matthew 3:11, John distinguished his water baptism from the baptism of fire and the Holy Ghost that Christ would bring.

⁷⁵ See the note to v. 21.

⁷⁶ The apostle John omitted the reference to Christ baptizing with fire, found in two of the synoptics (Matthew 3:11; Luke 3:16).

⁷⁷ Pre-Christian Book of Mormon prophets referred to Christ as "that which is to come." See the discussion in John A. Tvedtnes, *The Most Correct Book: Insights From a Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999), 235-41.

preferred before me,⁷⁸ whose shoe's latchet⁷⁹ I am not worthy to unloose.⁸⁰ ²⁸ These things were done in Bethabara⁸¹ beyond Jordan,⁸² where John was baptizing.

The Lamb of God

²⁹ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,⁸³ which taketh away the sin of the world. ³⁰ This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.⁸⁴ ³¹ And I knew him not:⁸⁵ but that he should be made manifest to Israel, therefore am I come baptizing with

⁷⁸ Cf. Vv. 15, 30.

⁷⁹ The term rendered “shoe” means “sandal” (GR ὑποδήματος *hupodēmatos* lit. means “under the foot”) while the “latchet” is the strap that binds it to the foot.

⁸⁰ For Lehi’s prophecy of the role of John the Baptist, see 1 Nephi 10:7-10.

⁸¹ While most GR manuscripts read “Bethany,” a number have Bethabara. In his prophecy of John the Baptist, Lehi also mentioned Bethabara as the site of John’s baptismal work (1 Nephi 10:9). The HEB name Bethabara means “house of the crossing/ford.” It evidently refers to the place where the Israelites crossed over the Jordan River to enter the Holy Land under Joshua, whose name is the source of the GR form Jesus. There is much symbolism here. The Israelites symbolically entered into the “rest of God” by crossing over the river, just as we do when being baptized. The idea is reflected in a number of hymns that speak of crossing the Jordan in reference to either baptism or going to heaven. Similarly, the apostle Paul compared baptism to the Israelite crossing of the Red Sea (1 Corinthians 10:1-2). Bethabara is evidently the same as Bethbarah, at the ford of the Jordan River, mentioned in Judges 7:24. It appears in the methasized form Bethabarah in Joshua 15:6, 61; 18:22.

⁸² “Beyond Jordan” is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words “farther side of Jordan” reflect the same GR expression); John 3:26; 10:40.

⁸³ For a discussion of the apostle John’s use of the term “lamb” to refer to Christ, see the notes to v. 1. John the apostle had evidently been a disciple of John the Baptist, from whom he borrowed the term. Its use would have made no sense unless the title had already been associated with the Messiah, making John’s meaning clear. Thus, we find it already applied to Christ six centuries before his birth by both Lehi and his son Nephi (1 Nephi 10:10; 11:21, 27, 31-32, 34-36; 12:6, 8-11, 18; 13:24, 26, 28-29; 13:32-40; 14:1-3, 6-7, 10, 12-14, 20, 24-27; 2 Nephi 31:4-6; 33:14). The lamb, of course, refers to the sacrificial animal eaten by the Israelites, especially at Passover (Exodus 12:3-5), and to Abraham’s prophecy of Christ to come (Genesis 22:8; cf. Isaiah 53:7).

⁸⁴ Reporting the words uttered by the Baptist in v. 27, though these are closer to the ones reported in v. 15, for which see the notes. This testimony affirms the premortal existence and preeminence of Christ as a member of the Godhead.

⁸⁵ See v. 33 and compare v. 10. Some Bible readers may wonder how it is that John did not know Jesus, since their mothers were cousins according to Luke 1:36. The answer probably lies in the fact that John was raised in the more desolate portions of the hill country of Judea (Luke 1:39, 65, 80), while Jesus was raised in the northern city of

water.³² And John bare record, saying, I saw the Spirit descending from heaven like a dove,⁸⁶ and it abode⁸⁷ upon him.⁸⁸ ³³ And I knew him not:⁸⁹ but he that sent me to baptize with water,⁹⁰ the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,⁹¹ the same is he which baptizeth with the Holy Ghost.⁹² ³⁴ And I saw, and bare record that this is the Son of God.⁹³

The First Disciples

Nazareth (Matthew 2:23; 21:11; 26:71; Luke 2:51; 4:16; John 1:45-46).

⁸⁶ Cf. 1 Nephi 11:27; D&C 93:15.

⁸⁷ The GR term (ἐμείνεν *emeinen*) means “remained, stayed,” meaning that the Spirit stayed with Christ, not to depart.

⁸⁸ Unlike the synoptics, the gospel of John does not explicitly say that John baptized Jesus, though the previous verse mentions John’s baptismal activity. While John has John the Baptist seeing the Spirit descend on Jesus, the synoptics suggest that only Jesus saw this divine manifestation (Matthew 3:16; Mark 1:10; Luke 3:22 is more ambiguous). Mark 1:11 and Luke 3:22 have the Father declaring “*Thou art my beloved Son,*” while Matthew 3:17 has the words “*This is my beloved Son,*” suggesting that the Father was speaking to someone else, possibly John the Baptist.

⁸⁹ See v. 31 and note and compare v. 10.

⁹⁰ We do not know to whom John has reference here. It may be God himself (see 1:6) , or it could be the angel who had ordained John to the priesthood (D&C 84:28). That angel may have been Gabriel, who announced the birth of both Jesus and John the Baptist (Luke 1:19, 26), whom Joseph Smith identified as the Old Testament prophet/patriarch Noah (*History of the Church* 3:385). Significantly, Noah was present at the flood, which the apostle Peter considered to be the baptism of the earth (1 Peter 3:20-21), while John was present at the baptism of the Creator and Savior of the world. And just as the Holy Ghost appeared under the sign of the dove at Christ’s baptism, the sign given to Noah that the flood had ended came through a dove (Genesis 8:8-12). Similarly, the Spirit hovered (KJV “moved”) over the primordial waters in the creation epic (Genesis 1:2). Each of these events signaled a new beginning for mankind.

⁹¹ While the Holy Ghost generally descends on an individual, it does not tarry (D&C 130:23). In Christ’s case, it did tarry, which became a sign for John the Baptist that he was the Savior.

⁹² That John knew beforehand that Christ would come and baptize with the Holy Ghost is evident in his preaching (Matthew 3:11; Mark 1:7-8; Luke 3:16).

⁹³ Cf. D&C 93:15-18. While the gospel of John declares that John the Baptist had a strong testimony of Christ’s divinity from the beginning, the synoptics note that even after he had baptized Christ, the Baptist sent messengers to ask Jesus if he was the one they were expecting (Matthew 11:2-3; Luke 7:19-20). Evidently, not all of the disciples of John the Baptist followed Jesus, though, as we shall see, some clearly did. See the story in Acts 19 and note that the Mandaeans of Iraq and Iran claim to be descendants of the disciples of John the Baptist.

³⁵ Again the next day after John stood, and two of his disciples,^{94 36} And looking upon Jesus as he walked, he saith, Behold the Lamb of God!^{95 37} And the two disciples heard him speak, and they followed Jesus.^{96 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,)⁹⁷ where dwellest thou? ³⁹ He saith unto them, Come and see. They came and saw where he dwelt,⁹⁸ and abode with him that day: for it was about the tenth hour.^{99 40} One of the two which heard John *speak*, and followed him, was Andrew,¹⁰⁰ Simon Peter's brother.^{101 41} He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.^{102 42} And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona:¹⁰³ thou shalt be called Cephas, which is by interpretation, A stone.¹⁰⁴

⁹⁴ For the identify of these two disciples, see the note to v. 40. In Judaism of that time, charismatic rabbis gathered around them *talmidim* or students, who learned from the rabbi. The term “disciple” denotes such students.

⁹⁵ For this title, see the notes to vv. 1 and 29.

⁹⁶ The powerful witness of John the Baptist and his role as forerunner of Christ are dramatically illustrated by the fact that some of his disciples immediately left and followed Jesus.

⁹⁷ In his account, John often inserts explanations of Jewish terms and practices for his GR-speaking audience. Literally, rabbi means “my great one.” The title came into use in the first-century AD among the Pharisees. Unlike today’s Jewish rabbis, there was no ordination required to become a rabbi in those early days. The title διδάσκαλος *didaskalos*, rendered here as “master,” but meaning “teacher,” has been attested on a Jewish ossuary (or bone box) of the first century BC or the first century AD discovered on the mount of Olives in Jerusalem. Of all the gospels, only John has people calling Jesus “rabbi” (John 1:49; 3:2; 4:31n; 6:25; 9:2n; 11:8n), while the synoptics use the term “master.” However, John employs the GR term for “master” for Jesus in John 8:4; 11:28; 13:13-14; 20:16. John also has John the Baptist being called “rabbi” by his disciples (John 3:26).

⁹⁸ Contrast Matthew 8:19-20; Luke 9:57-58.

⁹⁹ The hours of the day were counted from sunrise, approximately 6 a.m., making this about four o’clock in the afternoon.

¹⁰⁰ While most of Jesus’ apostles bore HEB names, Andrew is GR in origin. Many Jews of the time—and particularly those who lived far from Jerusalem—bore GR names.

¹⁰¹ The other disciple was evidently John, author of the account. Peter and his brother Andrew were partners in the fishing business with James and John, sons of Zebedee (Luke 5:10). In the lists of Jesus’ apostles found in Matthew and Luke, these four are named first and Peter and Andrew are identified as brothers (Matthew 10:2; Luke 6:14), while Mark noted that these four came to Jesus privily to ask a question (Mark 13:3).

¹⁰² Following his usual practice, John translated the HEB term Messiah, meaning “anointed one,” into the GR Christ, which has the same meaning.

¹⁰³ The name Simon is known in GR, but here it should probably be understood as HEB Shim’on, generally rendered Simeon in the KJV OT. Jona is evidently identical to the name of the OT prophet Jonah, though it is usually rendered Jonas in NT GR (Matthew

The Calling of Philip and Nathaniel

⁴³ The day following Jesus would go forth into Galilee,¹⁰⁵ and findeth Philip,¹⁰⁶ and saith unto him, Follow me. ⁴⁴ Now Philip was of Bethsaida,¹⁰⁷ the city of Andrew and Peter.¹⁰⁸ ⁴⁵ Philip findeth Nathanael,¹⁰⁹ and saith unto him, We have found him, of whom Moses in the law,¹¹⁰ and the prophets, did write, Jesus of Nazareth, the son of Joseph.¹¹¹ ⁴⁶ And Nathanael said unto him, Can there any good thing come out of Nazareth?¹¹² Philip saith unto him, Come and see. ⁴⁷ Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!¹¹³ ⁴⁸ Nathanael saith

12:39-41; 16:4; Luke 11:29-30, 32). In John 21:15-17, Peter is called “Simon *son* of Jonas.” One Jewish scholar, Hayyim Maccoby, has suggested that the title used in the John passages was not HEB *bar Yonah*, “son of Jonah,” but ARAM *baryona*, “outlaw,” a term denoting the Zealots who opposed Roman rule over the Jews.

¹⁰⁴ Cephas is from ARAM *kaipha*, “stone,” with the addition of the GR suffix *s*. It is the same as the name of the high priest Joseph Caiaphas. John again gives a translation for his GR-speaking readers. JST John 1:42 reads, “Cephas, which is, by interpretation, a seer, or a stone,” suggesting that the title referred to a seer. Cf. Matthew 16:17-18; Mosiah 8:13; 28:13-16; Alma 37:23.

¹⁰⁵ The gospel of John omits the forty days in the wilderness following Jesus’ baptism, which must have taken place before the events described here.

¹⁰⁶ Philip is a GR name, meaning “lover of horses.”

¹⁰⁷ Cf. John 12:21. Bethsaida is one of the Galilean cities that Jesus condemned, along with Chorazin and Capernaum, for not accepting his message even after seeing so many miracles (Matthew 11:21; Luke 10:13-15). One such miracle is mentioned in Mark 8:22. When the apostles returned from their first mission, Jesus took them to a spot near Bethsaida to hear their report (Luke 9:10).

¹⁰⁸ Throughout the gospels, we find Peter, Andrew, James, and John operating a fishing business out of the town of Capernaum on the north shore of the Sea of Galilee. Here, however, we find a suggestion that Andrew and Peter were from the nearby town of Bethsaida, whose name means “house of fishing” (see Mark 6:45).

¹⁰⁹ Though later Christian tradition identified Nathanael with the apostle Bartholomew (who is listed after Philip in all the NT lists of apostles except the one in Acts 1:13), there is no evidence that Nathanael (whose name appears only in the account of John) became one of the twelve. The name Nathanael is HEB and means “God has given.”

¹¹⁰ See the note to v. 17.

¹¹¹ Cf. Luke 24:27, 44; JST Luke 16:17; John 5:39; JST John 3:18; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10; 15:10; 23:5; D&C 20:26; 138:36.

¹¹² John 21:2 indicates that Nathanael was of the city of Cana, which was near Nazareth. There may have been some rivalry between the two cities, giving rise to a proverb that Nathanael cites. Some Bible scholars hold that Nathanael was reflecting the doubt expressed in John 7:52 that the Messiah could come from the Galilee region. At least one Galilean, Judas, founder of the Zealot party, had already laid claim to being the promised Messiah but failed to deliver (Acts 5:37; Josephus, *Antiquities of the Jews* 20.5.2).

¹¹³ This verse is cited in D&C 41:11. See also Psalms 32:2; 1 Peter 2:22; Revelation 14:5;

unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.^{114 49} Nathanael answered and saith unto him, Rabbi,¹¹⁵ thou art the Son of God; thou art the King of Israel.^{116 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.^{117 51} And he saith unto him, Verily, verily,¹¹⁸ I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.¹¹⁹

Chapter 2

The Wedding at Cana

¹ AND the third day¹²⁰ there was a marriage in Cana of Galilee;¹²¹ and the mother of Jesus was there.^{122 2} And both Jesus was called,¹²³ and his disciples,¹²⁴ to the

D&C 121:42; 124:20, 97.

¹¹⁴ From what follows, it seems likely that Jesus saw Nathanael sitting beneath the fig tree in vision, not being present.

¹¹⁵ The GR text uses the HEB/ARAM term. See the note to John 1:38 and cf. John 3:2; 4:31n; 6:25; 9:2n; 11:8n.

¹¹⁶ It is unlikely that Nathanael knew, at this early stage, that Jesus was literally the Son of God. The title “son of God” was applied anciently to the kings of Israel, and here Nathanael also calls Jesus “the King of Israel.” He was likely recognizing him as the Messiah, as the Jews perceived that office, not as one who would redeem mankind from sin. It was not until after this event that Jesus openly proclaimed his divine paternity.

¹¹⁷ Cf. Helaman 14:28. It was when Jesus changed water into wine in Nathanael’s home town of Cana that the disciples came to see his glory and believed on him. Cf. John 11:40, where Jesus tells Martha that if she believed, she would see the glory of God.

¹¹⁸ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אֲמֵן *‘amēn* employed here and in other passages in John (John 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

¹¹⁹ For angels and the Son of Man, see Matthew 13:41; 16:27; 25:31; Mark 8:38; Luke 9:26; 12:8; JST Matthew 1:37; Moses 7:24-25.

¹²⁰ JST “third day of the week.” This would make it Tuesday. The Mishnah (*Ketuboth*) requires that the wedding of a virgin take place on the fourth day, Wednesday, though a widow or divorcee might marry on other days.

¹²¹ Cana was near Nazareth, where Jesus and Mary lived, but it was evidently not the modern Arab village of that name. It is more likely Khirbet Qana, nine miles north of Nazareth. While it is not impossible that the invitation for Jesus to attend came from one of his disciples, Nathanael, who was from the town of Cana (John 21:2), this does not explain Mary’s presence. See the note to v. 2.

¹²² Her presence at the wedding suggests that it was perhaps a member of her family who was being married. See also the note to v. 3.

¹²³ Though some Latter-day Saints have suggested that the event described here was Jesus’ wedding (based on the fact that the bridegroom was thanked for providing more

marriage.^{125 3} And when they wanted¹²⁶ wine, the mother¹²⁷ of Jesus saith unto him, They have no wine.⁴ Jesus saith unto her, Woman,¹²⁸ what have I to do with thee?¹²⁹ mine hour is not yet come.^{130 5} His mother saith unto the servants, Whatsoever he saith unto you, do *it*.^{131 6} And there were set there six waterpots of stone, after the manner of the purifying of the Jews,¹³² containing two or three firkins¹³³ apiece.⁷ Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.⁸ And he saith unto

wine in vv. 9-10), the fact that he was “called” (invited) mitigates against this. During their 1972 visit to Israel, President Harold B. Lee and Elder Gordon B. Hinckley discussed this topic among themselves and concluded that this was not Jesus’ marriage. An early third-century LAT preface to the text identifies the bridegroom as one of Jesus’ disciples, John, son of Zebedee, and indicates that his mother, Salome, was Mary’s sister—making John and his brother James cousins to Jesus. This would certainly explain why Jesus’ family was invited to the wedding. Salome was with Mary at the cross and at the tomb (Mark 15:40; 16:1), which again might suggest a family relationship. If John was Jesus’ cousin, this would also explain why, while hanging on the cross, he asked John to care for his mother (John 19:26-27).

¹²⁴ Unlike the synoptics, John never uses the term “apostle(s),” and instead calls them “disciples” (meaning “students”; see the note to John 1:35). The GR ἀπόστολος *apostolos* means “one sent, envoy, messenger,” and denotes the missionary activities of the twelve, which did not begin until after Christ’s death, resurrection, and ascension.

¹²⁵ KJV uses “marriage” in the same way we use “wedding.”

¹²⁶ IE lacked. (We still speak of someone “in want,” meaning someone who lacks the necessities of life.) One GR manuscript (Sinaiticus) and the Old LAT read, “And when they lacked wine because the wine provided for the feast had been used,” but the majority of manuscripts have the shorter reading.

¹²⁷ John alludes to Mary as Jesus’ mother, but never names her (John 2:1, 5, 12; 6:42; 19:25-26).

¹²⁸ This is Jesus’ normal means of address for women (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 20:15), and is, in fact, the way he addressed his mother from the cross (John 19:26). It is clearly neither a rebuke nor impolite, but seems to be an honorific title. Cf. Matthew 11:11; Luke 7:28.

¹²⁹ JST reads “Woman, what wilt thou have me to do for thee?” The GR reads, literally, “what to me and to you?” This reflects a Hebraism.

¹³⁰ Cf. John 7:6, 8, 30; 8:20 and contrast Cf. Matthew 26:18; Mark 14:41; Luke 9:51; John 13:1; 17:1. In Jewish tradition, the Messiah is to provide wine at his coming. From various prophecies, we understand this to be at his second coming, which seems to be the reason why Jesus told his mother that his hour had not yet come. We later read that his hour was come at the time of the last supper (John 13:1), when he provided wine to his apostles and said that he would not again drink of it until his Father’s kingdom had come (Matthew 26:28-29; Mark 14:24-25; cf. 1 Corinthians 11:25-26).

¹³¹ Cf. Genesis 41:55.

¹³² The Pharisees required the washing of hands prior to eating. See Matthew 15:2; Mark 7:3.

¹³³ The GR liquid measure μετρητὰς *metrētas* is just under nine gallons.

them, Draw out now, and bear unto the governor of the feast.¹³⁴ 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,¹³⁵ then that which is worse.¹³⁶ *but* thou hast kept the good wine until now.¹¹ This beginning of miracles¹³⁷ did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.¹³⁸ ¹² After this he went down to Capernaum,¹³⁹ he, and his mother,¹⁴⁰ and his brethren,¹⁴¹ and his disciples:¹⁴² and they continued there not many days.

The Cleansing of the Temple

¹³ And the Jews' passover¹⁴³ was at hand,¹⁴⁴ and Jesus went up to Jerusalem,¹⁴⁵ ¹⁴ And found in the temple¹⁴⁶ those that sold oxen and sheep and doves, and the changers of

¹³⁴ The GR term ἀρχιτρικλινος *architriklinos* denotes the individual responsible for the physical arrangements for a meal.

¹³⁵ IE have become inebriated.

¹³⁶ The GR term can denote either wine that is less aged or that is inferior in quality.

¹³⁷ For Jesus' second Galilean miracle, see John 4:54.

¹³⁸ Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11. In John 11:40, Jesus tells Martha that if she believed, she would see the glory of God. For Jesus' glory, see also John 12:23; 17:24.

¹³⁹ The name of this fishing village on the northern shore of the sea of Galilee is from HEB *Kephar-Nachum*, "village of Nahum," perhaps from the OT prophet of that name. Cana is in the hill country while the sea of Galilee is more than 600 feet below sea level, hence "he went down to Capernaum."

¹⁴⁰ See the note to v. 3.

¹⁴¹ Cf. John 7:3, 5. According to Matthew 13:55 and Mark 6:3, Jesus had four brothers, James, Joses, Simon, and Judas. See also Matthew 27:56; Mark 15:40.

¹⁴² *and his disciples* is omitted in Codex Sinaiticus and other early manuscripts.

¹⁴³ John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 6:4; 7:2; 11:55).

¹⁴⁴ Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of March or April, depending on the year.

¹⁴⁵ A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is higher in elevation. This is especially true of pilgrimage to attend the festivals required in the law of Moses; cf. John 5:1; 7:10, 14; 11:55.

¹⁴⁶ GR ἱερόν *hieron* denotes the temple's outer court, what the Jews called the court of

money sitting.^{147 15} And when he had made a scourge¹⁴⁸ of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money,¹⁴⁹ 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.^{150 17} And his disciples remembered that it was written, **The zeal of thine house hath eaten me up.**^{151 18} Then answered the Jews¹⁵² and said unto him, What sign shewest thou unto us,¹⁵³ seeing that thou doest these things?¹⁹ Jesus answered and said unto them, Destroy this temple,¹⁵⁴ and in three

the Gentiles.

¹⁴⁷ The synoptic gospels place the cleansing of the temple during the last week of Christ's mortal ministry, at the time of Christ's triumphal entry into Jerusalem, while John places it at the time of his first recorded visit to Jerusalem (see Matthew 21:1-13; Mark 11:1-18; Luke 19:28-48). This has led some commentators to suggest that there were actually two cleansings of the temple. But since John does not mention a later cleansing and the synoptic authors do not mention an earlier cleansing, there is no textual support for this idea. It is likely that, had Jesus taken such harsh measures in the temple at the beginning of his mission, he would have been arrested by the temple guards (who were Levites) as an upstart. But on the day of his triumphal entry, he was accompanied by a crowd of supporters, and both Mark and Luke note that the temple authorities were unable to act against him because of his supporters (Mark 11:18; Luke 19:47-48)—a point that Jesus made when the temple guards came to arrest him in the garden of Gethsemane (Matthew 26:55; Mark 14:48-49; Luke 22:52-53). There are other differences in the John account as well. For example, while John 2:14 mentions oxen, sheep, and doves being sold, two of the synoptics mention only the doves (Matthew 21:12; Mark 11:15), while Luke 19:45 speaks of selling but does not specify what was sold. It seems unlikely that larger animals such as sheep and oxen would have been sold inside the temple when the sheep market at Bethesda was adjacent to the temple compound (John 5:2; cf. v. 14).

¹⁴⁸ φραγέλιον *phragellion* whip. The synoptics do not mention the scourge or whip used by Jesus, but Matthew and Mark both mention the overturning of the tables (Matthew 21:12; Mark 11:15).

¹⁴⁹ Jewish law forbade the use of coins bearing pagan images in the purchase of the temple tax of a half-shekel (Exodus 30:12-16; 38:26). Moneychangers sold acceptable coins, making a profit in the bargain.

¹⁵⁰ Only John places these words in Jesus' mouth. The synoptics have him citing Isaiah 56:7, "mine house shall be called an house of prayer for all people" (see Matthew 21:13; Mark 11:17; Luke 19:46) and Jeremiah 7:11, "Is this house, which is called by my name, become a den of robbers in your eyes?" This difference has lent support to those who posit two cleansings of the temple.

¹⁵¹ Citing Psalm 69:9.

¹⁵² John generally uses the term "the Jews" to denote the leaders in Jerusalem. In the synoptic story of the cleansing of the temple, it is the chief priests, scribes, and elders who reproach Jesus for his actions (Matthew 21:15, 23; Mark 11:11, 27-28; Luke 19:47-20:2).

¹⁵³ Cf. 2 Kings 20:8; Isaiah 38:22; Matthew 12:38; 16:1; 24:3; Mark 8:11-12; 13:4; Luke 11:16, 29; 21:7; John 6:30; Jacob 7:13; Alma 30:43, 48; 32:17.

¹⁵⁴ In vv. 19-21, the text uses the GR term ναός *naos*, denoting the sanctuary itself, as

days I will raise it up.^{155 20} Then said the Jews, Forty and six years was this temple in building,¹⁵⁶ and wilt thou rear it up in three days? ²¹ But he spake of the temple of his body.^{157 22} When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture,¹⁵⁸ and the word which Jesus had said.¹⁵⁹

Jesus Knows All Men

²³ Now when he was in Jerusalem at the passover,¹⁶⁰ in the feast *day*, many believed in his name, when they saw the miracles which he did.^{161 24} But Jesus did not commit¹⁶² himself unto them, because he knew all *men*,^{163 25} And needed not that any should testify of man: for he knew what was in man.¹⁶⁴

Chapter 3

Jesus and Nicodemus

¹ THERE was a man of the Pharisees, named Nicodemus,¹⁶⁵ a ruler¹⁶⁶ of the Jews:
² The same came to Jesus by night,¹⁶⁷ and said unto him, Rabbi,¹⁶⁸ we know that thou art

opposed to the outer court of v. 14.

¹⁵⁵ These words were cited by witnesses at Jesus' trial as evidence of his "guilt" (Matthew 26:61; 27:40; Mark 14:58). See the note to John 6:39.

¹⁵⁶ According to the first-century AD Jewish historian Josephus, Herod the Great began the reconstruction of the Jerusalem temple in either his fifteenth year (23 BC, *Antiquities of the Jews* 15.11.1) or in his eighteenth year (20 BC, *Jewish War* 1.21.1). This suggests that the events described in John 5 took place sometime between AD 24 and 28. (Luke 3:1 indicates that the mission of John the Baptist began in the fifteenth year of Tiberius Caesar, which would be AD 27/28.) The temple was still under construction in Jesus' day and was not completed until AD 63, in the time of the procurator Albinus (*Antiquities of the Jews* 20.9.7), just seven years before the Romans destroyed it during the first Jewish war.

¹⁵⁷ Cf. 1 Corinthians 6:19; Matthew 27:63.

¹⁵⁸ Cf. 1 Corinthians 15:4. The apostle Peter saw Psalms 16:10 as a prophecy of Jesus' resurrection (Acts 2:24-32, esp. v. 27), though there are no strong prophecies of that event in the extant text of the OT.

¹⁵⁹ Jesus' intended his resurrection to be the sign the Jewish leaders asked for in v. 18.

¹⁶⁰ Cf. v. 13.

¹⁶¹ Cf. v. 11.

¹⁶² KJV for "entrust." The GR word used here is the same as the one rendered "believed" in v. 23.

¹⁶³ The word "men," which KJV places in italics, is not in the GR text; JST reads "all things." Cf. John 18:4.

¹⁶⁴ Cf. Matthew 12:25; Luke 6:8; 11:17; John 6:61, 64; 13:18; 21:17.

¹⁶⁵ Only the gospel of John mentions Nicodemus. His later actions suggest that he was, if not a disciple, at least a friend to Jesus (John 7:50-52; 19:38-40). One Nicodemus

a teacher¹⁶⁹ come from God:¹⁷⁰ for no man can do these miracles that thou doest, except God be with him.^{171 3} Jesus answered and said unto him, Verily, verily,¹⁷² I say unto thee, Except a man be born again,¹⁷³ he cannot see¹⁷⁴ the kingdom of God.^{175 4} Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?^{176 5} Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit,¹⁷⁷ he cannot enter into the kingdom of God.^{178 6} That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.^{179 7} Marvel not¹⁸⁰ that I said unto thee, Ye must be born again.^{181 8} The wind

(*Naqdimon*), a rich man who lived in Jerusalem before the destruction of the temple in AD 70, is known from the Talmud (*Taanith* 20a), but scholars are generally hesitant to identify him with the Nicodemus mentioned by John.

¹⁶⁶ Cf. John 7:26, 48; 12:42, where the same GR word (ἀρχων *archōn*) is used. This suggests that Nicodemus was a member of the Sanhedrin, the ruling council of the Jews.

¹⁶⁷ The fact that Nicodemus came by night suggests that he was afraid to be seen coming by day. Cf. John 20:19, where Nicodemus's acquaintance, Joseph of Arimathea (John 19:38-40), also came to Pilate in the evening for fear of the Jewish leaders.

¹⁶⁸ The GR text uses the HEB/ARAM term. See the note to John 1:38 and see John 1:49; 4:31n; 6:25; 9:2n; 11:8n.

¹⁶⁹ The GR text uses the same word by which John translates HEB *rabbi* in John 1:38. See John 3:38.

¹⁷⁰ Cf. John 1:6; 8:42; 13:3; 16:27, 30 and see John 9:29.

¹⁷¹ Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 6:14; 7:31; 9:16.

¹⁷² The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אָמֵן *amēn* employed here and in other passages in John (John 1:51; 3:5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

¹⁷³ Cf. 1 Peter 1:23; Mosiah 27:25-26; Alma 5:49; 7:14; 36:23; Moses 6:59. See also note to John 3:13. The GR term (ἀνωθεν *anōthen*) can mean both “again” and “from above” and hence is a word-play (cf. verse 7). In verse 31, the KJV renders the same word “from above.” This word-play does not work in ARAM, Jesus' native tongue.

¹⁷⁴ John uses this verb in the sense of “experience, encounter, participate in” (e.g., John 3:36; 8:51).

¹⁷⁵ Cf. D&C 56:18. Though the synoptics frequently use the expression “kingdom of God,” in John's gospel it appears only in this verse and verse 5.

¹⁷⁶ Cf. Job 1:21; Ecclesiastes 5:15.

¹⁷⁷ Cf. 1 John 5:6, 8; D&C 5:16; Isaiah 44:3; Moses 6:59-60; and see the note to John 1:13. For the role of water and the Spirit in baptism, see Matthew 3:16; Mark 1:10; John 1:33; Mosiah 18:12-14; D&C 5:16; 55:1; Moses 6:64-66. At the earth's birth, both the Spirit and water were present (Genesis 1:2; Moses 2:2).

¹⁷⁸ Cf. Matthew 18:3; 1 Corinthians 6:9; 15:50. Some GR manuscripts read “kingdom of heaven,” as a means of avoiding the divine name. Similar variants are known in the synoptics.

¹⁷⁹ Cf. Romans 8:1-17.

¹⁸⁰ IE do not be surprised. The expression appears in early rabbinic writings.

bloweth where it listeth,¹⁸² and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.¹⁸³ ⁹ Nicodemus answered and said unto him, How can these things be? ¹⁰ Jesus answered and said unto him, Art thou a master¹⁸⁴ of Israel, and knowest not these things? ¹¹ Verily, verily, I say unto thee, We speak¹⁸⁵ that we do know, and testify that we have seen,¹⁸⁶ and ye receive not our witness.¹⁸⁷ ¹² If I have told you earthly things,¹⁸⁸ and ye believe not, how shall ye believe, if I tell you *of* heavenly things?¹⁸⁹ ¹³ And no man hath ascended up to heaven,¹⁹⁰ but he that came down from heaven,¹⁹¹ *even* the Son of man which is in heaven.¹⁹² ¹⁴ And

¹⁸¹ See the note to verse 3.

¹⁸² OR wants.

¹⁸³ In this passage as in many other New Testament passages, the GR word rendered “wind” (here πνεύματος *pneumatos*) is the same one rendered “Spirit.” The same is true in HEB, where the word רִיחַ *rûach* can mean either “wind” or “spirit.” With this in mind, cf. Ecclesiastes 11:4-5.

¹⁸⁴ The GR text uses the same word (διδάσκαλος *didaskalos*) by which John translates HEB *rabbi* in John 1:38.

¹⁸⁵ The GR verb (λαλοῦμεν *laloumen*) is used in the sense of transmitting the word of God by the prophets in LXX and is sometimes employed in Acts to denote transmission of the good news about Christ.

¹⁸⁶ Cf. 2 Peter 1:16; John 18:37

¹⁸⁷ Cf. v. 32; see John 1:5 and note.

¹⁸⁸ It is interesting that Jesus here says that spiritual ordinances such as baptism and the gift of the Holy Ghost are “earthly things.” This concept is the basis for performing sacred ordinances for the dead by proxy rather than having those ordinances performed in the spirit world or after the resurrection.

¹⁸⁹ Joseph Smith said, “Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject” (*History of the Church* 6:50). Shakespeare’s Hamlet declares, “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.” The Talmud has Rabbi Gamaliel telling the emperor, “You don’t know what is on earth; how can you know what is in heaven?” (TB *Sanhedrin* 39b). Cf. John 8:45; 10:25, 37-38.

¹⁹⁰ Cf. John 6:62.

¹⁹¹ Cf. v. 31.

¹⁹² Cf. John 3:31; 6:33, 38, 41-42, 58, 62. The words “which is in heaven” are found in some GR and Syriac manuscripts, as also in the LAT. While some scholars suggest that the rare occurrence of these words demonstrates that it is secondary, others have expressed the belief that it was eliminated in other manuscripts because of its difficult reading. Perhaps we should read it not that the Son is in heaven, but that as a reference to “the [the article is in the GR text] man who is in heaven,” IE the Father, “for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man” (Moses 6:57).

as Moses lifted up the serpent in the wilderness,¹⁹³ even so must the Son of man be lifted up.^{194 15} That whosoever believeth¹⁹⁵ in him should not perish, but have eternal life.¹⁹⁶
¹⁶ For God so loved the world,¹⁹⁷ that he gave¹⁹⁸ his only begotten Son,¹⁹⁹ that whosoever believeth in him should not perish, but have everlasting life.^{200 17} For God sent²⁰¹ not his Son into the world to condemn²⁰² the world; but that the world through him might be saved.^{203 18} He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten²⁰⁴ Son of God.^{205 19} And this is the condemnation,²⁰⁶ that light is come into the world,²⁰⁷ and men loved darkness rather than light,²⁰⁸ because their deeds were evil. ²⁰ For every one

¹⁹³ Numbers 21:8-9; cf. 2 Kings 18:4; 1 Nephi 17:41. For Moses' serpent as a symbol of Christ, see 2 Nephi 25:19-20.

¹⁹⁴ Cf. John 8:28; 12:32-34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1; Wisdom 16:6-7; and Barnabas 12:5-6.

¹⁹⁵ The GR verb "to believe" (here πιστεύων *pisteuōn*) can also mean "to trust."

¹⁹⁶ Cf. John 3:16, 36; 5:24; 6:40, 47; 8:51; 10:28; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

¹⁹⁷ Cf. 1 John 4:9-10.

¹⁹⁸ The GR verb used here (ἔδωκεν *edōken*) is from the same root as the one used in LXX of Isaiah 53:12, "he was given up for their sins." The same root is used in Romans 8:32; Galatians 1:4; 2:20.

¹⁹⁹ Cf. 1 John 4:10. On the word for the title "only begotten," which is also found in verse 18, see the note to John 1:14.

²⁰⁰ See the note to v. 15. The second half of this verse may be a dittograph of verse 15.

²⁰¹ John frequently has Jesus noting that the Father had sent him (John 3:34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

²⁰² Cf. Luke 9:56; John 8:11. The GR word used here (κρίνη *krinē*) means both "to judge" and "to condemn."

²⁰³ Cf. John 12:47. Some manuscripts of Luke 9:56 read, "The Son of man did not come to destroy the souls of men but to save them."

²⁰⁴ For the title "only begotten," which is also found in verse 16, see the note to John 1:14.

²⁰⁵ JST adds *which before was preached by the mouth of the holy prophets; for they testified of me*. Cf. Luke 24:27, 44; JST Luke 16:17; John 1:45; 5:39; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10; 15:10; 23:5; D&C 20:26; 138:36.

²⁰⁶ κρίσις *krisis* also means "judgment." Cf. John 5:24; Romans 5:18; 8:1; 2 Corinthians 3:9; 2 Nephi 9:25; Helaman 14:19, 29-30; 3 Nephi 18:33; Moroni 8:22, 24; D&C 5:18; 20:14-15; 93:31-32; 136:33.

²⁰⁷ John frequently writes of Christ coming into the world (John 6:14; 9:39; 11:27; 12:46; 16:28; cf. 2 John 1:7).

²⁰⁸ Cf. John 1:5, 9; 8:12; 9:5; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9.

that doeth evil²⁰⁹ hateth the light,²¹⁰ neither cometh to the light, lest his deeds should be reproved.²¹ But he that doeth truth²¹¹ cometh to the light,²¹² that his deeds may be made manifest, that they are wrought in God.

Jesus and John the Baptist

²² After these things came Jesus and his disciples into the land of Judaea;²¹³ and there he tarried²¹⁴ with them, and baptized.^{215 23} And John also was baptizing in AEnon²¹⁶ near to Salim,²¹⁷ because there was much water there; and they came, and were baptized.^{218 24} For John was not yet cast into prison.^{219 25} Then there arose a question

²⁰⁹ A Hebraism. Cf. John 5:29; Revelation 12:15.

²¹⁰ Cf. 1 Samuel 2:9; Proverbs 4:19; Job 30:26; Isaiah 5:20 (2 Nephi 15:20); Matthew 6:23; Luke 11:34; Ephesians 6:12; 2 Nephi 12:5; Alma 37:21, 23; 40:14; Helaman 6:3; 10:3; 13:29; 3 Nephi 13:23; D&C 10:21; 29:45; 84:53; 93:37, 39.

²¹¹ A Hebraism.

²¹² For the pairing of truth and light, see Psalms 43:3; Alma 38:9; Ether 4:12; D&C 84:45; 85:7; 88:6-7, 40; 93:3, 28-30, 36-37, 39-40, 42; 124:9. Both are titles of Christ. For a discussion of Christ as truth, see John A. Tvedtnes, "Faith and Truth," *Journal of Book of Mormon Studies* 3/2 (Fall 1994).

²¹³ The will of Herod the Great allotted different portions of his kingdom to his sons. Archelaus was given the territories of Judaea and Idumaea in the south of the Holy Land, with Jerusalem as his capital. In AD 6, the Romans banished Archelaus and made Judaea a Roman province. The province of Galilee, where Jesus lived, remained under the control of the tetrarch Herod Antipas, Archelaus's brother.

²¹⁴ OR remained, stayed.

²¹⁵ John 4:1-2 suggests that while his disciples performed baptisms, Jesus himself did not. He may have refrained from performing the baptisms himself lest some people think themselves superior to others because the Savior had baptized them. For a similar situation that developed later in the city of Corinth, see 1 Corinthians 1:11-16.

²¹⁶ The name seems to derive from the HEB/ARAM 'ayin, "spring," to which the GR suffix *-on* has been added.

²¹⁷ Salim corresponds to OT Salem (HEB שָׁלֵם *Shalem*), a place-name known from Genesis 14:18; Psalms 76:2; see HEBs 7:1-2; Alma 13:17-18. This is one of the elements in the name *Jerusalem* and also corresponds to an Arabic village near the ancient site of Shechem. But there seem to have been other places bearing the same name. The sixth-century AD mosaic Madaba map shows the site of Aenon just northeast of the Dead Sea, opposite Bethabara, where John also baptized (John 1:28 and note). In his *Onomasticon*, the fourth-century Christian historian Eusebius placed the site in the northern Jordan valley not far south of Scythopolis, also known as Beth-Shean. This is the site described by the early Christian pilgrim Aetheria in the account of her visit to the Holy Land.

²¹⁸ The fact that "there was much water" at the site clearly demonstrates that candidates for baptism had to be immersed in the water, and hence precludes the concepts of sprinkling or pouring of water on the forehead. The GR verb βαπτίζω *baptizō* means "immerse, sink."

²¹⁹ The gospel of John does not describe the arrest of John the Baptist, though it is

between *some* of John's disciples and the Jews about purifying.^{220 26} And they came unto John, and said unto him, Rabbi,²²¹ he that was with thee beyond Jordan,²²² to whom thou barest witness,²²³ behold, the same baptizeth, and all *men* come to him.^{224 27} John answered and said, A man can receive nothing, except it be given him from heaven.^{225 28} Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.^{226 29} He that hath the bride is the bridegroom: but the friend of the bridegroom,²²⁷ which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.^{228 30} He must increase, but I *must* decrease.²²⁹

He Who Comes from Heaven

³¹ He that cometh from above²³⁰ is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven²³¹ is above all.^{232 32} And what he hath

discussed in the synoptics (Matthew 4:12; 11:12; 14:3, 10; Mark 1:14; 6:17; Luke 3:20).

²²⁰ John performed a single baptism for the remission of sins, while the Jews believed in multiple ritual immersions for ritual purification.

²²¹ Here, the text employs the HEB term *rabbi*.

²²² "Beyond Jordan" is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words "farther side of Jordan" reflect the same GR expression); John 1:28; 10:40.

²²³ John 1:7-8, 15, 26-36.

²²⁴ The statement is hyperbolic, since not everyone believed in Jesus. Hyperbole is common in NT speech (see the classic examples in Matthew 19:24; 23:24; Mark 10:25). John's disciples may have reported the incident because so many of their own ranks had left to follow Jesus. JST reads here (v. 27 in JST), "and he receiveth of all people who come unto him."

²²⁵ See James 1:17 and cf. Mark 9:38-40; John 19:11; Acts 5:38-40.

²²⁶ Cf. John 1:6, 20-23, 33.

²²⁷ IE the best man. In Jewish tradition, he was responsible for making wedding arrangements. Cf. 2 Corinthians 11:2.

²²⁸ For Christ as the bridegroom (the bride being the Church), see Matthew 9:15; 22:2-14; 25:1-13; Mark 2:19-20; Luke 5:34-35; Revelation 19:7-9; 21:2, 9; D&C 58:11; D&C 109:73-74. Some scholars have noted some word-plays that this verse would have had in ARAM, John's native tongue.

²²⁹ There may be some symbolism behind this statement. Jesus was born at Passover in the spring, while his cousin John was born six months earlier (Luke 1:24-36), which would place his birth about the time of the feast of Tabernacles. Passover is at the spring equinox, while the feast of Tabernacles is at the autumn equinox. Following Passover, the days increase in length, while following the feast of Tabernacles they decrease. Later Christian tradition placed Jesus' birth at 25 December and John's at 24 June, close to the winter and summer solstices. After the winter solstice, the days become gradually longer until the summer solstice, when they begin growing shorter.

²³⁰ Cf. John 8:23. For a discussion of Christ as the one who comes, see chapter 35 ("That Which is to Come") in John A. Tvedtnes, *The Most Correct Book: Insights from a Book*

seen and heard, that he testifieth; and no man receiveth his testimony.^{233 33} He that hath received his testimony hath set to his seal²³⁴ that God is true.^{235 34} For he whom God hath sent²³⁶ speaketh the words of God: for God²³⁷ giveth not the Spirit by measure *unto him*.^{238 35} The Father loveth the Son,²³⁹ and hath given all things into his hand.^{240 36} He that believeth on the Son hath everlasting life:²⁴¹ and he that believeth not the Son shall not see life;²⁴² but the wrath of God abideth on him.²⁴³

Chapter 4

Jesus and the Woman of Samaria

of Mormon Scholar (Salt Lake City: Cornerstone, 1999).

²³¹ Cf. John 3:13; 6:33, 38, 41-42, 58.

²³² Cf. Psalms 57:5, 11; 108:5; Romans 9:5; Ephesians 4:6; 1 Nephi 11:6; Mosiah 5:15; D&C 88:41.

²³³ Cf. v. 11; see John 1:5 and note.

²³⁴ ἐσφράγισεν *esphragisen* certified, confirmed. The ancient practice of using a seal to certify a declaration continues to our day in the notarization of documents and in the issuing of certificates and diplomas.

²³⁵ Cf. John 7:28; 8:26; 17:3; 1 John 5:20.

²³⁶ See the note to v. 17.

²³⁷ Cf. John 5:19-20; 7:16-17; 8:26-28, 38; 12:49-50; 14:10.

²³⁸ IE Christ did not receive just a portion of the Spirit (Alma 17:9; 18:35; 24:8; 40:13; D&C 71:1), but a fulness (cf. Colossians 2:9). John the Baptist declared that he saw the Spirit descend on Jesus and remain (see the note to John 1:32), while D&C 130:23 suggests that the Holy Ghost, when it descends on a human being will not tarry with him, unlike with Christ. Perhaps this is why Jesus said that the Comforter or Holy Ghost could not come to the apostles until he had gone to his Father (John 16:7). JST clarifies the passage by reading, “for God giveth him not the Spirit by measure, for he dwelleth in him, even the fulness.” Cf. Isaiah 61:1, which Jesus said had reference to him (Luke 4:18-21).

²³⁹ Cf. John 5:20; 10:17; 15:9; 17:23-24, 26.

²⁴⁰ See John 5:20 and cf. John 13:3; 16:15; 17:6-7.

²⁴¹ See the note to v. 15. JST reads, “And he who believeth on the Son hath everlasting life; and shall receive of his fulness. But he who believeth not the Son, shall not receive of his fulness; for the wrath of God is upon him.” Cf. D&C 93:16, 18, “And I, John, bear record that he received a fulness of the glory of the Father . . . And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.”

²⁴² Cf. Daniel 12:2; Matthew 25:46; John 5:24; Acts 13:46; Galatians 6:8; 1 Nephi 14:7; 2 Nephi 10:23; Alma 5:28; Helaman 12:26; 3 Nephi 26:5.

²⁴³ The expression “wrath of God” is used by John in Revelation 14:10, 19; 15:1, 7; 16:1; 19:15. See also Romans 1:18; Ephesians 5:6; Colossians 3:6; 1 Nephi 13:11, 14, 18; 14:15-17; 17:35; 22:16; Mosiah 3:26; 5:5; 7:28; Alma 10:18; 40:14; Ether 2:11; D&C 1:9; 76:33, 104, 106-7; 88:85, 106; Moses 7:1.

¹ WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,^{244 2} (Though Jesus himself baptized not, but his disciples,) ^{245 3} He left Judaea, and departed again into Galilee. ⁴ And he must needs go through Samaria. ^{246 5} Then cometh he to a city of Samaria, which is called Sychar, ²⁴⁷ near to the parcel of ground that Jacob gave to his son Joseph. ^{248 6} Now Jacob's well was there. ²⁴⁹ Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. ²⁵⁰

⁷ There cometh a woman of Samaria to draw water: ²⁵¹ Jesus saith unto her, Give me to drink. ⁸ (For his disciples were gone away unto the city ²⁵² to buy meat.) ^{253 9} Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. ^{254 10} Jesus answered and said unto her, If thou knewest the gift of God, and

²⁴⁴ JST omits “the Lord knew how” and adds “They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus.”

²⁴⁵ Cf. John 3:22. Jesus may have refrained from performing the baptisms himself lest some people think themselves superior to others because the Savior had baptized them. For a similar situation that developed later in the city of Corinth, see 1 Corinthians 1:11-16. JST of John 3:22 reads “Now the Lord knew this, though he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another.”

²⁴⁶ The region of Samaria separated Galilee in the north from Judaea in the south. It was named after the last capital of the kingdom of Israel (1 Kings 16:24). The province of Samaria was the home of the Samaritans, who were the descendants of Israelites who intermarried with other peoples brought into the region when the Assyrians took most of the northern tribes captive in 722 BC.

²⁴⁷ OT Shechem, first capital of the kingdom of Israel.

²⁴⁸ Cf. Genesis 33:19; 48:20-21; Joshua 24:32.

²⁴⁹ The OT story of Jacob’s sojourn at Shechem (Genesis 33-35) is silent about this well. One can still visit the traditional well on the outskirts of the Palestinian town of Nablus. Unlike wells that simply reach the water table or cisterns designed to store rainwater, it is fed by a spring, as the GR term implies. Christian pilgrimages to the site are attested as early as the fourth century AD.

²⁵⁰ IE noon.

²⁵¹ In ancient times, as in some primitive villages of today, Palestinian women have been the ones to go draw water from the springs and cisterns. The woman’s waterpot is mentioned in v. 28. For similar scenes in the Old Testament, see Genesis 24:11; 29:2; Exodus 2:15.

²⁵² IE had his disciples been with him, Jesus would have asked one of them to bring him water. From the verses that follow, it is clear that Jesus was more intent on making a teaching point than on quenching his thirst.

²⁵³ IE food. Cf. Matthew 3:4; Luke 24:30.

²⁵⁴ The final clause of this verse is a parenthetical insert by the apostle John (or a later editor) to explain to his Gentile audience why the woman would ask such a question. It would have made no sense for the Samaritan woman to tell a Jewish man something that both of them already knew. The enmity between the Jews and the Samaritans began when

who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.²⁵⁵ ¹¹ The woman saith unto him, Sir, thou hast nothing to draw with,²⁵⁶ and the well is deep: from whence then hast thou that living water? ¹² Art thou greater than our father Jacob, which gave us the well,²⁵⁷ and drank thereof himself, and his children, and his cattle?²⁵⁸ ¹³ Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: ¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst,²⁵⁹ but the water that I shall give him shall be in him a well of water springing up²⁶⁰ into everlasting life.²⁶¹ ¹⁵ The woman saith unto him, Sir, give me this water,²⁶² that I thirst not, neither come hither to draw.

¹⁶ Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: ¹⁸ For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. ¹⁹ The woman saith unto him, Sir, I perceive that thou art a prophet.²⁶³ ²⁰ Our fathers worshipped in this mountain; and ye say, that in Jerusalem

some of the Jews taken captive to Babylon returned to rebuild Jerusalem and its temple. The Samaritans offered to assist in the work, but were rejected by the Jews as apostates, who had mingled pagan ideas with the religion of ancient Israel (2 Kings 17:24-34; Nehemiah 4:1-8; Ezra 4:10-24). In retaliation, the Samaritans complained to the Persian authorities and hindered the rebuilding of the temple. The story is recounted in the book of Ezra. See also the notes to v. 20 and 27.

²⁵⁵ The HEB from which Jesus took the idea refers to running water, though it literally means “living water.” From v. 11, it is clear that the woman thought he was referring to the water of Jacob’s well. The KJV OT sometimes renders the expression as “living water” (Song of Solomon 4:15; Zechariah 14:8), sometimes as “running water” (Leviticus 14:5-6, 50-52). In the law of Moses, living or running water was used for ritual purification, since stagnant water was impure (Leviticus 15:13; Numbers 19:17). The Lord is compared to “living water” in Jeremiah 2:13; 17:13. The apostle John also used the term in John 7:38; Revelation 7:17. See also 1 Nephi 11:25; D&C 63:23; 133:29.

²⁵⁶ As we see from v. 28, she had brought a waterpot with her.

²⁵⁷ The only well with which the Old Testament associates Jacob is the one in the city of Haran (Genesis 29:1-10).

²⁵⁸ While modern English uses the term “cattle” to denote bovines, in KJV terminology, it usually refers to flocks of sheep and goats.

²⁵⁹ Cf. Psalms 42:2; 63:1; 143:6; Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 6:35; 7:37; Revelation 7:16; Alma 32:42; 3 Nephi 20:8.

²⁶⁰ The GR word employed here (ἀλλομένου *hallomenou*) is used in the LXX to describe the spirit of God when it falls on Samson, Saul, and David.

²⁶¹ See D&C 63:23 and cf. John 7:38; Alma 5:34; 33:23. In John’s record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1) and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

²⁶² Cf. John 6:34.

²⁶³ That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 6:14; 7:40; 9:17.

is the place where men ought to worship.^{264 21} Jesus saith unto her, Woman,²⁶⁵ believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.^{266 22} Ye worship ye know not what:²⁶⁷ we know what we worship: for salvation is of the Jews.^{268 23} But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth:²⁶⁹ for the Father seeketh such to worship him.^{270 24} God is a Spirit:²⁷¹ and they that worship him must worship *him* in spirit and in truth.^{272 25} The woman saith unto him, I know that Messiah cometh, which is called

²⁶⁴ Jacob's well is located beside the ancient site of Shechem in the valley between mount Gerizim and mount Ebal, where the Israelites assembled under Joshua to enter into a covenant to obey the law that God had revealed to Moses (Deuteronomy 11:29; 27:11-26; Joshua 8:30-35; Judges 9:7). The Samaritans constructed a temple atop mount Gerizim, which was destroyed by the Jews in the late second century BC, exacerbating the bad blood between them. But they continue to offer sacrifices atop the mount. The Jewish temple was constructed by Solomon atop the mount at Jerusalem that they identified as Moriah, where Abraham had brought Isaac to be sacrificed (Genesis 22:2; 2 Chronicles 3:1). The Samaritan version of Genesis 22:2 has Abraham bringing Isaac to be sacrificed atop mount Gerizim, and while the HEB version of Deuteronomy 27:4 contains instructions to Joshua to construct an altar on mount Ebal, the Samaritan version reads Gerizim.

²⁶⁵ This is Jesus' normal means of address for women (Matthew 15:28; Luke 13:12; John 4:21; 8:10; 20:15), and is, in fact, the way he addressed his mother from the cross (John 19:26). It is clearly neither a rebuke nor impolite, but seems to be an honorific title. Cf. Matthew 11:11; Luke 7:28.

²⁶⁶ Just as the Samaritan temple had been destroyed, the Jewish temple would be demolished within a few decades after Christ's mortal ministry, leaving neither people with a temple.

²⁶⁷ Cf. D&C 93:19.

²⁶⁸ Salvation comes from the Jews in two senses: 1) it was they who preserved the covenant of God, and 2) Jesus, who brought salvation through his atoning sacrifice, was a Jew.

²⁶⁹ See Alma 43:10. For the pairing of spirit and truth (also in v. 24), see also John 14:17; 15:26; 16:13; 1 Peter 1:22; 1 John 4:6; 5:6; Alma 30:46; 34:38; D&C 6:15; 50:14, 17, 19, 21; 84:45; 88:66; 91:4; 93:9, 11, 23, 26; 107:71; 124:97.

²⁷⁰ Cf. Psalm 145:18.

²⁷¹ D&C 130:22 informs us that "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit." That there is no contradiction in saying that the Father is a spirit and yet has a tangible body is reflected in D&C 93:33 ("For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy.") and by D&C 131:7 ("There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter."). The passage is not to be understood as saying that God is "only" a Spirit, any more than John's later comments that "God is light" (1 John 1:5) and "God is love" (1 John 4:8) limit him to these aspects.

²⁷² JST reads, "For unto such hath God promised his Spirit. And they who worship him,

Christ:²⁷³ when he is come, he will tell us all things.^{274 26} Jesus saith unto her, I that speak unto thee am *he*.²⁷⁵

²⁷ And upon this came his disciples, and marvelled that he talked with the woman:²⁷⁶ yet no man said, What seekest thou? or, Why talkest thou with her? ²⁸ The woman then left her waterpot,²⁷⁷ and went her way into the city, and saith to the men, ²⁹ Come, see a man, which told me all things that ever I did: is not this the Christ? ³⁰ Then they went out of the city, and came unto him.

³¹ In the mean while his disciples prayed him, saying, Master,²⁷⁸ eat. ³² But he said unto them, I have meat²⁷⁹ to eat that ye know not of. ³³ Therefore said the disciples one to another, Hath any man brought him *ought* to eat? ³⁴ Jesus saith unto them, My meat is to do the will²⁸⁰ of him that sent me,²⁸¹ and to finish his work.^{282 35} Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes,²⁸³ and look on the fields; for they are white already to harvest.^{284 36} And he that

must worship in spirit and in truth.” Cf. Alma 34:38; 43:10.

²⁷³ The form “Messias” is the HEB term Messiah with the GR suffix *s*, while “Christ” is the GR translation thereof; both terms mean “anointed one.” It is not impossible that Jesus and the Samaritan woman conversed in GR, which was the *lingua franca* of the day, but if they conversed in ARAM, then the words “which is called Christ” are a parenthetical addition by the apostle John. The Samaritans do not usually speak of the Messiah, but of the Taheb, a “restorer” of the tribe of Joseph.

²⁷⁴ Cf. John 14:26

²⁷⁵ The argument that Jesus is here identifying himself as the “I AM” of Exodus 3:14 (because the GR version of both passages use the words ἐγώ εἰμι *egō eimi*) is groundless. The GR here reads, “I am he who is speaking to you.” The sentence requires “I am.” This is not to say that it was not he who spoke to Moses. Cf. John 8:58.

²⁷⁶ IE because she was a Samaritan and the Jews and the Samaritans were enemies. See the notes to v. 9 and 20.

²⁷⁷ Bible scholars have debated the significance of this act, some believing that she left the water for Jesus to drink, others that the woman abandoned the waterpot because it would have been incapable of holding the “living water” that Christ offered. On the other hand, it may denote that she was in a hurry to return to town to bring people to hear Christ and did not want to be burdened with a full pot of water.

²⁷⁸ The GR uses the HEB/ARAM *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 6:25; 9:2n; 11:8n.

²⁷⁹ IE food. Cf. Matthew 3:4; Luke 24:30.

²⁸⁰ Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 11:2; 22:42; John 5:30; 6:38; 2 Nephi 31:7; 3 Nephi 27:13.

²⁸¹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

²⁸² Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

²⁸³ This is a HEB idiom that is used mostly by John (see also John 6:5; 11:41; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

reapeth receiveth wages, and gathereth fruit unto life eternal.²⁸⁵ that both he that soweth and he that reapeth may rejoice together.^{286 37} And herein is that saying true, One soweth, and another reapeth.^{287 38} I sent you²⁸⁸ to reap that whereon ye bestowed no labour: other men²⁸⁹ laboured, and ye are entered into their labours.

³⁹ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.⁴⁰ So when the Samaritans were come unto him, they besought him that he would tarry²⁹⁰ with them: and he abode there two days.⁴¹ And many more believed because of his own word;⁴² And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.²⁹¹

The Healing of the Official's Son (Mt. 8:5-13; Lk. 7:1-10)

⁴³ Now after two days he departed thence,²⁹² and went into Galilee.⁴⁴ For Jesus himself testified, that a prophet hath no honour in his own country.^{293 45} Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.²⁹⁴

²⁸⁴ The allusion is obviously to the grain harvest, though from the verses that follow, it is clear that Jesus is speaking of missionary work (cf. Alma 26:5; D&C 4:4; 6:3; 11:3; 12:3; 31:4; 33:3, 7). In the Holy Land, barley is harvested during the month of April, wheat during the month of May. This suggests that the events described in John 4 took place in December, which is rather cold, though generally rainless. On the other hand, Jesus' opening words may mean "Don't you have a saying," in which case the saying (written in iambic trimeter) may refer to the four months during which farmers worked in the field, plowing in December (between the former and latter rains) and weeding in January through March.

²⁸⁵ Cf. Proverbs 11:30; Romans 6:22; Alma 32:41.

²⁸⁶ Cf. D&C 18:16; 50:22.

²⁸⁷ This saying is not from the Old Testament, which was the only Bible known in Jesus' day. Cf. Matthew 25:24, 26; Luke 19:21-22. For sowing and reaping spiritual things, see 1 Corinthians 9:11; Galatians 6:8; D&C 6:33. Paul evidently had Jesus' saying in mind when he wrote "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6).

²⁸⁸ The verb used here is the root of the noun ἀπόστολος *apostolos*, apostle, meaning "one sent." Cf. John 17:18; 20:21; Luke 9:2.

²⁸⁹ JST reads "the prophets."

²⁹⁰ IE remain, stay. In this v., the words "tarry" and "abode" translate the same GR verb, μένω *menō*.

²⁹¹ The title "Savior of the world" is also found in John 1 John 4:14; 1 Nephi 10:4; 13:40; D&C 1:20; 42:1; 43:34; 66:1.

²⁹² IE from there.

²⁹³ John provides no context for this declaration, unlike the synoptics (Matthew 13:57; Mark 6:4; Luke 4:24).

²⁹⁴ Jewish males were required to go to the Jerusalem temple three times a year, at the feasts of Passover, Weeks (Pentecost) and Tabernacles (Exodus 23:17; Deuteronomy

⁴⁶ So Jesus came again into Cana of Galilee, where he made the water wine.²⁹⁵ And there was a certain nobleman, whose son was sick²⁹⁶ at Capernaum.^{297 47} When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down,²⁹⁸ and heal his son: for he was at the point of death.⁴⁸ Then said Jesus unto him, Except ye see signs²⁹⁹ and wonders, ye will not believe.^{300 49} The nobleman saith unto him, Sir, come down ere my child die.⁵⁰ Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.⁵¹ And as he was now going down,³⁰¹ his servants met him, and told *him*, saying, Thy son liveth.⁵² Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour³⁰² the fever left him.³⁰³ ⁵³ So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.⁵⁴ This *is* again the second miracle *that* Jesus did,³⁰⁴ when he was come out of Judaea into Galilee.

Chapter 5³⁰⁵

The Healing at the Pool

¹ AFTER this there was a feast³⁰⁶ of the Jews; and Jesus went up to Jerusalem.^{307 2} Now there is at Jerusalem by the sheep *market*³⁰⁸ a pool, which is called in the Hebrew

16:16).

²⁹⁵ Cf. John 2. Some Bible scholars believe that this first part of the verse was added by a later hand and that the account originally began by having Jesus arrive at Capernaum. But see the note to verse 47.

²⁹⁶ This story seems to be the same as that of the centurion of Capernaum whose servant Jesus healed from a distance (Matthew 8:5-13; Luke 7:1-10).

²⁹⁷ Capernaum was on the northern shore of the Sea of Galilee, while Cana was in the mountains to the west, near Nazareth.

²⁹⁸ The term indicates the difference in elevation between Cana and Caperhaum; see the note to v. 46.

²⁹⁹ The GR word used here (σημεῖα *sēmeia*) is the same as the one rendered “miracle” in v. 54.

³⁰⁰ Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 2:11; 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11.

³⁰¹ See the note to v. 47.

³⁰² IE 1 p.m.

³⁰³ Cf. Mark 1:31; Matthew 8:15.

³⁰⁴ The first Galilean miracle was the changing of water into wine; cf. John 2:11.

³⁰⁵ In John 5, Jesus speaks of witnesses or testimony of him. He begins by noting that his testimony of himself can be dismissed, which is true under Jewish law (John 5:31). He then names his witnesses: John the Baptist (vv. 32-35), Jesus’ own miracles (v. 36), the Father (v. 37; cf. John 8:17-18), the scriptures (v. 39), and Moses (vv. 45-46).

³⁰⁶ Some manuscripts read “the feast,” which is generally understood to mean Passover. Cf. Matthew 26:5.

³⁰⁷ A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is

tongue Bethesda,³⁰⁹ having five porches.^{310 3} In these lay a great multitude of impotent folk,³¹¹ of blind, halt, withered, waiting for the moving of the water. ⁴ For an angel went down at a certain season³¹² into the pool, and troubled³¹³ the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.^{314 5} And a certain man was there, which had an infirmity³¹⁵ thirty and eight years.³¹⁶ ⁶ When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole? ⁷ The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. ⁸ Jesus saith unto him, Rise, take up thy bed, and walk.^{317 9} And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.³¹⁸

higher in elevation. This is especially true of pilgrimage to attend the pilgrim festivals required in the law of Moses; cf. John 2:13; 7:8, 10, 14; 11:55.

³⁰⁸ The GR term (προβατικὴ *probatikē*) is better rendered “sheep place.” The KJV translators supplied the word “market.” It is possible that sheep were taken to the area to be washed in the pool to determine if they were without blemish and therefore suitable as sacrificial animals under the law of Moses (Exodus 12:5; 29:1; Leviticus 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6:6; 9:2-3; 14:10; 22:19-21; 23:12, 18; Numbers 6:14; 19:2; 28:19; 29:2, 8, 13, 20, 23, 29, 32, 36; Deuteronomy 15:21; 17:1). That the place was near the temple is suggested by the fact that the man Jesus healed on this spot was soon thereafter found in the temple (John 5:14).

³⁰⁹ Depending on how one reconstructs the HEB behind the name given in the GR text, it can mean “house of mercy” or “house of flowing water.” It is likely the area of Jerusalem known to the first-century Jewish historian Josephus as Bezetha, which he described as being near the temple compound and the Antonia Fortress (*Wars of the Jews* 2.15.5), which would place it in the northeastern part of the city, where excavations have uncovered early churches built to commemorate the miracle Christ performed here. Modern Palestinian Arabs continue to conduct the sheep market every Friday at a nearby site, outside the northeast corner of the city wall.

³¹⁰ *στοάς* *stoas* covered colonnades or porticoes.

³¹¹ IE powerless, weak.

³¹² IE period of time. In modern parlance, the word has been restricted to the four “seasons” of the year.

³¹³ IE agitated.

³¹⁴ This verse was as troublesome to early Christians as it is to moderns. Many GR manuscripts (including p⁶⁶, p⁷⁵, Vaticanus, Sinaiticus and Bezae) omit it. Codex Garrett Ms. I, prepared in the eighth century, includes the verse, but a later scribe marked it with asterisks to indicate that it was dubious. It is attested by Tertullian c. AD 200 and by Chrysostom c. AD 400.

³¹⁵ ἀσθενεία *astheneia* weakness.

³¹⁶ Jesus appears to have selected this man for healing, rather than others waiting to get into the pool, because a cure seemed hopeless after so many years, not being a temporary illness. Cf. Luke 13:11-13 and John 9:1-7.

³¹⁷ Cf. Matthew 9:6; Mark 2:9, 11.

³¹⁸ Jesus performed many of his healing miracles on the sabbath (see v. 16), evidently in

¹⁰ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful³¹⁹ for thee to carry *thy* bed.³²⁰ ¹¹ He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.¹² Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?¹³ And he that was healed wist³²¹ not who it was: for Jesus had conveyed himself away,³²² a multitude being in *that* place.¹⁴ Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,³²³ lest a worse thing come unto thee.¹⁵ The man departed, and told the Jews that it was Jesus, which had made him whole.¹⁶ And therefore did the Jews³²⁴ persecute Jesus, and sought to slay him,³²⁵ because he had done these things on the sabbath day.³²⁶ ¹⁷ But Jesus answered them, My Father worketh hitherto,³²⁷ and I work.³²⁸ ¹⁸ Therefore the Jews³²⁹ sought the more to kill him,³³⁰ because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.³³¹

The Authority of the Son

¹⁹ Then answered Jesus and said unto them, Verily, verily,³³² I say unto you, The Son can do nothing of himself, but what he seeth the Father do:³³³ for what things soever

an attempt to demonstrate that it was permissible to perform good works on the sabbath and that “The sabbath was made for man, and not man for the sabbath” (Mark 2:27).

³¹⁹ Cf. Luke 6:2.

³²⁰ Rabbinic law prohibited carrying burdens on the Sabbath because it was considered work (Mishnah *Sabbath* 7:2). Carrying one’s empty bed (mat) was specifically prohibited (Mishnah *Sabbath* 10:5).

³²¹ IE knew. English retains some forms of the verb in words such as *wits*, *witless*, and *witness*.

³²² Cf. Mark 7:33; 8:23.

³²³ Cf. D&C 42:25; John 8:11; D&C 6:35; 24:2; 29:3; 82:7; 97:27 and contrast Luke 13:1-5; John 9:3.

³²⁴ John uses the term “Jews” in reference to the rulers in Jerusalem rather than to Jews in general; Jesus received better treatment among the Galilean Jews. See the note to v. 18.

³²⁵ Cf. John 5:18; 7:1, 19-20, 25; 8:37, 40; 10:31-33; 11:53.

³²⁶ See the note to v. 9.

³²⁷ ἔως ἄρτι *heōs arti* up to now.

³²⁸ See the note to v. 19.

³²⁹ Papyrus Egerton 3 reads “the rulers of the people,” confirming the idea that John uses the term “Jews” to denote the Jewish leaders.

³³⁰ See the note to v. 16.

³³¹ Cf. John 10:33; 19:7; Philippians 2:6; 1 Timothy 3:16. Jesus declared “my Father is greater than I” (John 14:24).

³³² The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אָמֵן *amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

³³³ Cf. Luke 2:49; Numbers 16:28; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 4:34; 5:17, 20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50;

he doeth, these also doeth the Son likewise.^{334 20} For the Father loveth the Son,³³⁵ and sheweth him all things that himself doeth: and he will shew³³⁶ him greater works than these,³³⁷ that ye may marvel.²¹ For as the Father raiseth up the dead, and quickeneth³³⁸ them; even so the Son quickeneth whom he will.²² For the Father judgeth no man, but hath committed all judgment unto the Son.^{339 23} That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father³⁴⁰ which hath sent him.^{341 24} Verily, verily,³⁴² I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,³⁴³ and shall not come into condemnation,³⁴⁴ but is passed from death unto life.^{345 25} Verily, verily,³⁴⁶ I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God:³⁴⁷ and they that hear shall live.^{348 26} For as the Father hath life in himself; so hath he given to the Son to have life in himself;^{349 27} And hath given him authority to execute judgment also,³⁵⁰ because he is the Son of man.²⁸ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,^{351 29} And shall come forth; they that have done good,³⁵² unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.³⁵³

14:10, 31).

³³⁴ Cf. John 5:30, 36; 8:28-29; 10:32, 37-38; 14:10-11, 31.

³³⁵ Cf. John 3:35; 10:17; 15:9; 17:23-24, 27.

³³⁶ KJV *shew* is an older spelling of *show* and is pronounced the same, in the same manner that *sew* and *sow* are pronounced alike.

³³⁷ Cf. John 14:12; Acts 9:41; 4 Nephi 1:5.

³³⁸ IE “enliven” or “make live.” Cf. 1 Corinthians 15:45.

³³⁹ Cf. John 5:27, 30; 8:15-16, 26; 9:39; 12:47-48.

³⁴⁰ Cf. Luke 10:16; John 8:49, 54; 15:23; 1 John 2:23.

³⁴¹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65). See also Matthew 10:40.

³⁴² See the note to v. 19.

³⁴³ Cf. John 3:15-16, 36; 6:40, 47; 8:51; 11:25-26; 20:31; 1 John 5:13; 3 Nephi 15:9; Helaman 14:8; D&C 45:5; 63:49.

³⁴⁴ Cf. John 3:18-19; Romans 5:18; 8:1; 2 Corinthians 3:9; 2 Nephi 9:25; Helaman 14:19, 29-30; 3 Nephi 18:33; Moroni 8:22, 24; D&C 5:18; 20:14-15; 93:31-32; 136:33.

³⁴⁵ Cf. 1 John 3:14.

³⁴⁶ See the note to v. 19.

³⁴⁷ Cf. Isaiah 24:22; 61:1; John 5:28; 1 Peter 4:6.

³⁴⁸ Cf. Isaiah 26:19.

³⁴⁹ Cf. John 6:57; 10:17-18; Revelation 1:18.

³⁵⁰ Cf. John 5:22, 30; 8:15-16, 26; 9:39; 12:47-48 and see Matthew 13:41; 25:3; Mark 13:26; Luke 21:36.

³⁵¹ See the note to v. 25.

³⁵² A Hebraism. Cf. John 3:20; Revelation 22:15.

³⁵³ Cf. Daniel 12:2; Acts 24:15; 1 Corinthians 15:21; Mosiah 16:11; Alma 12:8; 3 Nephi 26:5; D&C 29:26. It was while contemplating this verse that Joseph Smith and Sidney

³⁰ I can of mine own self do nothing:³⁵⁴ as I hear, I judge: and my judgment is just;³⁵⁵ because I seek not mine own will,³⁵⁶ but the will of the Father³⁵⁷ which hath sent me.³⁵⁸

Witnesses to Jesus

³¹ If I bear witness of myself, my witness is not true. ³² There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ³³ Ye sent unto John,³⁵⁹ and he bare witness unto the truth.³⁶⁰ ³⁴ But I receive not testimony from man:³⁶¹ but these things I say, that ye might be saved. ³⁵ He³⁶² was a burning and a shining light:³⁶³ and ye were willing for a season to rejoice in his light. ³⁶ But I have greater witness than *that*³⁶⁴ of John: for the works which the Father hath given me to finish, the same works that I do,³⁶⁵ bear witness of me,³⁶⁶ that the Father hath sent me.³⁶⁷ ³⁷ And the Father himself, which hath sent me,³⁶⁸ hath borne witness of me.³⁶⁹ Ye have neither heard his voice at any time, nor seen his shape.³⁷⁰ ³⁸ And ye have not his word abiding in you:³⁷¹ for whom he hath sent, him ye believe not. ³⁹ Search the scriptures;³⁷²

Rigdon received the vision of the three degrees of glory (D&C 76:15-17).

³⁵⁴ See the note to v. 19.

³⁵⁵ Cf. John 5:22, 27; 8:15-16, 26; 9:39; 12:47-48.

³⁵⁶ Cf. Luke 22:42.

³⁵⁷ Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 11:2; 22:42; John 4:34; 6:38; 2 Nephi 31:7; 3 Nephi 27:13.

³⁵⁸ See the note to John 5:23.

³⁵⁹ Cf. John 1:19-27.

³⁶⁰ Cf. John 1:7-8, 15; 3:26; 5:36; 1 John 1:1-2. This is the same expression used in John 18:37. As we see elsewhere in John's writings, "truth" is one of Christ's titles.

³⁶¹ JST reads "And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony." Cf. 1 John 5:9.

³⁶² IE John the Baptist.

³⁶³ Because the Baptist came in the spirit of Elias (Matthew 17:12-13), this may reflect the description of Elias (Old Testament Elijah) as a torch flame in the apocryphal *Ben-Sirach (Ecclesiasticus)* 48:1. It has also been suggested that this passage was intended to reflect Psalm 132:17, "I have ordained a lamp for mine anointed," where "anointed" renders the same HEB word as Messiah ("Christ" in GR).

³⁶⁴ JST reads "the testimony."

³⁶⁵ See the note to v. 19.

³⁶⁶ Cf. John 10:25; 14:10-11 and see John 8:18.

³⁶⁷ See the note to v. 23.

³⁶⁸ See the note to v. 23.

³⁶⁹ Cf. Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35.

³⁷⁰ See the note to John 1:18; cf. John 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

³⁷¹ Cf. 1 John 2:14.

³⁷² Cf. Alma 14:1; 33:2; 3 Nephi 10:14. Though early Church Fathers such as Origen, Tertullian, Irenaeus, and Jerome took this to be an imperative, as in the KJV, many

for in them ye think ye have eternal life: and they are they which testify of me.^{373 40} And ye will not come to me,³⁷⁴ that ye might have life.³⁷⁵

⁴¹ I receive not honour from men. ⁴² But I know you, that ye have not the love of God in you. ⁴³ I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.^{376 44} How can ye believe, which receive honour one of another,³⁷⁷ and seek not the honour that *cometh* from God only?^{378 45} Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. ⁴⁶ For had ye believed Moses, ye would have believed me: for he wrote of me.^{379 47} But if ye believe not his writings, how shall ye believe my words?

Chapter 6

The Feeding of the Five Thousand (Mt. 14:13-21; Mk. 6:30-44; Lk. 9:10-17)

¹ AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.^{380 2} And a great multitude followed him, because they saw his miracles which he did on them that were diseased. ³ And Jesus went up into a mountain, and there he sat with his disciples.^{381 4} And the passover, a feast of the Jews,³⁸² was nigh.^{383 5} When Jesus then

modern scholars prefer the indicative (the same form in GR), “You search the scriptures because you think to have eternal life.” Cf. the Jewish *Pirke Abot* 2:8 and 6:7, which indicate that the Torah (law of Moses) provides life in this world and the world to come. The apostle Paul argues against that concept (Romans 7:10; Galatians 3:21).

³⁷³ Cf. Luke 24:27, 44; JST Luke 16:17; John 1:45; 5:39; JST John 3:18; Acts 26:22-23; 28:23; 1 Nephi 10:5; Jacob 7:11; Jarom 1:11; Mosiah 13:33; Helaman 8:13-16, 19; 3 Nephi 1:18; 11:10; 15:10; 23:5; D&C 20:26; 138:36.

³⁷⁴ IE are not willing. Cf. Matthew 23:37.

³⁷⁵ Cf. Mark 10:28-30; Luke 18:28-30; John 5:24; 10:10; 3 Nephi 9:14; D&C 45:5; 66:2.

³⁷⁶ This may refer to false messiahs, the most prominent of which was Simon bar-Koseba (better known as Bar Kochba [ARAM for Son of the Star]), who led a revolt against the Romans AD 132-135.

³⁷⁷ See John 12:42-43 and cf. Matthew 6:1, 5; 23:5-9; 3 Nephi 13:1, 5; D&C 76:61.

³⁷⁸ Cf. 1 Thessalonians 2:6.

³⁷⁹ Cf. Luke 24:27; Acts 28:23; 1 Nephi 19:23; 22:20-21 (citing Deuteronomy 18:15); 2 Nephi 11:4; Mosiah 13:33; 16:14-15; Alma 25:15-16; 33:18-19; 34:7; Helaman 8:13-16; 3 Nephi 20:23 (also citing Deuteronomy 18:15).

³⁸⁰ The sea of Galilee is a lake five miles wide and seven miles long. The name is found here and in Matthew 4:18; 15:29; Mark 1:16; 7:31. In the Old Testament, it is termed Chinnereth or Chinneroth (Numbers 34:11; Deuteronomy 3:17; Joshua 11:2; 12:13; 13:27), meaning “harp,” because of the shape of the lake. There is also a city of that name on the north shore of the lake (Joshua 19:35). The city and the lake are called Gennesaret in the NT (Matthew 14:34; Mark 6:53; Luke 5:1). Tiberias was one of the cities situated on the western shore of the sea of Galilee (John 6:23). The name sea of Tiberias is also found in John 21:1.

³⁸¹ Jesus frequently resorted to mountaintops, sometimes accompanied by his disciples, to escape the multitude (Matthew 4:25-5:1; 14:23; 17:1; 28:16; Mark 3:13; 6:45-46; 9:2;

lifted up *his* eyes,³⁸⁴ and saw a great company come unto him, he saith unto Philip,³⁸⁵ Whence³⁸⁶ shall we buy bread, that these may eat?³⁸⁷ ⁶ And this he said to prove³⁸⁸ him: for he himself knew what he would do. ⁷ Philip answered him, Two hundred pennyworth³⁸⁹ of bread is not sufficient for them, that every one of them may take a little. ⁸ One of his disciples, Andrew, Simon Peter's brother,³⁹⁰ saith unto him, ⁹ There is a lad here, which hath five barley loaves, and two small fishes.³⁹¹ but what are they among so many?³⁹² ¹⁰ And Jesus said, Make the men sit down. Now there was much grass in the place.³⁹³ So the men sat down, in number about five thousand.³⁹⁴ ¹¹ And Jesus took the

Luke 6:12; 9:28; John 6:15; cf. Matthew 8:1; 15:29).

³⁸² John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 2:13; 7:2; 11:55).

³⁸³ Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. Consequently, Passover fell sometime during in the month of March or April, depending on the year.

³⁸⁴ This is a HEB idiom that is used mostly by John (see also John 4:35; 11:41; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

³⁸⁵ Philip was a native of Bethsaida, a fishing village located on the northern shore of the sea of Galilee (John 1:44). See the note to v. 17.

³⁸⁶ Though KJV *whence* generally means “from where?,” the GR term used here (πόθεν *pothen*) can also mean “how?” or “with what?”

³⁸⁷ This is similar to Moses’ question to the Lord in Numbers 11:13. For other parallels with the account in Numbers 11, see the notes to verses 9, 12, 31, 41, 43 and note the allusions in vv. 51ff.

³⁸⁸ IE test.

³⁸⁹ δηναρίων *dēnariōn* denotes the *denarius*, a Roman silver coin. The amount mentioned by Philip may represent the total holdings of Jesus and his apostles, which would not have sufficed to purchase enough bread for the multitude. In Matthew 20:2, the *denarius* is a day’s wage.

³⁹⁰ Matthew 4:13, 18 suggests that Peter and Andrew were natives of the fishing village of Capernaum, situated on the north shore of the sea of Galilee. However, John 1:44 says that they, like Philip, were from the village of Bethsaida.

³⁹¹ The story of the multiplication of fishes and loaves for the five thousand is also noted in the synoptics (Matthew 14:17-21; Mark 6:37-44; Luke 9:12-17), though only John notes that these were barley loaves (see also v. 13). The multiplication of fishes and loaves for an additional four thousand is noted in two of the synoptics (Matthew 15:33-38; 6:9-10; Mark 8:4-9).

³⁹² Cf. Numbers 11:22.

³⁹³ Cf. Matthew 14:19; Mark 6:39.

³⁹⁴ Cf. Matthew 14:21; Mark 6:44; Luke 9:14.

loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down;³⁹⁵ and likewise of the fishes as much as they would.¹² When they were filled,³⁹⁶ he said unto his disciples, Gather up³⁹⁷ the fragments that remain, that nothing be lost.³⁹⁸ ¹³ Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.³⁹⁹ ¹⁴ Then those men,⁴⁰⁰ when they had seen the miracle that Jesus did,⁴⁰¹ said, This is of a truth that prophet⁴⁰² that should come into the world.⁴⁰³ ¹⁵ When Jesus therefore perceived that they would come and take him by force, to make him a king,⁴⁰⁴ he departed again into a mountain himself alone.⁴⁰⁵

Walking on the Water (Mt. 14:22-27; Mk. 6:45-52)

¹⁶ And when even was *now* come, his disciples went down unto the sea,⁴⁰⁶ ¹⁷ And entered into a ship, and went over the sea toward Capernaum.⁴⁰⁷ And it was now dark,

³⁹⁵ The scene described here is very similar to the distribution of the sacrament of the Lord's supper among the Nephites, including the note in v. 12 that the people "were filled" (3 Nephi 18:2-9).

³⁹⁶ Cf. v. 26.

³⁹⁷ The GR verb used here (συναγάγετε *sunagagete*) is the same one used in the Septuagint version of Exodus 16:16-18 in reference to Israel gathering up the manna.

³⁹⁸ ἀπόληται *apolētai* destroyed. John does not inform us what was done with the remaining fragments, but the passage suggests that Jesus disapproved of wasting food.

³⁹⁹ Jesus' multiplication of bread is paralleled by a miracle the Lord performed for the prophet Elisha (2 Kings 4:42-44). See also 1 Kings 17:10-16 and 2 Kings 4:1-7.

⁴⁰⁰ While the GR word (ἄνδρες *andres*) rendered "men" in v. 10 denotes males, the word used here (ἄνθρωποι *anthrōpoi*) can denote people of both sexes.

⁴⁰¹ Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 3:2; 7:31; 9:16.

⁴⁰² The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19), who is Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:21, 25; 7:40. That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 9:17.

⁴⁰³ John frequently writes of Christ coming into the world (John 3:19; 9:39; 11:27; 12:46; 16:28; cf. 2 John 1:7). For a discussion of Jesus as he who is to come, see chapter 35 ("that which is to come" in John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone, 1999)).

⁴⁰⁴ Most Jews looked to a Messiah who would be king and lead their armies to victory against their enemies, especially the Romans who dominated the Mediterranean basin. But see John 18:33-37 and the note to John 19:19.

⁴⁰⁵ See the note to v. 3.

⁴⁰⁶ The story of the storm on the sea and of Jesus walking on the water is also found in two of the synoptics (Matthew 14:24-33; Mark 6:45-51).

⁴⁰⁷ V. 21 suggests that they arrived at their predetermined destination, while v. 24 indicates that the people found him at Capernaum. The synoptics have other information.

and Jesus was not come to them.¹⁸ And the sea arose by reason of a great wind that blew.¹⁹ So when they had rowed about five and twenty or thirty furlongs,⁴⁰⁸ they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.²⁰ But he saith unto them, It is I; be not afraid.²¹ Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

Jesus the Bread of Life

²² The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;²³ (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)²⁴ When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.²⁵ And when they had found him on the other side of the sea, they said unto him, Rabbi,⁴⁰⁹ when camest thou hither? ²⁶ Jesus answered them and said, Verily, verily,⁴¹⁰ I say unto you, Ye seek me, not because ye saw the miracles,⁴¹¹ but because ye did eat of the loaves, and were filled.⁴¹² ²⁷ Labour not for the meat which perisheth, but for that meat⁴¹³ which endureth unto everlasting life,⁴¹⁴ which the Son of man shall give unto you: for him hath God the Father sealed.²⁸ Then said they unto him, What shall we do, that we might work the works⁴¹⁵ of God? ²⁹ Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.⁴¹⁶ ³⁰ They said therefore unto him, What sign shewest thou then, that we may see,

According to Matthew 14:34, they arrived at Gennesaret, which is about a mile to the west of Capernaum. Mark 6:45 notes that they were going to Bethsaida, but Mark 6:53 also notes that they arrived at Gennesaret.

⁴⁰⁸ A furlong is an eighth of an English mile, while the GR word it translates (στάδιον *stadion*) is an eighth of a Roman mile. The distance indicated in this verse would be roughly 3-4 miles.

⁴⁰⁹ The GR text uses the HEB/ARAM term. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 9:2n; 11:8n.

⁴¹⁰ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אָמֵן *‘amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

⁴¹¹ JST reads “Ye seek me, not because ye desire to keep my sayings, neither because ye saw the miracles.”

⁴¹² Cf. v. 11.

⁴¹³ IE food.

⁴¹⁴ Cf. John 4:34.

⁴¹⁵ *Work the works* is a Hebraism, a construction called the cognate accusative, in which the verb and its object (accusative) derive from the same root.

⁴¹⁶ This is one of the themes in the gospel of John (John 11:42; 17:21). John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49;

and believe thee?⁴¹⁷ what dost thou work?³¹ Our fathers did eat manna in the desert;⁴¹⁸ as it is written, **He gave them bread from heaven to eat.**^{419 32} Then Jesus said unto them,⁴²⁰ Verily, verily,⁴²¹ I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.^{422 33} For the bread of God is he which cometh down from heaven,⁴²³ and giveth life unto the world.⁴²⁴

³⁴ Then said they unto him, Lord, evermore give us this bread.^{425 35} And Jesus said unto them, I am the bread of life:⁴²⁶ he that cometh to me shall never hunger; and he that believeth on me shall never thirst.^{427 36} But I said unto you, That ye also have seen me, and believe not.^{428 37} All that the Father giveth me shall come to me;⁴²⁹ and him that cometh to me I will in no wise cast out.³⁸ For I came down from heaven,⁴³⁰ not to do mine own will, but the will⁴³¹ of him that sent me.^{432 39} And this is the Father's will which

13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁴¹⁷ Cf. 2 Kings 20:8; Isaiah 38:22; Matthew 12:38; 16:1; 24:3; Mark 8:11-12; 13:4; Luke 11:16, 29; 21:7; John 2:18; 4:48; 11:45; Jacob 7:13; Alma 30:43, 48; 32:17; D&C 46:8-9.

⁴¹⁸ Cf. Exodus 16:13-15, 31-35; Numbers 11:6-9; Deuteronomy 8:3, 16; Joshua 5:12; Nehemiah 9:20; Psalms 78:24; John 6:49, 58; Revelation 2:17; 1 Nephi 17:28; Mosiah 7:19.

⁴¹⁹ Citing Nehemiah 9:15 or Psalm 105:40. Cf. also Exodus 16:4, 15; Psalm 78:24; and, in the Apocrypha, see *Wisdom of Solomon* 16:20.

⁴²⁰ Vv. 31-32 are similar to rabbinic exegesis, in the pattern of “X said A; but Y said, Do not read A, but B.” IE in v. 32 Jesus, in rabbinic fashion, is giving a variant interpretation of the passage cited by the others in v. 31.

⁴²¹ See the note to v. 26.

⁴²² While the synoptics record the feeding of the five thousand, they do not include Jesus’ discourse on the true bread. Perhaps the synoptic authors excluded it because it was “an hard saying” (John 6:60).

⁴²³ Cf. John 3:13, 31; 6:38, 41-42, 58.

⁴²⁴ Cf. v. 51.

⁴²⁵ Cf. John 4:15.

⁴²⁶ In John’s record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1), and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

⁴²⁷ The passage is similar to *Ben-Sirach (Ecclesiasticus)* 24:21, in which Wisdom personified says that those who eat and drink her will still hunger and thirst. Cf. Psalms 42:2; 63:1; 143:6 Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 7:37; Revelation 7:16; Alma 32:42; 3 Nephi 20:8.

⁴²⁸ Contrast John 20:29.

⁴²⁹ Jesus is referring not to what he will inherit, but to the believers who come to him; see John 6:44-45, 65; 10:27-29; 17:2, 9, 11-12, 24; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

⁴³⁰ Cf. John 3:13, 31; 6:33, 41-42, 58.

⁴³¹ Cf. Matthew 6:10; 26:42; Mark 14:36; Luke 2:49; 11:2; 22:42; John 4:34; 5:30; 2 Nephi 31:7; 3 Nephi 27:13.

hath sent me,⁴³³ that of all which he hath given me I should lose nothing,⁴³⁴ but should raise it up again at the last day.^{435 40} And this is the will of him that sent me,⁴³⁶ that every one which seeth the Son, and believeth on him,⁴³⁷ may have everlasting life:⁴³⁸ and I will raise him up at the last day.⁴³⁹

⁴¹ The Jews⁴⁴⁰ then murmured⁴⁴¹ at him, because he said, I am the bread which came down from heaven.^{442 42} And they said, Is not this Jesus, the son of Joseph,⁴⁴³ whose father and mother⁴⁴⁴ we know?⁴⁴⁵ how is it then that he saith, I came down from heaven?^{446 43} Jesus therefore answered and said unto them, Murmur⁴⁴⁷ not among yourselves. ⁴⁴ No man can come to me, except the Father⁴⁴⁸ which hath sent⁴⁴⁹ me draw him:⁴⁵⁰ and I will raise him up at the last day.^{451 45} It is written in the prophets, **And they shall be all taught of God.**⁴⁵² Every man therefore that hath heard, and hath learned of the Father, cometh unto me.^{453 46} Not that any man hath seen the Father, save he which is

⁴³² See the note to v. 29.

⁴³³ See the note to v. 29.

⁴³⁴ Cf. John 10:29; 17:12; 17:6, 9, 12; 18:9; D&C 50:42.

⁴³⁵ This expression refers to the resurrection, and only John places it in the mouth of Jesus (John 6:40, 44, 54). It probably derives from the allusion to resurrection in Hosea 6:2. A different GR verb is used in the same context in John 2:19, and is also used by Paul to denote resurrection (1 Corinthians 6:14; 2 Corinthians 4:14; HEBs 11:19). Cf. 3 Nephi 15:1; 27:4; D&C 5:35.

⁴³⁶ See the note to v. 29.

⁴³⁷ Cf. Ether 4:12.

⁴³⁸ Cf. John 3:15-16, 36; 5:24; 6:47; 8:51; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

⁴³⁹ JST reads "I will raise him up in the resurrection of the just at the last day." See the note to v. 39.

⁴⁴⁰ See the note to John 1:19.

⁴⁴¹ Cf. Numbers 11:1 and see v. 43 below. John uses this verb only in this chapter (vv. 41, 43, 61) and in the following chapter (7:12, 32). See also JST Matthew 6:36.

⁴⁴² Cf. John 3:13, 31; 6:33, 38, 42, 58.

⁴⁴³ Cf. Matthew 23:55; Mark 6:3; Luke 4:22.

⁴⁴⁴ John alludes to Mary as Jesus' mother, but never names her (John 2:1, 3, 5, 12; 19:25-26).

⁴⁴⁵ Cf. Matthew 13:55-56; Mark 6:3; Luke 4:22.

⁴⁴⁶ Cf. John 3:13, 31; 6:33, 38, 41, 58.

⁴⁴⁷ See the note to v. 41.

⁴⁴⁸ See the note to v. 37. JST reads, "except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise up." See the note to v. 44.

⁴⁴⁹ See the note to v. 29.

⁴⁵⁰ Cf. John 12:32; 3 Nephi 27:14.

⁴⁵¹ See the note to v. 39 and cf. D&C 18:11. JST adds "in the resurrection of the just."

⁴⁵² Isaiah 54:13; cf. Jeremiah 31:34; 1 Thessalonians 4:9; 1 John 2:20, 27.

⁴⁵³ See the note to v. 37.

of God, he hath seen the Father.^{454 47} Verily, verily,⁴⁵⁵ I say unto you, He that believeth on me hath everlasting life.^{456 48} I am that bread of life.^{457 49} Your fathers did eat manna in the wilderness,⁴⁵⁸ and are dead.⁵⁰ This is the bread⁴⁵⁹ which cometh down from heaven, that a man may eat thereof, and not die.^{460 51} I am the living bread⁴⁶¹ which came down from heaven: if any man eat of this bread, he shall live for ever:⁴⁶² and the bread that I will give is my flesh, which I will give for the life of the world.⁴⁶³

⁵² The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? ⁵³ Then Jesus said unto them, Verily, verily,⁴⁶⁴ I say unto you, Except ye eat the flesh of the Son of man, and drink his blood,⁴⁶⁵ ye have no life in you. ⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life;⁴⁶⁶ and I will raise him up at the last day.^{467 55} For my flesh is meat⁴⁶⁸ indeed, and my blood is drink indeed. ⁵⁶ He that

⁴⁵⁴ See the note to John 1:18.

⁴⁵⁵ See the note to v. 26.

⁴⁵⁶ See the note to v. 40.

⁴⁵⁷ See the note to v. 35.

⁴⁵⁸ See the note to v. 31.

⁴⁵⁹ Cf. Exodus 16:15.

⁴⁶⁰ Cf. v. 58.

⁴⁶¹ Just as Christ provides living water (John 4:10), he provides living bread or the bread of life.

⁴⁶² *Barnabas* 11:10, in reference to Ezekiel 47:1-12 (a vision of the water that flows out from the temple and produces trees along its banks), says that these are the tree of life, the eating of whose fruit provides eternal life. Cf. Revelation 22:1-2, which also reflects Ezekiel's vision of the latter-day temple and tree of life.

⁴⁶³ See the note to v. 33 and cf. Matthew 20:28; Mark 10:45; John 6:51; 10:11, 15; 15:13; HEBs 10:10; 1 John 3:16.

⁴⁶⁴ See the note to v. 26.

⁴⁶⁵ Cf. Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-29; 3 Nephi 18:28-30.

⁴⁶⁶ There is real symbolism in the bread and wine used at the last supper to represent Christ's body and blood. The HEB word for bread is **לֶחֶם** *lechem*, which originally denoted animal flesh, as it still does in HEB's cousin language, Arabic. So when Jesus offered the bread and said it symbolized his flesh, etymologically that was true. Significantly, Christ, the "true bread" (John 6:32), was born in a town named Beth-Lehem, meaning "house of bread." The normal HEB word for wine is really a borrowing from GR. One HEB expression that denotes wine is "blood of the grape" (Deuteronomy 32:14), which helps us understand why Christ used wine as a symbol for his blood. It was in the garden of Gethsemane that he shed blood at every pore (Mosiah 3:7; Luke 22:44). The name Gethsemane comes from HEB **גֶּתְשֶׁמַּנִּי** *gath*, "winepress," and **שֶׁמֶן** *shemen* (oil). As the grape in the press releases its liquid contents to produce wine, Christ was pressed under the weight of the sins of the world until his blood extruded from his body.

⁴⁶⁷ See the note to v. 39. KJV reads "and I will raise him up in the resurrection of the just at the last day."

⁴⁶⁸ IE food.

eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.^{469 57} As the living Father hath sent me,⁴⁷⁰ and I live by the Father:⁴⁷¹ so he that eateth me, even he shall live by me.^{472 58} This is that bread which came down from heaven:⁴⁷³ not as your fathers did eat manna,⁴⁷⁴ and are dead: he that eateth of this bread shall live for ever.^{475 59} These things said he in the synagogue,⁴⁷⁶ as he taught in Capernaum.⁴⁷⁷

⁶⁰ Many therefore of his disciples, when they had heard *this*, said, This is an hard saying;⁴⁷⁸ who can hear it? ⁶¹ When Jesus knew in himself⁴⁷⁹ that his disciples murmured⁴⁸⁰ at it, he said unto them, Doth this offend you? ⁶² *What* and if ye shall see the Son of man ascend up where he was before?^{481 63} It is the spirit that quickeneth;⁴⁸² the flesh profiteth nothing:⁴⁸³ the words that I speak unto you, *they* are spirit, and *they* are life.^{484 64} But there are some of you that believe not. For Jesus knew from the beginning⁴⁸⁵ who they were that believed not, and who should betray him.^{486 65} And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.⁴⁸⁷

⁶⁶ From that *time* many of his disciples went back, and walked no more with him.^{488 67} Then said Jesus unto the twelve, Will ye also go away? ⁶⁸ Then Simon Peter

⁴⁶⁹ Cf. John 14:17; 15:3-7; 1 John 3:17, 24; 4:13, 15. Codez Bezae and some Old LAT manuscripts add to the end of this verse the words “as the Father in me and I in the Father,” as in John 10:38; 14:10; 17:21, 23, 26.

⁴⁷⁰ See the note to v. 29.

⁴⁷¹ Cf. John 5:26; 10:17-18.

⁴⁷² Cf. 1 John 4:9.

⁴⁷³ Cf. John 3:13, 31; 6:33, 38, 41-42.

⁴⁷⁴ See the note to v. 31.

⁴⁷⁵ Cf. vv. 49-50.

⁴⁷⁶ Cf. Matthew 4:23; 9:35; 12:9-13; 13:54; Mark 1:21-26; 3:1-5; 6:2; Luke 4:15-28, 31-33; 4:44; 6:6-10; 13:10-17; John 18:20.

⁴⁷⁷ The words “in Capernaum” are found only in Codez Bezae and some Old LAT manuscripts. Augustine added “on a Sabbath,” perhaps as an explanation to non-Jews.

⁴⁷⁸ Cf. 1 Nephi 3:5; 15:3; 16:1-3; 2 Nephi 9:40.

⁴⁷⁹ Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:64; 13:18; 21:17.

⁴⁸⁰ See the note to v. 41.

⁴⁸¹ Cf. John 3:13.

⁴⁸² IE enlivens or makes live. Cf. 2 Corinthians 3:6.

⁴⁸³ Cf. Isaiah 40:6-8, cited in 1 Peter 1:24-25, which, like John, adds a comment on the eternity of God’s word.

⁴⁸⁴ The concept of the words of the Law providing life is found in the Jewish *Midrash Mekilta* on Exodus 15:26.

⁴⁸⁵ See the note to v. 61.

⁴⁸⁶ Cf. Matthew 26:21; Mark 14:18; Luke 22:21; John 6:70-71; 13:11, 21.

⁴⁸⁷ See the note to v. 37. JST reads “except he doeth the will of my Father who hath sent me.” See the note to v. 44.

⁴⁸⁸ A Hebraism. Cf. Genesis 5:22, 24; 6:9. See 1 John 2:19 for a similar description of those who apostatized from Christ’s teachings.

answered him, Lord, to whom shall we go? thou hast the words of eternal life.^{489 69} And we believe and are sure⁴⁹⁰ that thou art that Christ, the Son of the living God.^{491 70} Jesus answered them, Have not I chosen you twelve,⁴⁹² and one of you is a devil?^{493 71} He spake of Judas Iscariot⁴⁹⁴ *the son* of Simon: for he it was that should betray him,⁴⁹⁵ being one of the twelve.

Chapter 7

The Unbelief of Jesus' Brothers

¹ AFTER these things Jesus walked in Galilee: for he would not walk in Jewry,⁴⁹⁶ because the Jews sought to kill him.^{497 2} Now the Jews' feast of tabernacles⁴⁹⁸ was at

⁴⁸⁹ Cf. John 5:24; 6:63; 17:8; Acts 5:20. See Acts 13:46, where a different GR word is rendered “word” or “words” in similar passages (Acts 3:46, 48; Philippians 2:16; 1 John 1:1; Revelation 22:19. See also 1 Nephi 11:25; 2 Nephi 2:28; 31:20; 33:4; Mosiah 28:7; Alma 32:40-41; 33:23; 3 Nephi 5:13; D&C 20:26; 46:14; 84:43, 85; 98:20; 131:5; Moses 6:59.

⁴⁹⁰ IE know.

⁴⁹¹ Cf. Matthew 16:16; 16:63; Mark 1:1; Luke 4:41; John 11:27; 20:31; Acts 8:37. Some manuscripts, in place of “Christ, the Son of the living God,” read “God’s Holy One.” Cf. the HEB title “Holy One of Israel,” especially prominent in Isaiah and parts of the Book of Mormon.

⁴⁹² Cf. John 13:18; 15:16. The gospel of John does not record the actual selection of the twelve, though it is found in the Synoptics and is noted in 1 Nephi 12:7.

⁴⁹³ Cf. John 17:12. The GR term διάβολος *diabolos* literally means “false accuser.”

⁴⁹⁴ The general view of scholars has been to read Iscariot as the GR transliteration of HEB אִישׁ קִירְיֹת *ish qiryot*, “man of Qiryot,” a town in southern Judea. One Jewish scholar, Haim Maccoby, has suggested that it transliterates LAT *sicarius*, a term applied by the Romans to the Zealots or “dagger-men” (the word refers to a dagger) who sought to expel the Romans from their land. It was the Zealots who led the Jewish revolt against Rome in AD 66-73, which climaxed in the destruction of the temple in AD 70 and culminated in the death of nearly 1000 Jewish defenders of Masada in AD 70. The suggestion is that Judas Iscariot followed Jesus because he thought him to be the Messiah who would lead a Jewish liberation army against Rome. Maccoby sees other possible Zealots among Jesus’ disciples, including James and John, the “sons of thunder” (Mark 3:17) and Simon Peter (meaning “the rock”), who is called Barjona in Matthew 16:17. Most see in Barjona a transliteration of the ARAM *bar Yonah* (“son of Jonah”), but Maccoby sees its origin as the ARAM term *baryona*, “outlaw.” The identification of another Simon as a zealot is easier, since Luke gives him the surname Zelotes (Luke 6:15 and Acts 1:13). Elsewhere he is called “the Canaanite” (Matthew 10:4; Mark 3:18). Maccoby believes that this is a GR misreading for the ARAM term *kanai*, which means “Zealot.”

⁴⁹⁵ Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64; 12:4; 13:2, 11, 21, 26; 18:2-3, 5.

⁴⁹⁶ Ἰουδαία *Ioudaia*, Judaea, the territory belonging anciently to the tribe of Judah, from

hand.³ His brethren⁴⁹⁹ therefore said unto him, Depart hence, and go into Judaea,⁵⁰⁰ that thy disciples⁵⁰¹ also may see the works that thou doest.⁴ For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.⁵ For neither did his brethren believe in him.⁵⁰² ⁶ Then Jesus said unto them, My time is not yet come.⁵⁰³ but your time is always ready.⁵⁰⁴ ⁷ The world cannot hate you;⁵⁰⁵ but me it hateth, because I testify of it, that the works thereof are evil.⁵⁰⁶ ⁸ Go ye up unto this feast: I go not up⁵⁰⁷ yet⁵⁰⁸ unto this feast;⁵⁰⁹ for my time is not yet full come.⁵¹⁰ ⁹ When he had said these words unto them, he abode *still* in Galilee.

Jesus at the Feast of Tabernacles

whom the Jews (HEB *Yehudim*) are named. The King James Bible also uses the term “Jewry” to denote Judaea in Daniel 5:13 and Luke 23:5.

⁴⁹⁷ Cf. John 5:16, 18; 7:19-20, 25; 8:37, 40; 10:31-33; 11:53. As in most cases, John here denotes the leaders in Judaea as “Jews.”

⁴⁹⁸ John habitually adds that the festival in question is Jewish, suggesting that his audience were non-Jews (John 2:13; 6:4; 11:55). The feast of Tabernacles takes place in the fall around the autumn equinox, just as Passover is at the time of the spring equinox.

⁴⁹⁹ Cf. John 2:12. Jesus’ brothers are named in Matthew 13:55 and Mark 6:3. See also Matthew 12:46; 27:56; Mark 15:40; 1 Corinthians 9:5.

⁵⁰⁰ The GR uses the same term rendered “Jewry” in v. 1 (Ἰουδαία *Ioudaia*).

⁵⁰¹ IE the Judaeans. Jesus had performed many miracles already in Galilee and just a few in Jerusalem.

⁵⁰² This v. is a parenthetical insert by John to explain why Jesus’ brothers taunted him. That Jesus’ brothers did not always remain unbelievers is suggested by the fact that one of them, James, later became an apostle (Galatians 1:19). Tradition associates the author of Jude with Jesus’ brother Judas. For the names of Jesus’ brothers, see Matthew 13:55; 27:56; Mark 6:3; 15:40, 47.

⁵⁰³ See the note to John 2:4. On other occasions, Jesus said that his hour was not yet come (John 7:8, 30; 8:20). The coming of his time is noted in Matthew 26:18; Mark 14:41; Luke 9:51; John 12:23; 13:1; 17:1.

⁵⁰⁴ Cf. Luke 22:53.

⁵⁰⁵ Cf. John 15:18-19; 17:14; 1 John 3:13.

⁵⁰⁶ Cf. 1 Nephi 16:1-3.

⁵⁰⁷ A Hebraism. In HEB, one goes up to Jerusalem, even when beginning at a site that is higher in elevation. This is especially true of pilgrimage to attend the festivals required in the law of Moses; cf. John 2:13; 5:1; 7:10, 14.

⁵⁰⁸ Some manuscripts omit this word. It may have been added to explain why Jesus said he would not be going to the festival but later did so anyway.

⁵⁰⁹ All Israelite males were required by the law of Moses to attend the feasts of Passover, Weeks (Pentecost) and Tabernacles (see v. 2); cf. John 2:13; 5:1; 7:10, 14; 11:55. Consequently, Jesus’ decision must have surprised his family.

⁵¹⁰ See the note to v. 6.

¹⁰ But when his brethren were gone up, then went he also up unto the feast,⁵¹¹ not openly, but as it were⁵¹² in secret. ¹¹ Then the Jews sought him at the feast, and said, Where is he? ¹² And there was much murmuring⁵¹³ among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth⁵¹⁴ the people. ¹³ Howbeit no man spake openly of him for fear of the Jews.⁵¹⁵

¹⁴ Now about the midst of the feast⁵¹⁶ Jesus went up into the temple, and taught.⁵¹⁷ ¹⁵ And the Jews marvelled, saying, How knoweth this man letters,⁵¹⁸ having never learned?⁵¹⁹ ¹⁶ Jesus answered them, and said, My doctrine is not mine,⁵²⁰ but his that sent me.⁵²¹ ¹⁷ If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.⁵²² ¹⁸ He that speaketh of himself seeketh his own glory.⁵²³

⁵¹¹ See the note to v. 8.

⁵¹² The words “as it were” are missing in some manuscripts. They may have been added by a copyist to avoid the idea that Jesus engaged in deception.

⁵¹³ John uses this verb only in this chapter (vv. 12, 32) and in the preceding chapter (6:41, 43, 61). It can mean either to murmur or to secretly debate. See also JST Matthew 6:36.

⁵¹⁴ Cf. Matthew 27:63; John 7:47. According to Luke 23:2, this was one of the charges made against Jesus during his trial before Pilate.

⁵¹⁵ Cf. John 9:22; 19:38; 20:19. Again, the referent is the Jewish leadership in Jerusalem. In general, the masses were anxious to hear what Jesus had to say.

⁵¹⁶ The feast of tabernacles lasts for a full week, from the beginning of the full moon of the month of Tishre, closest to the autumn equinox. The Jewish months begin and end with the new moon, with the feast of tabernacles beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of September or October, depending on the year. That it may have taken place on a Sabbath is suggested by vv. 22-23.

⁵¹⁷ See the note to v. 8. Jesus often taught in the temple when in Jerusalem for the festivals (e.g., Mark 11:27; Luke 20:1; 21:37; 22:53).

⁵¹⁸ IE reading and writing.

⁵¹⁹ IE having had no formal education. Even as a child, Jesus astounded Jewish sages in the temple (Luke 2:46-47). In the synoptics, Jesus’ method of teaching was contrasted with that of the scribes, the learned Bible scholars of the day (Matthew 7:28-29; Mark 1:22; see also Mark 6:2). See v. 46.

⁵²⁰ See the note to v. 17.

⁵²¹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁵²² Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

⁵²³ Cf. John 8:50; Moses 4:2.

but he that seeketh his glory that sent him,⁵²⁴ the same is true,⁵²⁵ and no unrighteousness⁵²⁶ is in him.¹⁹ Did not Moses give you the law, and yet none of you keepeth⁵²⁷ the law?⁵²⁸ Why go ye about to kill me?^{529 20} The people answered and said, Thou hast a devil:⁵³⁰ who goeth about to kill thee? ²¹ Jesus answered and said unto them, I have done one work,⁵³¹ and ye all marvel. ²² Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;)⁵³² and ye on the sabbath day circumcise a man.^{533 23} If a man on the sabbath day receive circumcision, that the law of Moses⁵³⁴ should not be broken;⁵³⁵ are ye angry at me, because I have made a man every

⁵²⁴ See the note to v. 16 and cf. John 5:41-47.

⁵²⁵ Cf. John 3:33; 8:26.

⁵²⁶ The GR word employed here (*ἀδικία adikia*) is sometimes used in the Septuagint GR version of the Old Testament to translate the HEB word for “lie,” contrasted in this verse with “truth.” The Septuagint uses the same term in 2 Samuel 14:32, where David’s son Absalom says to his uncle Joab, “if there be any *iniquity* in me, let him kill me,” leading some to suggest that Jesus may have had this passage in mind because the Jewish leaders in Jerusalem sought to kill him, as indicated in the next v.

⁵²⁷ ποιεῖ *poiei* do. This is a Hebraism (e.g., Deuteronomy 27:26; 28:58; 29:29; 31:12; 32:46; Joshua 22:5; 2 Nephi 26:1).

⁵²⁸ Cf. Matthew 15:3-6; 23:23; Mark 7:8-13; JST Mark 7:12; Jacob 7:7; Mosiah 12:29; Alma 31:9. John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

⁵²⁹ See the note to v. 1.

⁵³⁰ Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 8:48-49, 52; 10:20; Mosiah 3:9. Here, Jesus is being accused of insanity, which was believed to be caused by demonic possession.

⁵³¹ IE act, deed. Jesus may have reference to the incident that first prompted his enemies to seek to kill him, the healing of the man at the pool of Bethesda on the Sabbath day (see John 5:15-18). In the verses that follow, we see that Jesus refers to circumcision on the Sabbath and alludes to his healing a man on the Sabbath. While Jesus performed many miracles in Galilee, this single act performed in Jerusalem made the leaders want to kill him, in accordance with the law of Moses, which called for the death penalty for those who worked on the Sabbath (Exodus 31:15).

⁵³² IE circumcision began with the patriarch (meaning “father”) Abraham (Genesis 17:10). Circumcision is mentioned only in passing in the law of Moses during discussions of other matters (Exodus 12:44, 48; Leviticus 12:3).

⁵³³ The Lord commanded Abraham that his male descendants be circumcised on the eighth day after birth (Genesis 17:12; 21:4; see also Leviticus 12:3). God never told Abraham or Moses to make an exception if that eighth day fell on the Sabbath. The second-century Jewish text known as the Mishnah notes that circumcision is so important that its observance was more important than that of the Sabbath (*Nedarim* 3:11).

⁵³⁴ See the note to v. 19.

⁵³⁵ A newborn boy was to be circumcised on the eighth day, with no provision made for a

whit⁵³⁶ whole on the sabbath day?⁵³⁷ ²⁴ Judge not according to the appearance,⁵³⁸ but judge righteous judgment.⁵³⁹

Is This the Christ?

²⁵ Then said some of them of Jerusalem,⁵⁴⁰ Is not this he, whom they seek to kill?⁵⁴¹ ²⁶ But, lo, he speaketh boldly,⁵⁴² and they say nothing unto him.⁵⁴³ Do the rulers know indeed that this is the very Christ? ²⁷ Howbeit⁵⁴⁴ we know this man whence he is: but when Christ cometh, no man knoweth whence he is.⁵⁴⁵ ²⁸ Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am:⁵⁴⁶ and I am not come of myself,⁵⁴⁷ but he that sent me⁵⁴⁸ is true,⁵⁴⁹ whom ye know not.⁵⁵⁰ ²⁹ But I know him: for I am from him, and he hath sent me.⁵⁵¹ ³⁰ Then they sought to take him:

postponement should the eighth day fall on the Sabbath (Genesis 17:12; 21:4; Leviticus 12:3; Luke 1:59; 2:21; Acts 7:8; Philippians 3:5).

⁵³⁶ KJV *every whit* renders the GR word (ὅλῳ *hugiē*) meaning “completely.” Jesus here employs the rabbinic legal argument known as *a minori ad malus*, “from the lesser to the greater,” indicating that if circumcision, which affects only one part of the body, is permitted on the Sabbath, then healing the entire body should also be permitted. Because the man Jesus healed had been ill for a long time (John 5:6), it is likely that the Jewish leaders felt that he could have waited one more day, as is argued in Luke 13:14.

⁵³⁷ John 5:8-9.

⁵³⁸ JST reads “your traditions.”

⁵³⁹ Cf. JST Matthew 7:2 and see Deuteronomy 16:18; Isaiah 11:3; Zechariah 7:9; Psalms 119:7, 62, 106, 160, 164; 2 Thessalonians 1:5; Mosiah 3:10; 29:29, 43; Alma 41:14; Helaman 14:29.

⁵⁴⁰ Since these events took place during a festival attended by Jews from other parts of the ancient world, it is interesting that it is only the inhabitants of Jerusalem who seem to be aware of their leaders’ intentions to kill Jesus.

⁵⁴¹ See the note to v. 1.

⁵⁴² Cf. Acts 4:29; 14:3; 18:26; Ephesians 6:20; 1 Thessalonians 2:2; Mosiah 7:12; Alma 18:20, 24; Moroni 8:16, 21. Elsewhere, we read that the people perceived that Christ taught with authority (Matthew 7:29; Mark 1:22, 27; Luke 4:36).

⁵⁴³ IE inaction could imply tacit approval.

⁵⁴⁴ IE nevertheless, notwithstanding.

⁵⁴⁵ This seems to suggest that not all Jews expected the Messiah to be born in Bethlehem, as in Micah 5:2, which Herod’s wise men cited when he asked where the king of the Jews should be born (Matthew 2:4-6). But see vv. 41-42 and 52.

⁵⁴⁶ Cf. Matthew 13:55; Mark 6:3.

⁵⁴⁷ Cf. John 8:42.

⁵⁴⁸ See the note to v. 16.

⁵⁴⁹ Cf. John 3:33; 8:26; 17:3; 1 John 5:20.

⁵⁵⁰ See the note to John 1:18; cf. John 5:37; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

⁵⁵¹ See the note to v. 16.

but no man laid hands on him,⁵⁵² because his hour was not yet come.⁵⁵³ ³¹ And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?⁵⁵⁴

Officers Sent to Arrest Jesus

³² The Pharisees heard that the people murmured⁵⁵⁵ such things concerning him; and the Pharisees and the chief priests sent officers⁵⁵⁶ to take him. ³³ Then said Jesus unto them, Yet a little while am I with you,⁵⁵⁷ and *then* I go⁵⁵⁸ unto him that sent me.⁵⁵⁹ ³⁴ Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.⁵⁶⁰ ³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed⁵⁶¹ among the Gentiles, and teach the Gentiles?⁵⁶² ³⁶ What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither*⁵⁶³ ye cannot come?⁵⁶⁴

Rivers of Living Water

³⁷ In the last day, that great *day* of the feast,⁵⁶⁵ Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.⁵⁶⁶ ³⁸ He that believeth on me, as the

⁵⁵² Cf. John 7:44; 10:39. Though the KJV uses the same words “laid hands” in John 8:20, the GR in that passage is not the same. See also Luke 4:29-30 and contrast Matthew 26:50; Mark 14:46.

⁵⁵³ See the note to v. 6.

⁵⁵⁴ Cf. Exodus 8:19; Luke 11:20; Acts 2:22; 10:38; John 3:2; 6:14; 9:16. His contemporaries frequently asked Jesus for a sign to prove who he was (Matthew 12:38; 16:1; 27:42; Mark 8:11; 15:32; Luke 11:16; 23:8; John 2:18; 4:48; 6:30). The leaders were aware of these miracles but still refused to believe that Jesus was the expected Messiah (John 11:47; 12:17-19, 37).

⁵⁵⁵ See the note to v. 12.

⁵⁵⁶ The term denotes underlings, probably the Levites who were the police force for the priests who controlled the temple. Cf. v. 45.

⁵⁵⁷ Cf. Matthew 23:39; Luke 13:35; John 12:35; 13:33; 14:19; 16:10, 16-19.

⁵⁵⁸ Cf. John 13:3; 14:12, 28; 16:5, 10, 16-17, 28; 20:17.

⁵⁵⁹ See the note to v. 16.

⁵⁶⁰ Cf. John 7:36; 8:14, 21-22; 13:33, 36; 14:4; D&C 25:1529:29; 76:112.

⁵⁶¹ IE Jews living outside Palestine. The GR term used here is διασπορά *diaspora*, which has made its way into modern English as a term denoting Jews not living in Israel. It is found in the GR Septuagint version of Isaiah 49:6 and Psalm 147:2.

⁵⁶² As elsewhere in the KJV NT (though not all passages), the GR term rendered “Gentiles” (Ἕλληνας *Hellēnas*) really means “GRs,” but denotes non-Jews.

⁵⁶³ IE there, in that direction. The KJV supplies a word not used in the GR text.

⁵⁶⁴ See the note to v. 34.

⁵⁶⁵ The last day of the feast of tabernacles called for a “holy convocation” and a “solemn assembly,” during which no work was to be performed (Leviticus 23:34-36). For a discussion of the feast, see John A. Tvedtnes, “King Benjamin and the Feast of

scripture hath said,⁵⁶⁷ out of his belly shall flow rivers of living water.^{568 39} (But this spake he of the Spirit,⁵⁶⁹ which they that believe on him should receive: for the Holy Ghost was not yet *given*;⁵⁷⁰ because that Jesus was not yet glorified.)⁵⁷¹

Division among the People

⁴⁰ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.^{572 41} Others said, This is the Christ.⁵⁷³ But some said, Shall Christ come

Tabernacles,” in John M. Lundquist & Stephen D. Ricks (eds.), *By Study and Also by Faith, Essays in Honor of Hugh Nibley*, Vol. 2 (Salt Lake City: Deseret Book & FARMS, 1990).

⁵⁶⁶ Cf. Psalms 42:2; 63:1; 143:6; Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 6:35; Revelation 7:16; Alma 32:42; 3 Nephi 20:8. Jesus’ use of this imagery was perhaps prompted by the fact that, during the feast of tabernacles, Jews pray for rain which, in Israel, is generally absent until the fall. Prior to Christ’s time, the practice arose of bringing water in a vial from the spring of Gihon (where Solomon had been anointed king of Israel, 1 Kings 1:38-39), and having the high priest pour it on the altar. This practice is not mandated in the law of Moses and the Sadducees, headed by the high priest, performed the rite under pressure from the more numerous Pharisees. One high priest who refused to comply and poured the water on the ground instead of the altar, was pelted by the citrons carried by the men who had come to observe the ceremony.

⁵⁶⁷ No known passage of scripture includes this statement.

⁵⁶⁸ The HEB from which Jesus took the idea refers to running water, though it literally means “living water.” The KJV OT sometimes renders the expression as “living water” (Song of Solomon 4:15; Zechariah 14:8), sometimes as “running water” (Leviticus 14:5-6, 50-52). In the law of Moses, living or running water was used for ritual purification, since stagnant water was impure (Leviticus 15:13; Numbers 19:17). The Lord is compared to “living water” in Jeremiah 2:13; 17:13. The apostle John also used the term in John 4:10; Revelation 7:17. See also 1 Nephi 11:25; D&C 63:23; 133:29.

⁵⁶⁹ IE the “living water” of v. 38 symbolizes the Spirit, reminding us of the twofold baptism by water and the Holy Ghost (John 3:5; cf. Isaiah 44:3; Matthew 3:16; Mark 1:10; Mosiah 18:14; D&C 5:16; 55:1; Moses 6:59).

⁵⁷⁰ Cf. John 14:16-17, 26; 15:26; 16:7. JST reads, “for the Holy Ghost was promised unto them who believe, after that Jesus was glorified.”

⁵⁷¹ Cf. John 12:16, 23; 13:31-32. This parenthetical insert may be a later insertion designed to suggest that the words said by Jesus in v. 38 were from the scriptures. IE since later editors would not be acquainted with the scripture in question, he attributed the saying to Jesus prophesying by the Spirit, making it scripture.

⁵⁷² The prophet expected by the Jews is the one about whom Moses prophesied (Deuteronomy 18:15-19), who is Christ (see Acts 3:22-23; 7:40; 1 Nephi 10:4; 22:20-21; 3 Nephi 20:23). For other Johannine passages about this prophet, see John 1:21, 25; 6:14. That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 9:17.

⁵⁷³ There were varying opinions among the Jews about the nature of the Messiah

out of Galilee?^{574 42} Hath not the scripture said, That Christ cometh of the seed of David,⁵⁷⁵ and out of the town of Bethlehem,⁵⁷⁶ where David was?^{577 43} So there was a division among the people because of him.⁴⁴ And some of them would have taken him; but no man laid hands on him.⁵⁷⁸

The Unbelief of Those in Authority

⁴⁵ Then came the officers⁵⁷⁹ to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? ⁴⁶ The officers answered, Never man spake like this man.^{580 47} Then answered them the Pharisees, Are ye also deceived?^{581 48} Have any of the rulers⁵⁸² or of the Pharisees believed on him? ⁴⁹ But this people who knoweth not the law⁵⁸³ are cursed. ⁵⁰ Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) ^{584 51} Doth our law⁵⁸⁵ judge *any* man, before it hear him, and know what he doeth?^{586 52} They answered and said unto him, Art thou also of Galilee? Search, and look:⁵⁸⁷ for out of Galilee ariseth no prophet.^{588 53} And every man went unto his own house.⁵⁸⁹

(meaning “anointed one,” as does the GR term Christ), and not everyone equated the prophet of Deuteronomy 18 with the Messiah (see note to v. 40).

⁵⁷⁴ See the note to v. 27 and cf. v. 52.

⁵⁷⁵ Cf. 1 Chronicles 5:2; Matthew 1:1; Matthew 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42; Mark 10:47-48; 12:35; Luke 1:32; 18:38-39; 20:41; Romans 1:3; 2 Timothy 2:8.

⁵⁷⁶ Cf. 1 Samuel 16:1; Micah 5:2; Matthew 2:1, 4-8; Luke 2:1-15. See the note to v. 27 and cf. vv. 41 and 52.

⁵⁷⁷ Cf. 1 Samuel 17:15; 20:6; Luke 2:4, 11, 15.

⁵⁷⁸ See the note to v. 30.

⁵⁷⁹ See the note to v. 32.

⁵⁸⁰ Cf. Matthew 7:29; Mark 1:22.

⁵⁸¹ πειράνησθε *peplanēsthe* led astray. See the note to v. 12.

⁵⁸² IE the Sanhedrin or governing body of the Jews. V. 50 notes that Nicodemus, identified in John 3:1 as one of these rulers, may have been a disciple of Christ. According to John 12:42, some of the rulers believed in him but kept that fact secret.

⁵⁸³ The learned Pharisaic leaders looked down on the “people of the land,” as they designated those Jews who were not versed in the scriptures and the rabbinic traditions. See also the note to v. 19.

⁵⁸⁴ Only the gospel of John mentions Nicodemus. His night visit to Jesus is recorded in John 3. His actions there and in John 19:38-40 suggest that he was, if not a disciple, at least a friend to Jesus.

⁵⁸⁵ See the note to v. 19.

⁵⁸⁶ The law of Moses and rabbinic law required two witnesses in open court for conviction of an accused man and allowed him to respond in his defense. According to *Midrash Rabbah* Exodus 21:3, one cannot judge a matter unless one has heard the evidence.

⁵⁸⁷ IE in the scriptures.

⁵⁸⁸ This is at variance with Matthew 21:11. We cannot be sure whether the speakers were

Chapter 8

The Woman Caught in Adultery

¹ JESUS went unto the mount of Olives.⁵⁹⁰ ² And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.⁵⁹¹ ³ And the scribes and Pharisees⁵⁹² brought unto him a woman taken in adultery; and when they had set her in the midst,⁵⁹³ ⁴ They say unto him, Master,⁵⁹⁴ this woman

thinking of prophecies about the Messiah or the historical record in the Old Testament. If the latter, they were clearly wrong, for the prophet Jonah was from the town of Gath-Hepher, not far from Nazareth (2 Kings 14:25). Matthew 2:23 cites an otherwise unknown prophecy about the Messiah being a Nazarene because he would live in Nazareth. See also the note to v. 27 and cf. vv. 41-42. Later Jewish tradition held that Israel had no town or tribe from which no prophet had arisen (TB *Sukkah* 27b).

⁵⁸⁹ In view of the fact that the events described in this chapter took place in the temple at Jerusalem, this may be formulaic. In 1 Kings 8, we read how Solomon assembled the people in Jerusalem during the feast of the seventh month to dedicate the temple (1 Kings 8:2). “On the eighth day he sent the people away” (1 Kings 8:66). This would have been on the same day of the festival as the events described in John 7. Similarly, following the assembly at the temple in Zarahemla (evidently for the feast of tabernacles and the anointing of a new king), King Benjamin “dismissed the multitude, and they returned, every one, according to their families, to their own houses” (Mosiah 6:3).

⁵⁹⁰ Cf. 2 Samuel 15:30; Zechariah 14:4; Matthew 21:1; 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29, 37; 21:37; 22:39; Acts 1:12; D&C 133:20. The mount of Olives is immediate east of Jerusalem, from which it is separated by the Kidron valley. The garden of Gethsemane was situated on its lower western slope, while the village of Bethany, the home of Jesus’ friends Lazarus, Mary, and Martha, was situated on its lower eastern slope. This verse and the one that follows suggest that Jesus may have gone to spend the night at the home of these friends

⁵⁹¹ Cf. Matthew 26:55; Luke 21:37; John 18:20.

⁵⁹² Though the “scribes and Pharisees” are often mentioned together in the Synoptics, this is the only place in John’s gospel that the scribes are named; however, a few manuscripts have “the chief priests,” an expression found in other Johannine passages. The scribes were men learned in the law of Moses, and they traditionally patterned their work after that of the Old Testament priest Ezra, who is said in Jewish tradition to have restored the scriptures after they had been destroyed during the Babylonian conquest.

⁵⁹³ The pericope of the adulteress (John 7:53-8:1-11) is missing in the earliest manuscripts. Long used to demonstrate Jesus’ forgiving nature, it seems incongruent in light of some of his other sayings. In this chapter, he forgives a woman caught in an adulterous act, for which the law of Moses required the death penalty (Leviticus 20:10). Yet elsewhere, Jesus chides the Pharisees for not requiring the death of rebellious offspring, as Moses taught (Exodus 21:17; Leviticus 20:9), by allowing him to pay a fine (Mark 7:9-13).

⁵⁹⁴ διδάσκαλε *didaskale* teacher.

was taken in adultery, in the very act.⁵⁹⁵ ⁵ Now Moses in the law⁵⁹⁶ commanded us, that such should be stoned:⁵⁹⁷ but what sayest thou? ⁶ This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground,⁵⁹⁸ *as though he heard them not.* ⁷ So when they continued asking him, he lifted up himself, and said unto them, He that is without sin⁵⁹⁹ among you, let him first cast a stone at her.⁶⁰⁰ ⁸ And again he stooped down, and wrote on the ground.⁶⁰¹ ⁹ And they which heard *it*, being convicted⁶⁰² by *their own* conscience, went out one by one, beginning at the eldest,⁶⁰³ *even* unto the last: and Jesus was left alone, and the woman standing in the midst. ¹⁰ When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? ¹¹ She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee:⁶⁰⁴ go, and sin no more.⁶⁰⁵

Jesus the Light of the World

¹² Then spake Jesus again unto them, saying, I am the light of the world:⁶⁰⁶ he that followeth me shall not walk in darkness,⁶⁰⁷ but shall have the light of life.⁶⁰⁸ ¹³ The

⁵⁹⁵ The stress on “the very act” suggests that there were witnesses. The law of Moses required two witnesses in capital crimes such as adultery (Deuteronomy 17:6; cf. HEBs 10:28; D&C 42:80-81).

⁵⁹⁶ John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

⁵⁹⁷ Leviticus 20:10; Deuteronomy 22:24; cf. Ezekiel 16:38-40.

⁵⁹⁸ As early as the fourth century, St. Jerome suggested that Jesus wrote the sins of the woman’s accusers in the dirt. The story is found in a single Armenian gospel of John from the tenth century.

⁵⁹⁹ Cf. Romans 3:9-10; Galatians 3:22; D&C 49:8.

⁶⁰⁰ The law of Moses required that the witnesses be the first to cast stones at someone condemned to death (Deuteronomy 17:7).

⁶⁰¹ One manuscript from AD 989 has an addition saying that Jesus wrote the sins of the woman’s accusers. This may have been suggested by the fact that the next verse says they went out one by one, beginning at the eldest, prompting one to ask why such an orderly departure.

⁶⁰² The GR term (ἀρξάμενοι *arxamenoi*) also means “shamed” or “chastised.”

⁶⁰³ The GR (ἀπὸ τῶν πρεσβυτέρων *apo tōn presbuterōn*) can also mean “including the eldest.”

⁶⁰⁴ Cf. Jeremiah 31:34; D&C 82:7.

⁶⁰⁵ Cf. D&C 42:25; John 5:14; D&C 6:35; 24:2; 29:3; 82:7; 97:27.

⁶⁰⁶ The events of chapters 7 and 8 took place during the feast of Tabernacles (John 7:2). Just as Jesus drew upon the symbol of water associated with that feast (John 7:37), here he may be drawing upon the symbolism of light from the lamps that burned at the feast. Huge lampstands were erected around the temple compound and filled with oil, using worn-out priestly clothing as wicks. Cf. Matthew 5:14, where Jesus says the disciples are

Pharisees therefore said unto him, Thou bearest record⁶⁰⁹ of thyself; thy record is not true.^{610 14} Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came,⁶¹¹ and whither I go; but ye cannot tell whence I come, and whither I go.^{612 15} Ye judge after the flesh;⁶¹³ I judge no man.^{614 16} And yet if I judge, my judgment is true:⁶¹⁵ for I am not alone,⁶¹⁶ but I and the Father⁶¹⁷ that sent me.^{618 17} It is also written in your law,⁶¹⁹ that the testimony of two men is true.^{620 18} I am one that bear witness of myself, and the Father that sent me⁶²¹ beareth witness of me.^{622 19} Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father.⁶²³ if ye had known me, ye should have known my Father also.^{624 20} These

the light of the world.

⁶⁰⁷ Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 11:9-10; 12:35; 1 John 1:6; D&C 95:12.

⁶⁰⁸ For Jesus as both light and life, cf. John 1:4-5; Mosiah 16:9; Alma 19:6; 26:36; 28:14; 38:9; 3 Nephi 9:18; 11:11; 15:9; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 50:27; 88:13; 93:9. The terms “life” and “light” are in a parallel construction in some Old Testament passages (Job 3:20; Psalms 27:1; 36:9; Proverbs 6:23; see also Proverbs 16:15). For Jesus as the way, the truth, and the life, see John 14:6. For Christ as the life, see 1 John 1:1-2. For walking in the light, see Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 12:35; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

⁶⁰⁹ μαρτυρεῖς *martureis* you bear testimony, witness.

⁶¹⁰ In Jewish law, the accused cannot also be a witness (Mishnah *Ketuboth* 2:9). Cf. Jesus’ statement in John 5:31.

⁶¹¹ Cf. John 16:28.

⁶¹² Cf. John 7:34, 36; 8:21-22; 9:29; 13:33, 36; 14:4.

⁶¹³ IE in human terms. Jesus had already warned the people about this kind of judgment (John 7:24). Cf. 1 Samuel 16:7; 1 Corinthians 1:26 and 2 Corinthians 5:16.

⁶¹⁴ Cf. John 5:22, 27, 30; 8:16, 26; 9:39; 12:47-48.

⁶¹⁵ Cf. John 5:22, 27, 30; 8:15, 26; 12:47-48.

⁶¹⁶ Cf. John 8:16, 29; 16:32.

⁶¹⁷ Some manuscripts omit “the Father,” leaving the meaning “he who sent me.”

⁶¹⁸ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁶¹⁹ See the note to v. 5.

⁶²⁰ Deuteronomy 17:6; 19:15; cf. Matthew 18:16; 26:60; 2 Corinthians 13:1; 2 Corinthians 13:1; Hebrews 10:28; Revelation 11:3; D&C 6:28; 42:80-81; 77:15; 128:3. Cf. Alma 9:6; 10:12.

⁶²¹ See the note to v. 16.

⁶²² Matthew 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35; 2 Peter 1:16-18. Cf. John 5:36; 10:25; 1 John 5:7-8.

⁶²³ See the note to John 1:18; cf. John 5:37; 7:28; 8:54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

⁶²⁴ Cf. Matthew 11:27; Luke 10:22; John 14:7-9; 16:3; 1 John 2:23.

words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him,⁶²⁵ for his hour was not yet come.⁶²⁶

Where I am Going You Cannot Come

²¹ Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins.⁶²⁷ whither I go, ye cannot come.^{628 22} Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.^{629 23} And he said unto them, Ye are from beneath; I am from above.⁶³⁰ ye are of this world; I am not of this world. ²⁴ I said therefore unto you, that ye shall die in your sins.⁶³¹ for if ye believe not that I am *he*, ye shall die in your sins.^{632 25} Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. ²⁶ I have many things to say and to judge of you.⁶³³ but he that sent me⁶³⁴ is true;⁶³⁵ and I speak to the world those things which I have heard of him.^{636 27} They understood not⁶³⁷ that he spake to them of the Father.^{638 28} Then said Jesus unto them, When ye have lifted up the Son of man,⁶³⁹ then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me,⁶⁴⁰ I speak these things.^{641 29} And he that sent me⁶⁴² is with me: the Father

⁶²⁵ Though KJV uses the same words “laid hands” in John 7:30, 44, the GR idiom in those passages is not the same. See also Luke 4:29-30 and contrast Matthew 26:50; Mark 14:46.

⁶²⁶ See the note to John 2:4. On other occasions, Jesus said that his hour was not yet come (John 7:8, 30; 8:20). The coming of his time is noted in Mark 14:41; Luke 9:51; John 12:23; 13:1; 17:1.

⁶²⁷ See v. 24. To die in one’s sins seems to be a HEB idiom, found in both the OT (Numbers 27:3; Ezekiel 3:20; 18:24) and the Book of Mormon (2 Nephi 9:38; Mosiah 2:33; 15:26; Alma 12:16; Moroni 10:26; see also D&C 138:32).

⁶²⁸ See the note to v. 14.

⁶²⁹ While Jesus was indeed speaking of his death, he was not suggesting suicide. Nevertheless, it is interesting that he had to willingly give his life (John 10:17-18).

⁶³⁰ Cf. John 3:31.

⁶³¹ See the note to v. 21.

⁶³² IE without the atonement of Christ, death would be permanent (2 Nephi 9:7-13). Cf. John 11:25-26.

⁶³³ Cf. John 5:22, 27, 30; 8:15-16; 9:39; 12:47-48; 16:12.

⁶³⁴ See the note to v. 16.

⁶³⁵ Cf. John 3:33; 7:28; 17:3; 1 John 5:20.

⁶³⁶ Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:27-29, 38; 10:32, 37-38; 12:49-50; 14:10, 31).

⁶³⁷ Cf. Mark 9:32; Luke 9:45; 18:34; John 10:6; 12:16; JST John 11:16).

⁶³⁸ Jesus often veiled his relationship to the Father by speaking of “him that sent me.” See the note to v. 16.

⁶³⁹ Cf. John 3:14; 12:32, 34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1.

⁶⁴⁰ Cf. John 5:19-20, 30, 36; 10:32, 37-38; 14:10, 31.

⁶⁴¹ See the note to v. 26.

hath not left me alone;⁶⁴³ for I do always those things that please him.⁶⁴⁴ ³⁰ As he spake these words, many believed on him.⁶⁴⁵

The Truth Will Make You Free

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;⁶⁴⁶ ³² And ye shall know the truth, and the truth⁶⁴⁷ shall make you free.⁶⁴⁸ ³³ They answered him, We be Abraham's seed,⁶⁴⁹ and were never in bondage⁶⁵⁰ to any man: how sayest thou, Ye shall be made free? ³⁴ Jesus answered them, Verily, verily,⁶⁵¹ I say unto you, Whosoever committeth sin is the servant of sin.⁶⁵² ³⁵ And the servant abideth not in the house for ever:⁶⁵³ *but* the Son abideth ever.⁶⁵⁴ ³⁶ If the Son therefore shall make you free, ye shall be free indeed.⁶⁵⁵ ³⁷ I know that ye are Abraham's seed; but ye seek to kill me,⁶⁵⁶ because my word hath no place in you. ³⁸ I

⁶⁴² See the note to v. 16.

⁶⁴³ Cf. John 8:16; 16:32.

⁶⁴⁴ See the note to v. 26.

⁶⁴⁵ Cf. John 12:42; Ether 4:12.

⁶⁴⁶ Cf. John 15:7-8; 2 John 1:9.

⁶⁴⁷ Cf. Moroni 10:5; D&C 50:25.

⁶⁴⁸ The truth that sets men free is Jesus (v. 36). Jesus is termed “the truth” in John 14:6 (see also the discussion in John A. Tvedtnes, “Faith and Truth,” *Journal of Book of Mormon Studies* 3/2, Fall 1994).

⁶⁴⁹ See v. 39 and cf. Matthew 3:9; Luke 3:8.

⁶⁵⁰ IE slavery.

⁶⁵¹ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אֱמֶן *‘amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

⁶⁵² KJV uses the term “servant” for the GR word (δούλος *doulos*) meaning “slave.” It is from sin that Christ sets us free (see v. 32). In Romans 6, Paul wrote, “Being then made free from sin, ye became the servants of righteousness” (v. 18) and “being made free from sin, and become servants to God” (v. 22). Cf. Romans 6:16; Alma 12:11; D&C 29:40.

⁶⁵³ The law of Moses requires that HEB slaves be freed in the seventh year (Exodus 21:2; Deuteronomy 15:12, 18). It also required that slaves injured by their owners be set free (Exodus 21:26-27).

⁶⁵⁴ Cf. John 12:34; 1 Peter 1:23 (Christ is the Word of God); D&C 1:39 (Christ is the Truth). This verse may be a parenthetical insertion. Note the flow between vv. 34 and 36 if one omits 35.

⁶⁵⁵ See the note to v. 32.

⁶⁵⁶ Cf. John 5:16, 18; 7:1, 19-20, 25; 8:40, 59; 10:31-33; 11:53.

speaking that which I have seen with my Father:⁶⁵⁷ and ye do that which ye have seen with your father.⁶⁵⁸

Your Father the Devil

³⁹ They answered and said unto him, Abraham is our father.⁶⁵⁹ Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.^{660 40} But now ye seek to kill me,⁶⁶¹ a man that hath told you the truth, which I have heard of God: this did not Abraham.^{662 41} Ye do the deeds of your father. Then said they to him, We be not born of fornication,⁶⁶³ we have one Father, *even* God.^{664 42} Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God;⁶⁶⁵ neither came I of myself,⁶⁶⁶ but he sent me.^{667 43} Why do ye not understand my speech? *even* because ye cannot hear⁶⁶⁸ my word.^{669 44} Ye are of *your* father the devil,⁶⁷⁰ and the lusts of your father ye will do. He was a murderer from the beginning,⁶⁷¹ and abode not in the

⁶⁵⁷ See the note to v. 26.

⁶⁵⁸ See the note to v. 44.

⁶⁵⁹ In Jewish writings, Abraham is generally referred to as *Abraham abinu*, “Abraham our father.” This is reflected in both the New Testament (Matthew 3:9; Luke 1:73; 3:8; 16:24, 30; 8:53, 56; Acts 7:2; Romans 4:1, 12, 16; James 2:21) and in the Book of Mormon 1 Nephi 15:18; Alma 13:15; Ether 13:11). See also D&C 109:64; 132:49, 57.

⁶⁶⁰ See the note to v. 33.

⁶⁶¹ See the note to v. 37.

⁶⁶² The KJV wording may appear strange to the modern reader. A better reading would be, “Abraham never did such.”

⁶⁶³ These words may reflect the early Jewish belief that Jesus was conceived by an illicit sexual union. Celsus, a second-century pagan philosopher leveled this charge against Jesus (Origen, *Against Celsus* 1.28), and in an early pseudepigraphon, *Acts of Pilate* 2:3, the Jews accuse Jesus of being born of fornication.

⁶⁶⁴ Cf. Exodus 4:22; Jeremiah 31:9; Hosea 11:1.

⁶⁶⁵ The GR verb used here is also employed in John 13:3; 16:27-28; 17:8. While here the Son is said to proceed from God, in John 15:26 it is the Spirit that proceeds from the Father. These verses caused much discussion among later Trinitarian Christians who were trying to formulate creeds to describe the Godhead. John 5:26 uses a different GR words for “proceed,” but both of them essentially mean “to depart.”

⁶⁶⁶ Cf. John 7:28.

⁶⁶⁷ See the note to v. 16.

⁶⁶⁸ JST has “bear,” evidently misreading *h* for *b*. But see John 16:12.

⁶⁶⁹ The word rendered “speech” (λαλιὰν *lalian*) is from a GR word meaning “speech, dialect, pronunciation,” while the one rendered “word” is λόγος *logos*, the term used in John 1:1 to denote Christ.

⁶⁷⁰ GR τοῦ πατρὸς τοῦ διαβόλου *tou patros tou diabolou* can also mean “the father of the devil,” which may allude to Cain, who was told that he would rule over the devil (Genesis 4:7; Moses 5:23).

⁶⁷¹ This seems to allude to Cain’s murder of his brother Abel. Though the Bible does not suggest that Satan was the inspiration for this wicked act, Moses 5:29 clearly indicates

truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.^{672 45} And because I tell *you* the truth, ye believe me not.^{673 46} Which of you convinceth⁶⁷⁴ me of sin?⁶⁷⁵ And if I say the truth, why do ye not believe me?⁴⁷ He that is of God heareth⁶⁷⁶ God's words:⁶⁷⁷ ye therefore hear⁶⁷⁸ *them* not, because ye are not of God.⁶⁷⁹

Before Abraham was, I am

⁴⁸ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan,⁶⁸⁰ and hast a devil?^{681 49} Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.^{682 50} And I seek not mine own glory:⁶⁸³ there is one that seeketh and judgeth.⁵¹ Verily, verily,⁶⁸⁴ I say unto you, If a man keep my saying, he shall never see death.^{685 52} Then said the Jews⁶⁸⁶ unto him, Now we know that thou hast a devil.⁶⁸⁷ Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.^{688 53} Art thou greater than our father Abraham,⁶⁸⁹ which is dead? and the prophets are dead: whom makest thou thyself? ⁵⁴ Jesus answered, If I

this to be the case. The idea is also supported in various early pseudepigrapha and will be summarized in the chapter on “Cain and Satan” in the forthcoming book by John A. Tvedtnes, *Joseph Smith and the Ancient World*.

⁶⁷² The devil is sometimes called “the father of lies” (2 Nephi 2:18; 9:9; Ether 8:25; Moses 4:4), but this title is applied to Cain in Moses 5:24.

⁶⁷³ Cf. John 3:12; 10:25, 37-38.

⁶⁷⁴ ἐλέγχει *elenchei* convict, refute.

⁶⁷⁵ Cf. Hebrews 4:15.

⁶⁷⁶ JST “receiveth.”

⁶⁷⁷ Cf. 1 John 3:9; 4:6; 5:18; Mosiah 5:2; Alma 19:33.

⁶⁷⁸ JST “receive.”

⁶⁷⁹ Cf. Daniel 12:10; 1 John 4:6.

⁶⁸⁰ There was enmity between the Jews and the Samaritans (see the note to John 4:9), and later stories about the Samaritans suggests a belief that they were possessed by evil spirits (e.g., Acts 8:14-24).

⁶⁸¹ Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 7:20; 8:49, 52; 10:20; Mosiah 3:9.

⁶⁸² Cf. Luke 10:16; John 5:23; 8:49, 54.

⁶⁸³ Cf. John 7:18; Moses 4:2.

⁶⁸⁴ See the note to v. 34.

⁶⁸⁵ Cf. John 3:15-16, 36; 5:24; 6:40, 47; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49. The expression “see death” is a HEB idiom (see Psalm 89:48; Luke 2:26; HEBs 11:5; D&C 88:116; and cf. Alma 11:45).

⁶⁸⁶ The gospel of John often uses the term “Jews” to refer to Judaeans, and especially to their leaders, the high priest and the Sanhedrin.

⁶⁸⁷ See the note to v. 48.

⁶⁸⁸ Cf. Matthew 16:28; Mark 9:1; Luke 9:27; HEBs 2:9; 3 Nephi 28:7, 25, 37-38; Ether 12:17; D&C 42:46.

⁶⁸⁹ See the note to v. 39.

honour myself, my honour is nothing: it is my Father that honoureth me;⁶⁹⁰ of whom ye say, that he is your God:⁵⁵ Yet ye have not known him;⁶⁹¹ but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.⁵⁶ Your father Abraham⁶⁹² rejoiced to see my day:⁶⁹³ and he saw *it*, and was glad.⁵⁷ Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?⁵⁸ Jesus said unto them, Verily, verily,⁶⁹⁴ I say unto you, Before Abraham was, I am.⁶⁹⁵ ⁵⁹ Then took they up stones to cast at him:⁶⁹⁶ but Jesus hid himself,⁶⁹⁷ and went out of the temple, going through the midst of them, and so passed by.

⁶⁹⁰ See the note to v. 49.

⁶⁹¹ See the note to v. 19.

⁶⁹² See the note to v. 39

⁶⁹³ Cf. Helaman 8:17. Paul makes a similar statement in Galatians 3:8: “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.” The Lord addressed these words to Abraham on several occasions, one of which was immediately following the rescue of Isaac from sacrifice (Genesis 22:18). The Book of Mormon prophet Jacob wrote that “it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son” (Jacob 4:5). If we examine the story of the intended sacrifice of Isaac, we find some interesting parallels to the passage in John 8:56. When Isaac asked his father, “where *is* the lamb for a burnt offering?” Abraham responded, “God will provide himself a lamb for a burnt offering” (Genesis 22:7-8). The HEB verb rendered “provide” really means “to see,” and suggests the English “God will see to it.” After Isaac was rescued from the sacrificial pyre, “Abraham called the name of that place Jehovahjireh: as it is said *to* this day, In the mount of the LORD it shall be seen” (Genesis 22:14). The name rendered Jehovah-jireh” means “Jehovah sees,” and the place is said to be “seen” in later times on the temple mount. With this in mind, we may not be amiss in suggesting that Christ’s words that “Abraham rejoiced to see my day” refer to a vision that Abraham experienced when he was about to sacrifice Isaac. Indeed, The twelfth-century Christian writer Michael the Syrian wrote that “God the Word [Christ] appeared to Abraham.” Another of the Syriac Fathers, Isho Bar Nun, who lived in the ninth century, wrote that Abraham recognized the place where he was to offer Isaac in sacrifice when “he saw a pillar of light stretching up to Heaven, on the top of the place. There are [expositors] who have recorded the tradition, concerning the pillar of light, that it appeared in the likeness of a cross. While others have said that he [Abraham] saw the pillar in the form of a cross [only] after he had sacrificed, in place of Isaac, the ram which was hanging in the branch by its horns.”

⁶⁹⁴ See the note to v. 34.

⁶⁹⁵ Cf. Psalm 90:2. The words “I am” (ἐγὼ εἰμί *egō eimi*) used here in the GR text are identical to what is found in the GR Septuagint of Exodus 3:14. In the HEB text of the latter, the verb rendered “I am” is from the same root as the name rendered “Jehovah” or “LORD” in the Old Testament (one being the first person singular form when he refers to himself, the other being the third person singular when others refer to him). However, the sentence here calls for a verb, so this passage is not really evidence for identifying Jesus

Chapter 9

The Healing of a Man Born Blind

¹ AND as *Jesus* passed by, he saw a man which was blind from *his* birth. ² And his disciples asked him, saying, Master,⁶⁹⁸ who did sin, this man, or his parents, that he was born blind?⁶⁹⁹ ³ Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest⁷⁰⁰ in him.⁷⁰¹ ⁴ I must work the works of him that sent me,⁷⁰² while it is day:⁷⁰³ the night cometh, when no man can work.⁷⁰⁴ ⁵ As long as I am in the world,⁷⁰⁵ I am the light of the world.⁷⁰⁶ ⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle,⁷⁰⁷ and he anointed the eyes of the blind man with the clay,⁷⁰⁸ ⁷ And said unto him, Go, wash⁷⁰⁹ in the pool of Siloam, (which is

with Jehovah. Cf. John 4:26.

⁶⁹⁶ Cf. John 5:16, 18; 7:1, 19-20, 25; 8:37, 40, 59; 10:31-33; 11:53. Earlier generations had stoned prophets (Exodus 17:4; Matthew 23:37; Luke 13:34; 1 Nephi 1:20). According to John 2:20, the temple had been under construction for forty-six years when Jesus began his ministry. Consequently, there would have been rock fragments available in the temple compound.

⁶⁹⁷ Cf. Luke 4:30; John 12:36. With the vast throngs that filled the temple compound during the festivals, it would have been a simple matter for Jesus to simply mingle with the crowd.

⁶⁹⁸ The GR uses the HEB/ARAM *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 6:25; 11:8n.

⁶⁹⁹ Since the man was blind from his birth (v. 1), this question implies a belief in a premortal existence, since the disciples wondered if the man's own sins had caused his blindness. Generally speaking, Judaism teaches that the sins of the parents are not to be answered on the children (Deuteronomy 24:16; 2 Kings 14:6; 2 Chronicles 25:4). However, see Exodus 34:7 and 2 Samuel 12:13-20 and cf. v. 34 below.

⁷⁰⁰ Cf. John 2:11, where the same GR verb (here φανερωθῆ *phanerōthē*) is used in reference to one of Jesus' miracles.

⁷⁰¹ Cf. John 11:4.

⁷⁰² John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:17, 23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁷⁰³ JST while I am with you; the time cometh when I shall have finished my work, then I go unto the Father.

⁷⁰⁴ Cf. 3 Nephi 27:33; Alma 34:33; Romans 13:12.

⁷⁰⁵ Cf. John 17:11, 14, 16.

⁷⁰⁶ Cf. John 1:5, 9; 3:19; 8:12; 11:9; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. Elsewhere, Jesus says that his disciples are the light of the world (Matthew 5:14).

⁷⁰⁷ Cf. Mark 7:33; 8:23.

⁷⁰⁸ Cf. Mark 8:22-23.

⁷⁰⁹ Cf. 2 Kings 5:10-13.

by interpretation, Sent.)⁷¹⁰ He went his way therefore, and washed, and came seeing.^{711 8} The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?^{712 9} Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.^{713 10} Therefore said they unto him, How were thine eyes opened? ¹¹ He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash:⁷¹⁴ and I went and washed, and I received sight. ¹² Then said they unto him, Where is he? He said, I know not.

The Pharisees Investigate the Healing

¹³ They brought to the Pharisees⁷¹⁵ him that aforetime was blind. ¹⁴ And it was the sabbath day when Jesus made the clay, and opened his eyes. ¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day.⁷¹⁶ Others said, How can a man that is a sinner do such miracles?⁷¹⁷ And there was a division among them.^{718 17} They say unto the

⁷¹⁰ Siloam is the GR form of HEB Shiloah (Isaiah 8:6; Nehemiah 3:15), denoting the pool to which water came from the spring Gihon via a tunnel cut through the bedrock in the days of Hezekiah, king of Judah. The pool, whose HEB name means “sent,” was situated at the southern end of the city of Jerusalem. In Akkadian, the language of ancient Mesopotamia that is in the same Semitic language family as HEB, the word cognate to HEB Shiloah denotes where a canal empties its water.

⁷¹¹ Cf. Acts 9:17. Other examples of Jesus healing at a distance are found in Luke 27:12-15 and John 4:46-54.

⁷¹² Cf. Mark 10:46.

⁷¹³ The GR here (ἐγὼ εἰμὶ *egō eimi*) reads the same as the various statements by Jesus that some see as evidence that he is the “I am” of Exodus 3:14. Using such unsound reasoning, one should conclude here that the man healed of his blindness is the Lord. This is not to deny who Jesus was, only to demonstrate that one must be careful not to read too much into his words.

⁷¹⁴ Cf. 2 Kings 5:10.

⁷¹⁵ Those who interrogate the man are called “Pharisees” here and in vv. 13, 15, 16 (cf. 40), while in vv. 18 and 22, they are called “Jews,” the term employed by John to denote the leaders at Jerusalem. The Pharisees were the dominant religious party in the ruling body known as the Sanhedrin.

⁷¹⁶ Cf. v. 24. The Pharisees were strict prescriptionists. Any deviation from the law of Moses as they interpreted it was seen as sinful.

⁷¹⁷ Cf. Exodus 8:19; Matthew 12:22-23; Luke 11:20; Acts 2:22; 10:38; John 3:2; 6:14; 7:31; and note that even Jesus said that false prophets and messiahs would perform miracles (Matthew 24:24). In this case, Jesus had anointed the man’s eyes on the Sabbath (see v. 6), which, at least in centuries to come, was prohibited in Jewish law (TB *Abodah Zarah* 28b; TY *Shabbat* 14d and 17f prohibits putting fasting spittle on the eyes on the Sabbath).

⁷¹⁸ The pharisaic leaders or rabbis often disagreed on the interpretation of scripture and law, so it is not surprising to find varying opinions on the subject of Jesus. Cf. John 7:43;

blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.⁷¹⁹

¹⁸ But the Jews⁷²⁰ did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.¹⁹ And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?²⁰ His parents answered them and said, We know that this is our son, and that he was born blind:²¹ But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.^{721 22} These words spake his parents, because they feared the Jews:⁷²² for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.^{723 23} Therefore said his parents, He is of age; ask him.

²⁴ Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.^{724 25} He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.²⁶ Then said they to him again, What did he to thee? how opened he thine eyes?²⁷ He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?^{725 28} Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.²⁹ We know that God spake unto Moses:⁷²⁶ *as for this fellow*, we know not from whence he is.^{727 30} The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.³¹ Now we know that God heareth not sinners:⁷²⁸ but if any man be a worshipper of God, and doeth his will, him he heareth.^{729 32} Since the world began was it not heard that any man opened the eyes of one that was born blind.^{730 33} If this man were not of God, he

10:19; Acts 5:33-41.

⁷¹⁹ That the people considered Jesus to be a prophet is affirmed in Matthew 14:5; 21:11, 46; Luke 7:16; 24:19; John 4:19; 6:14; 7:40; 9:17.

⁷²⁰ Since all of Jesus' followers were Jewish, the term as used here obviously refers only to the Jewish leaders in Jerusalem.

⁷²¹ Under Jewish law, one can only testify of things that one has witnessed. The parents had not witnessed the miracle and had no first-hand knowledge of how their son had regained their sight. In this judicial procedure, it was improper to ask them to testify of the event, and they make this point when called before the council. But they had another reason, as explained in vv. 22-23.

⁷²² Cf. John 7:13; 19:38; 20:19.

⁷²³ IE excommunicated. Cf. John 12:42; 16:2; Luke 6:22.

⁷²⁴ Cf. v. 16.

⁷²⁵ I.e., "do you want to be..." This is a sarcastic remark.

⁷²⁶ Cf. Exodus 33:11; Numbers 12:2-8.

⁷²⁷ Cf. John 8:14.

⁷²⁸ Cf. Isaiah 1:15; 1 John 3:21-22.

⁷²⁹ Cf. 1 Kings 8:33-36; 2 Chronicles 6:24-27, 38-39; 7:14; Isaiah 59:2.

⁷³⁰ JST adds "except he be of God." Though some OT passages speak of the blind recovering sight (Psalms 146:8; Isaiah 35:5; 42:7, 18), they do not describe an actual miracle, but seem to be prophetic in nature. Jesus read Isaiah 61:1-2 in the synagogue in Nazareth and declared that it was fulfilled in him (Luke 4:16-21). For Jesus' healing of

could do nothing.^{731 34} They answered and said unto him, Thou wast altogether born in sins,⁷³² and dost thou teach us? And they cast him out.⁷³³

Spiritual Blindness

³⁵ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? ³⁶ He answered and said, Who is he, Lord, that I might believe on him?^{734 37} And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. ³⁸ And he said, Lord, I believe. And he worshipped him.^{735 39} And Jesus said, For judgment⁷³⁶ I am come into this world,⁷³⁷ that they which see not might see;⁷³⁸ and that they which see might be made blind.⁷³⁹

⁴⁰ And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?^{740 41} Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.⁷⁴¹

Chapter 10

The Parable of the Sheepfold

the blind, see Matthew 9:27-30; 11:5; 12:22; 15:30-31; 20:30-34; 21:14; Mark 8:22-25; 10:46-52; Luke 7:21-22; 18:35-43; John 9:1-7. In the Apocrypha, *Tobit* 11:12-13 describes the healing of a blind man, but he was not born blind.

⁷³¹ This is a point made by both Nicodemus (John 3:2) and Jesus himself (John 8:28). Cf. Acts 2:22.

⁷³² See the note to v. 2.

⁷³³ IE excommunicated. John uses the same verb in John 6:37; 12:31. At the last supper, Jesus told his apostles that they would be excluded from the synagogues (John 16:2; cf. Luke 6:22).

⁷³⁴ While the Jews looked forward to a Messiah, not all of them believed he would be the Son of God, hence the man's question.

⁷³⁵ Many early manuscripts omit this verse and the introductory words to v. 39, suggesting that v. 39 is part of what Jesus said to the former blind man, with no interruption.

⁷³⁶ Cf. John 5:22, 27, 30; 8:15-16, 26; 12:47-48.

⁷³⁷ John frequently writes of Christ coming into the world (John 3:19; 6:14; 11:27; 12:46; 16:28; cf. 2 John 1:7).

⁷³⁸ Cf. John 3:19-21.

⁷³⁹ Cf. Isaiah 6:9-10, cited in reference to Jesus in Matthew 13:14-15; Mark 4:12; John 12:39-40.

⁷⁴⁰ In Matthew 23:16, Jesus calls the Pharisees blind guides.

⁷⁴¹ Cf. John 15:22; 2 Nephi 9:25; Alma 32:19; D&C 82:3. Earlier in the chapter, we read that Jesus healed the blind man, but the word "blind" in vv. 39-41 refers to spiritual or mental blindness. Jesus' point is that if the Pharisaic leaders, the most learned of the Jews, claim to be able to see, then they should be held accountable for accepting the truth, which they did not.

did not hear them.^{754 9} I am the door.⁷⁵⁵ by me if any man enter in, he shall be saved,⁷⁵⁶ and shall go in and out, and find pasture.^{757 10} The thief cometh not, but for to steal, and to kill, and to destroy.⁷⁵⁸ I am come that they might have life,⁷⁵⁹ and that they might have *it* more abundantly.^{760 11} I am the good shepherd:⁷⁶¹ the good shepherd giveth his life⁷⁶² for the sheep.¹² But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:⁷⁶³ and the wolf catcheth them, and scattereth the sheep.^{764 13} The hireling fleeth, because he is an hireling, and

steals by stealth, while a robber is a brigand who takes by force. See the discussion in John W. Welch, "Theft and Robbery in the Book of Mormon and in Ancient Near Eastern Law" (Provo: FARMS paper, 1985)

⁷⁵⁴ Jesus probably has reference to the unauthorized leaders of the Jews, the rabbis, who led by charisma rather than by authorization under the law of Moses.

⁷⁵⁵ Cf. vv. 1-2.

⁷⁵⁶ This concept may be behind the words of Jacob in the Book of Mormon, in which he explains, "the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name" (2 Nephi 9:41).

⁷⁵⁷ Cf. Psalms 23:1-4, where the Lord, as the shepherd of Israel, leads his sheep to green pastures and protects them from predators with his rod and staff.

⁷⁵⁸ In Jesus' parable, he compares the rabbis or Pharisees to thieves, who illegally take the sheep. In the Old Testament, the leaders of the people are often compared to shepherds (Isaiah 44:28; Jeremiah 49:19; 50:44; 51:23; Ezekiel 37:24). When there are no competent leaders, the sheep are scattered and eaten by predatory animals (Ezekiel 34:5, 8; Zechariah 10:2-3; 11:15-17; 13:7; Alma 25:12).

⁷⁵⁹ Cf. D&C 66:2.

⁷⁶⁰ Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; Helaman 14:8; D&C 45:5. Some manuscripts omit this ending by haplography, due to the fact that the GR word rendered "have" (ἐχῶσιν *echōsin*) is at the end of each of the final two clauses.

⁷⁶¹ The imagery of Jesus as the good shepherd is based on the Old Testament. The Lord took Jesus' ancestor, David, from being a shepherd over sheep and made him ruler over his people (2 Samuel 7:8; 1 Chronicles 17:7; Psalm 151 in the GR and Syriac versions and in one of the Dead Sea Scrolls). Several OT passages indicate that the Lord is the shepherd of his people, gathering them as a flock (Psalms 23:1; 80:1; Isaiah 40:11; 63:11; Jeremiah 31:10; Ezekiel 34:11-28). Genesis 49:24 seems to be a prophecy of the Messiah as shepherd of Israel. See also HEBs 13:20; 1 Peter 2:25; 5:4; 1 Nephi 13:41; Alma 5:37-39; Helaman 15:13; Mormon 5:17; D&C 50:44.

⁷⁶² Cf. Matthew 20:28; Mark 10:45; John 6:51; 10:15; 15:13; 1 John 3:16.

⁷⁶³ Jesus' ancestor David slew both a lion and a bear that had come to attack his flock (1 Samuel 17:34-37).

⁷⁶⁴ On the other hand, the owner of the sheep protects his own (Alma 5:59). At the last supper, Christ cited Zechariah 13:7, in which the shepherd is smitten and the sheep are scattered (Mark 14:27; Matthew 26:31). He had reference to his arrest in the garden of Gethsemane later that night, at which time the apostles scattered (Matthew 26:56; Mark 14:50).

careth not for the sheep.¹⁴ I am the good shepherd, and know my *sheep*,⁷⁶⁵ and am known of mine.⁷⁶⁶ ¹⁵ As the Father knoweth me, even so know I the Father.⁷⁶⁷ and I lay down my life⁷⁶⁸ for the sheep.⁷⁶⁹ ¹⁶ And other sheep I have,⁷⁷⁰ which are not of this fold: them also I must bring, and they shall hear my voice;⁷⁷¹ and there shall be one fold, *and* one shepherd.⁷⁷² ¹⁷ Therefore doth my Father love me,⁷⁷³ because I lay down my life, that I might take it again.¹⁸ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.⁷⁷⁴ This commandment have I received of my Father.

¹⁹ There was a division therefore again among the Jews for these sayings.⁷⁷⁵ ²⁰ And many of them said, He hath a devil,⁷⁷⁶ and is mad; why hear ye him? ²¹ Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?⁷⁷⁷

Jesus Rejected by the Jews

²² And it was at Jerusalem the feast of the dedication, and it was winter.⁷⁷⁸ ²³ And Jesus walked in the temple in Solomon's porch.⁷⁷⁹ ²⁴ Then came the Jews round about

⁷⁶⁵ Cf. 3 Nephi 18:31.

⁷⁶⁶ Cf. Mosiah 5:13-14; 1 Corinthians 8:3.

⁷⁶⁷ Cf. Matthew 11:27; Luke 10:22.

⁷⁶⁸ Cf. 1 John 3:16.

⁷⁶⁹ See the note to v. 11.

⁷⁷⁰ The Lord's people are compared to sheep in the Old Testament as well (Numbers 27:17; 1 Kings 22:17; 2 Chronicles 18:16).

⁷⁷¹ See the notes to vv. 3-4 and cf. John 8:47; 18:37.

⁷⁷² Cf. 1 Nephi 22:25; D&C 10:59-60; Ezekiel 37:22. Jesus told the Nephites that they were among the other sheep (3 Nephi 15:12-24; 16:1-3). See also John 11:52.

⁷⁷³ Cf. John 3:35; 5:20; 15:9; 17:23-24, 27.

⁷⁷⁴ See Ether 12:33 and cf. John 5:26; Luke 23:46. Because of his divine paternity and his sinless life, Jesus had the ability to defeat death. From his mother, he inherited mortality and was thus able to die. The decision to die was his.

⁷⁷⁵ Cf. John 7:43; 10:19; Acts 5:33-41.

⁷⁷⁶ Cf. Matthew 10:25; 11:18; 12:24; Mark 3:22; Luke 7:33; 11:15, 18-19; John 7:20; 8:48-49, 52; Mosiah 3:9.

⁷⁷⁷ This refers to the healing of the blind man in the preceding chapter (John 9:6-7). According to Psalm 146:8, it is God who opens the eyes of the blind.

⁷⁷⁸ The feast known in HEB as *chanukkah* "dedication," commemorates the rededication of the Jerusalem temple by Judas Maccabaeus in 164 BC following its desecration by the Seleucid king Antiochus Epiphanes. Because Jewish worship had been prohibited by the king, only one cruse of oil could be found with which to light the seven-branched lamp stand in the temple; though it would normally have sufficed for only one day, it miraculously lasted for eight days, until a new compound of the holy oil could be prepared. The eight-day rededication of the temple by Judas is recounted in the Apocrypha (*1 Maccabees* 4:36-59). The joyous celebration of this miracle, which continues to this day in Judaism, usually takes place in mid-December.

him, and said unto him, How long dost thou make us to doubt? If thou be the Christ,⁷⁸⁰ tell us plainly.²⁵ Jesus answered them, I told you, and ye believed not.⁷⁸¹ the works that I do in my Father's name, they bear witness of me.^{782 26} But ye believe not, because ye are not of my sheep, as I said unto you.²⁷ My sheep hear my voice,⁷⁸³ and I know them, and they follow me.^{784 28} And I give unto them eternal life; and they shall never perish,⁷⁸⁵ neither shall any *man* pluck them out of my hand.²⁹ My Father, which gave *them*⁷⁸⁶ me, is greater than all,⁷⁸⁷ and no *man* is able to pluck *them* out of my Father's hand.^{788 30} I and my Father are one.⁷⁸⁹

³¹ Then the Jews took up stones again to stone him.^{790 32} Jesus answered them, Many good works have I shewed you from my Father;⁷⁹¹ for which of those works do ye stone me? ³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy,⁷⁹² and because that thou, being a man, makest thyself God.^{793 34} Jesus answered them, Is it not written in your law,⁷⁹⁴ **I said, Ye are gods?**^{795 35} If he called

⁷⁷⁹ Cf. Acts 3:11. While there is not unanimity among scholars about the location of the portion of the temple known as “Solomon’s Porch,” it may have been along the southern portion of the temple compound, where Solomon had built his own palace adjacent to the temple. Josephus, a Jewish historian of the first century, called this area the “royal portico” (*Wars of the Jews* 5.5.1; *Antiquities of the Jews* 15.11.3, 20.9.7).

⁷⁸⁰ Cf. Matthew 4:3, 6; 27:40; Luke 4:3, 9; 22:67; 23:39; John 1:25.

⁷⁸¹ Cf. Luke 22:67; John 3:12; 8:45; 10:37-38.

⁷⁸² Cf. John 5:36; 10:25; 14:10-11.

⁷⁸³ Cf. D&C 38:22.

⁷⁸⁴ See the notes to vv. 3-4 and cf. John 18:37.

⁷⁸⁵ Cf. John 3:16.

⁷⁸⁶ For vv. 27-29, cf. John 6:37, 39, 44, 65; 10:29; 17:2, 6, 9, 11-12, 24; 18:9; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

⁷⁸⁷ Cf. John 14:28.

⁷⁸⁸ Cf. John 6:39; 17:12; 18:9; D&C 27:14; 50:42; 84:63.

⁷⁸⁹ Book of Mormon Title Page; 2 Nephi 31:21; Mosiah 15:4-5; Alma 11:44; Mormon 7:7; Cf. D&C 20:28; 35:2; 93:3; 1 Corinthians 8:6. That this oneness cannot refer to the Trinitarian idea developed in the centuries following Christ’s mortal life is evidenced by the fact that he later prayed that the Father would make his apostles one as he and his Father were one and that they would all be one with the Father and the Son (John 17:11, 21-23).

⁷⁹⁰ Cf. John 5:16, 18; 7:1, 19-20, 25; 8:37, 40, 59; 10:32-33; 11:53. Earlier generations had stoned prophets (Exodus 17:4; Matthew 23:37; Luke 13:34; 1 Nephi 1:20).

⁷⁹¹ Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:37-38; 12:49-50; 14:10, 31).

⁷⁹² See v. 36 and cf. Matthew 9:3; 26:65; Mark 2:7; 14:64; Luke 5:21.

⁷⁹³ Cf. John 5:18; 19:7; Philippians 2:6; 1 Timothy 3:16

⁷⁹⁴ John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 12:34; 15:25; 1 Corinthians 14:21) or rabbinic law in general (John 18:31; 19:7).

them gods, unto whom the word of God came,⁷⁹⁶ and the scripture cannot be broken;³⁶ Say ye of him, whom the Father hath sanctified, and sent⁷⁹⁷ into the world, Thou blasphemest; because I said, I am the Son of God?³⁷ If I do not the works of my Father,⁷⁹⁸ believe me not.⁷⁹⁹ ³⁸ But if I do, though ye believe not me, believe the works:⁸⁰⁰ that ye may know, and believe, that the Father *is* in me, and I in him.⁸⁰¹ ³⁹ Therefore they sought again to take him: but he escaped out of their hand,⁸⁰² ⁴⁰ And went away again beyond Jordan⁸⁰³ into the place where John at first baptized;⁸⁰⁴ and there he abode.⁸⁰⁵ ⁴¹ And many resorted⁸⁰⁶ unto him, and said, John did no miracle: but all things that John spake of this man⁸⁰⁷ were true.⁴² And many believed on him there.

Chapter 11

The Death of Lazarus

¹ NOW a certain *man* was sick, *named* Lazarus,⁸⁰⁸ of Bethany,⁸⁰⁹ the town of Mary and her sister Martha.⁸¹⁰ ² (It was *that* Mary⁸¹¹ which anointed the Lord with

⁷⁹⁵ Psalm 81:6.

⁷⁹⁶ In the Old Testament, this idiom denotes a prophetic calling (e.g., Jeremiah 1:2; Hosea 1:1; cf. Luke 3:2).

⁷⁹⁷ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁷⁹⁸ See the note to v. 32.

⁷⁹⁹ Cf. Luke 22:67; John 3:12; 8:45; 10:25.

⁸⁰⁰ Cf. John 14:11.

⁸⁰¹ Cf. John 14:10-11, 20; D&C 50:43; 93:3. Elsewhere, Jesus indicated that the works of the Father testify of him (John 5:36; 10:25). In his intercessory prayer, he prayed that the apostles and other members of the Church might be one as he and the Father were one, in order that the world might believe (John 17:20-23).

⁸⁰² Cf. John 7:30, 44; 10:39 and see also Luke 4:29-30.

⁸⁰³ “Beyond Jordan” is a Hebraism designating the region on the east side of the Jordan river (Genesis 50:10-11; Deuteronomy 3:20, 25; Joshua 9:10; 13:8; 18:7; Judges 5:17; Isaiah 9:1). See Matthew 4:15 (citing Isaiah 9:1), 25; 19:1; Mark 3:8; 10:1 (where the KJV words “farther side of Jordan” reflect the same GR expression); John 1:28; 3:26.

⁸⁰⁴ Cf. Matthew 3:5, 13; Mark 1:4-5, 9; Luke 3:3; 4:1; John 1:28; 3:26.

⁸⁰⁵ IE stayed.

⁸⁰⁶ IE came.

⁸⁰⁷ Cf. John 1:15. It was “beyond Jordan” that John testified of Christ (John 1:28-29; 3:26).

⁸⁰⁸ Lazarus is a GR form of the OT HEB name Eleazar, meaning “God helps.” The modern name for Lazarus’ village of Bethany is *’al-’Ayzariah*, from the name Eleazar with the suffix *-iah*, meaning “belonging to, pertaining to.” The Arabs, who conquered the region in the early seventh century AD, misunderstood the HEB element לָאֵז *’Ēl*

ointment, and wiped his feet with her hair,⁸¹² whose brother Lazarus was sick.)⁸¹³ ³ Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest⁸¹⁴ is sick.
⁴ When Jesus heard *that*, he said, This sickness is not unto death,⁸¹⁵ but for the glory of God,⁸¹⁶ that the Son of God might be glorified thereby.⁸¹⁷ ⁵ Now Jesus loved Martha, and her sister, and Lazarus.⁸¹⁸ ⁶ When he had heard therefore that he was sick, he abode⁸¹⁹ two days still in the same place where he was.⁸²⁰ ⁷ Then after that saith he to *his* disciples,

(“God”) and took it to be the Arabic definite article *’al*.

⁸⁰⁹ The village of Bethany is situated on the eastern slope of the mount of Olives, about fifteen furlongs (nearly two miles) from Jerusalem (see v. 18), while Jerusalem is west of the mount, from which it is separated by the Kidron valley. Jesus seems to have spent his nights with his friends in Bethany whenever he came to Jerusalem for the festivals (Matthew 21:17; 26:6; Mark 11:1, 11-12; 14:3; Luke 19:29; John 12:1). Luke 21:37 indicates that he spent his nights on the mount of Olives. Similarly, while what Luke wrote in Luke 19:29 indicates that Jesus ascended to heaven from Bethany, in Acts 1:9-12, he noted that the ascension took place on the mount of Olives.

⁸¹⁰ Lazarus is named only in the gospel of John (see John 12:2, 9-10, 17), but his sisters are mentioned in Luke 10:38-42 in a story not recorded by John. Mary derives from the HEB name Miriam, which may mean “their rebellion,” while Martha is a GR name evidently meaning “she was rebellious.” We can only guess why their parents so named them, but we should note that GR names began to be introduced among the Jews beginning in the third century BC. Both GR and HEB/ARAM names were common in Jesus’ day.

⁸¹¹ JST And Mary his sister, who.

⁸¹² John is looking at events in retrospect; the anointing of Jesus’ feet is mentioned in John 12:3 (see the note for that verse). At this point, the JST adds “lived with her sister Martha, in whose house was her.”

⁸¹³ This parenthetical insert refers to an event that has not yet occurred, but is recorded in John 12:3. The insert may have come from a later editorial hand.

⁸¹⁴ Cf. John 11:5, 36. This verse has given rise to the suggestion that Lazarus was the disciple Jesus loved who is mentioned but unnamed in John 13:23; 19:26; 20:2; 21:7, 20. Other evidence suggests that those passages refer to the apostle John, who wrote this gospel. Elsewhere, John notes that Jesus loved all the disciples (John 13:1, 34; 15:9, 12; 1 John 4:19). Two different GR words (*ἀγαπάω agapaō* and *φιλέω phileō*) meaning “to love” are used interchangeably in these passages.

⁸¹⁵ Cf. 1 John 5:16-17.

⁸¹⁶ Cf. John 9:3. God is especially glorified through Christ’s work (John 12:28; 13:31; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

⁸¹⁷ Cf. Matthew 15:31; Mark 2:12; Luke 5:25-26; 7:16; 13:13; 17:15, 18; 18:43.

⁸¹⁸ Jesus, of course, loves everyone. The passage merely suggests that they were close friends.

⁸¹⁹ IE stayed.

⁸²⁰ At the time he received word of Lazarus’s illness, Jesus was east of the Jordan River

Let us go into Judaea again.^{821 8} His disciples say unto him, Master,⁸²² the Jews⁸²³ of late sought to stone thee;⁸²⁴ and goest thou thither again? ⁹ Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.^{825 10} But if a man walk in the night,⁸²⁶ he stumbleth, because there is no light in him. ¹¹ These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.^{827 12} Then said his disciples, Lord, if he sleep, he shall do well.^{828 13} Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. ¹⁴ Then said Jesus unto them plainly, Lazarus is dead. ¹⁵ And I am glad for your sakes that I was not there, to the intent ye may believe;⁸²⁹ nevertheless let us go unto him. ¹⁶ Then said Thomas, which is called Didymus,⁸³⁰ unto his fellowdisciples, Let us also go, that we may die with him.⁸³¹

Jesus the Resurrection and the Life

(see the note to John 10:40), which was about fifteen miles from Bethany. From vv. 17 and 39, we learn that Jesus arrived in Bethany on the fourth day.

⁸²¹ Bethany was situated in the Roman province of Judaea, west of the Jordan River, while Jesus was at this time in the province of Perea, on the other side of the river.

⁸²² The GR uses the HEB/ARAM term *rabbi*. See the note to John 1:38 and cf. John 1:49; 3:2; 4:31n; 6:25; 9:2n. Note the similarities between John 9:2-5 and John 11:8-10, the last two times that John's text has Jesus addressed as "rabbi."

⁸²³ As elsewhere, John uses this term to denote the people of Judaea and especially their leaders, not everyone of the Jewish faith.

⁸²⁴ John 10:31-33.

⁸²⁵ Cf. John 1:5, 9; 3:19; 8:12; 9:5; 12:46; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. For walking in the light of the world, see Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; 12:35; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

⁸²⁶ Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 8:12; 12:35; 1 John 1:6; D&C 95:12.

⁸²⁷ Death is often likened to sleep in the OT (e.g., 2 Kings 4:31). In a previous incident, Jesus had raised a dead girl from the dead, saying that she was merely asleep (Matthew 9:24; Mark 5:39; Luke 8:52-53).

⁸²⁸ σωθήσεται *sōthēsetai* be well, saved.

⁸²⁹ The disciples had often seen Jesus heal sick people, and they had even seen him raise recently-deceased unburied people from the dead (Matthew 9:18-19, 23-25; Mark 5:22-23, 35-42; Luke 7:11-15; 8:42-43, 49-56). Now they would see him raise a man who had already been four days in the tomb (vv. 17, 39). The synoptic gospels do not recount the story of the raising of Lazarus.

⁸³⁰ Cf. John 20:24; 21:2. The name Thomas derives from the HEB term meaning "twin," while the GR Didymus has the same meaning. Evidently, the apostle was a twin. The fourth-century Christian historian Eusebius indicated that his real name was Judas. Some early traditions indicate that he had a twin-sister, Lydia. Later speculation had it that he was the twin of Christ himself; from the evidence of the gospels, this must be rejected.

⁸³¹ JST adds "for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God." Cf. Mark 9:32; Luke 9:45; 18:34; John 8:27; 10:6; 12:16).

¹⁷ Then when Jesus came, he found that he had *lain* in the grave four days already.⁸³² ¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.⁸³³ ¹⁹ And many of the Jews⁸³⁴ came to Martha and Mary, to comfort them concerning their brother. ²⁰ Then Martha, as soon as she heard that Jesus was coming,⁸³⁵ went and met him: but Mary sat *still* in the house.⁸³⁶ ²¹ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.⁸³⁷ ²² But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.⁸³⁸ ²³ Jesus saith unto her, Thy brother shall rise again.⁸³⁹ ²⁴ Martha saith unto him, I know that he shall rise again in the resurrection⁸³⁹ at the last day. ²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:⁸⁴⁰ ²⁶ And whosoever liveth and believeth in me shall never die.⁸⁴¹ Believest thou this? ²⁷ She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God,⁸⁴² which should come into the world.⁸⁴³

Jesus Weeps

²⁸ And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master⁸⁴⁴ is come, and calleth for thee. ²⁹ As soon as she heard *that*, she arose quickly, and came unto him. ³⁰ Now Jesus was not yet come into the town, but

⁸³² See the note to v. 39. JST reads “Then when Jesus came to Bethany, to Martha’s house, Lazarus had already been in the grave four days.”

⁸³³ Α ΣΤΑΔΙΟΝ *stadion* is 607 feet. A furlong is an eighth of a mile (about 50 more feet than a ΣΤΑΔΙΟΝ *stadion*), so Bethany was nearly two miles east of Jerusalem, which is affirmed by the location of the modern Arab village of ‘al-‘Ayzariah.

⁸³⁴ Judaeans, evidently referring to people from Jerusalem, since word of the raising of Lazarus got back to the leaders (see vv. 46-47).

⁸³⁵ In Jesus’ day, it was typical for a runner to be sent ahead to announce the arrival of an important guest.

⁸³⁶ In the ancient Near East, during a time of mourning, people wore sackcloth and sat on the ground in a pile of ashes or dust. The practice is attested in texts from as early as the fourteenth century BC. In the OT, see Job 1:18-20; 2:13; Isaiah 3:25; 47:1; Lamentations 2:10; Ezekiel 8:14; 26:15-16.

⁸³⁷ Mary later expressed the same thought (v. 32). Jesus’ ability to heal the sick was well-known and widely believed, but to raise a man from the grave after four days would have seemed impossible.

⁸³⁸ From the conversation that follows, one has the impression that Martha was not expressing the belief that Jesus would be able to raise her brother from the dead.

⁸³⁹ In the GR of this verse, the verb “rise” (ἀναστήσεται *anastēsetai*) and the noun “resurrection” (ἀναστάσει *anastasei*) derive from the same root.

⁸⁴⁰ Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

⁸⁴¹ Cf. John 3:15-16; 8:24.

⁸⁴² Cf. Matthew 16:16; 16:63; Mark 1:1; Luke 4:41; John 6:69; 20:31; Acts 8:37.

⁸⁴³ John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 12:46; 16:28; cf. 2 John 1:7).

⁸⁴⁴ See the note to John 1:38.

was in that place where Martha met him.^{845 31} The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying,⁸⁴⁶ She goeth unto the grave to weep there.^{847 32} Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.^{848 33} When Jesus therefore saw her weeping, and the Jews also weeping⁸⁴⁹ which came with her, he groaned in the spirit,⁸⁵⁰ and was troubled,^{851 34} And said, Where have ye laid him? They said unto him, Lord, come and see.³⁵ Jesus wept.^{852 36} Then said the Jews, Behold how he loved him!^{853 37} And some of them said, Could not this man, which opened the eyes of the blind,⁸⁵⁴ have caused that even this man should not have died?

Lazarus Brought to Life

³⁸ Jesus therefore again groaning in himself⁸⁵⁵ cometh to the grave. It was a cave, and a stone lay upon it.^{856 39} Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.^{857 40} Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou

⁸⁴⁵ Since he was coming from beyond Jordan to the east, Jesus would have been somewhere near Bethany but east thereof.

⁸⁴⁶ Some manuscripts read “thinking.”

⁸⁴⁷ It has long been a practice in Jewish society to mourn at the tomb of a deceased loved one. A number of family tombs of Jesus’ day have been discovered in the vicinity of Jerusalem. Cut into low rocky cliffs, they often had an outer “weeping chamber” where friends and family members could come and mourn the dead.

⁸⁴⁸ See the note to v. 21. Modern English would prefer reading “my brother would not have died.”

⁸⁴⁹ Cf. Mark 5:38-39 (Luke 8:52); 16:9-10; John 20:11.

⁸⁵⁰ The expression denotes deep emotion. Cf. v. 38.

⁸⁵¹ Cf. John 13:21. Being troubled in the spirit is a Hebraism meaning “worried” (Genesis 41:8; Daniel 2:1, 3; cf. Mosiah 26:10, 13). Jesus seems to have been concerned with the unbelief of the people (see vv. 37-38). Cf. John 13:21.

⁸⁵² Cf. Luke 19:41; HEBs 5:7; Jacob 5:41; 3 Nephi 17:21-22.

⁸⁵³ While Jesus undoubtedly loved Lazarus, the real reason for his weeping seems to be the lack of faith demonstrated by the people. Note v. 33, where we read that he was troubled because the people were mourning. See also vv. 37-38, where Jesus is again troubled because of the people’s unbelief.

⁸⁵⁴ These people from the Jerusalem area remembered when Jesus had healed a blind man in their city (John 5).

⁸⁵⁵ Cf. v. 33.

⁸⁵⁶ Cf. Matthew 27:60. The use of a natural cave suggests that Lazarus’ family was not wealthy enough to have a rock-hewn tomb.

⁸⁵⁷ Cf. v. 17. Jewish tradition holds that the spirit remains in the tomb with the body for three days, after which it departs. To provide for its exit, rock-cut tombs of Christ’s time included a small opening called a נֶפֶשׁ *nephesh* (meaning “soul”). The odor of the decomposing corpse was seen as evidence that the spirit was no longer present. Some of

shouldst see the glory of God?^{858 41} Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes,⁸⁵⁹ and said, Father, I thank thee that thou hast heard me.⁴² And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.^{860 43} And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.^{861 44} And he that was dead came forth, bound hand and foot with graveclothes:⁸⁶² and his face was bound about with a napkin.⁸⁶³ Jesus saith unto them, Loose him, and let him go.

The Plot to Kill Jesus

⁴⁵ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.^{864 46} But some of them went their ways to the Pharisees, and told them what things Jesus had done.⁴⁷ Then gathered the chief priests and the Pharisees a council,⁸⁶⁵ and said, What do we?⁸⁶⁶ for this man doeth many miracles.^{867 48} If we let

the OT prophets had raised recently-deceased people from the dead (1 Kings 17:17-23; 2 Kings 4:18-35; 8:5), as had Christ (see the note to v. 15), but since the spirit had already departed, one would not expect such a miracle. Christ's raising of Lazarus made it easier for his disciples to believe in his own resurrection after three days in the tomb.

⁸⁵⁸ Cf. John 2:11; 11:40; 12:23; 17:24.

⁸⁵⁹ This is a HEB idiom that is used mostly by John (see also John 4:35; 6:5; 17:1) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8.

⁸⁶⁰ Cf. Ether 4:12. This is one of the themes in the gospel of John (John 6:29; 17:21). John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁸⁶¹ IE come out.

⁸⁶² The GR term (κεῖριάς *keiriais*) means "bands." It was the custom of the Jews to wrap the corpse in a large cloth and tie linen strips around it to hold it in place. It is possible that John intended to contrast the fact that Lazarus, who was brought back to life but not resurrected in the eternal sense of that word, was still wrapped, while the cloth with which Jesus was wrapped remained in his tomb after the resurrection (John 20:6-7).

⁸⁶³ The KJV word refers to any small cloth, but the GR term (σουδαρίω *soudariō*) more properly refers to a handkerchief, which is the way it is translated in Acts 19:12. Cf. John 20:7.

⁸⁶⁴ See John 12:11 and cf. Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; Exodus 4:8-9; Numbers 14:11.

⁸⁶⁵ Cf. Mosiah 12:17. The chief council of the Jews, headquartered in Jerusalem, was the Sanhedrin, which is the term used here. Though the high priest was nominally head of the council, most of its members were Pharisaic rabbis. The Sanhedrin comprised 70 (some say 71 or 72) members and was patterned after the 70 elders chosen by Moses (Exodus 24:1, 9; Numbers 11:16, 24, 25). Jewish tradition holds that the Sanhedrin that had existed in Moses' day had been disbanded during the exile in Babylon, then reconstituted when the priest Ezra returned to Jerusalem. According to Luke 10:1, Jesus also chose seventy men in addition to the twelve apostles.

him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.⁴⁹ And one of them, *named* Caiaphas,⁸⁶⁸ being the high priest that same year,⁸⁶⁹ said unto them, Ye know nothing at all,⁵⁰ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;⁸⁷⁰⁵² And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.⁸⁷¹⁵³ Then from that day forth they took counsel together for to put him to death.

⁵⁴ Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim,⁸⁷² and there continued with his disciples.

⁵⁵ And the Jews' passover⁸⁷³ was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.⁸⁷⁴⁵⁶ Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?⁵⁷ Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

Chapter 12

The Anointing at Bethany (Mt. 26:6-13; Mk. 14:3-9)

⁸⁶⁶ Matthew 26:3-6 also indicates that, while Jesus was in Bethany, a council was held at the high priest's home and decided to kill Jesus (see also Matthew 12:14; 26:59; Mark 11:18; 14:55; 15:1; Luke 19:47; 22:66). But neither Matthew nor any of the synoptic gospels tell us of the raising of Lazarus that prompted the calling of this council.

⁸⁶⁷ Cf. Acts 4:15-21, where we find the council wondering what to do with Peter and John, who had recently performed a miracle in the name of Jesus (see also Acts 5:21, 27, 33-34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20). Similarly, King Noah and his priests held a council to determine what to do with Abinadi (Mosiah 12:17). In the Book of Mormon, we find other councils called to determine actions to be taken (Alma 24:5; 52:19).

⁸⁶⁸ High priest from AD 18 to 36.

⁸⁶⁹ This wording suggests that the office of high priest rotated on an annual basis, whereas in fact it was usually held for life. Either this is a mistake, or possibly the expression is to be taken temporally, IE Caiaphas was high priest in that year when these things happened.

⁸⁷⁰ IE Caiaphas spoke in terms of political expediency, of Jesus dying *instead of* the nation, but his words are understood here as an unwitting prophecy that Jesus would die *for* the nation.

⁸⁷¹ The scattered children of God appears to be an allusion to the Gentiles.

⁸⁷² The location of this town is uncertain.

⁸⁷³ This is the third Passover mentioned in John.

⁸⁷⁴ See Num. 9:10.

¹ THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.⁸⁷⁵ ² There they made him a supper; and Martha served.⁸⁷⁶ but Lazarus was one of them that sat at the table⁸⁷⁷ with him. ³ Then took Mary a pound⁸⁷⁸ of ointment of spikenard,⁸⁷⁹ very costly, and anointed the feet of Jesus,⁸⁸⁰ and wiped his feet with her hair: and the house was filled with the odour of the ointment. ⁴ Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,⁸⁸¹ ⁵ Why was not this ointment sold for three hundred pence,⁸⁸² and given to the poor?⁸⁸³ ⁶ This he said, not that he cared for the poor;⁸⁸⁴ but because he was a thief,⁸⁸⁵ and had the bag,⁸⁸⁶ and bare⁸⁸⁷ what was put therein. ⁷ Then said Jesus, Let her alone:

⁸⁷⁵ See chap. 11.

⁸⁷⁶ Cf. Luke 10:38-40.

⁸⁷⁷ KJV's "them that sat at the table with him" while idiomatic English, derives from a single word in the GR (ἀνακειμένων *anakeimenōn*) denoting "those who reclined." It was the custom in Jesus' day for those sharing a meal to recline on pillows as they ate.

⁸⁷⁸ A weight of about 12 ounces.

⁸⁷⁹ KJV's "ointment of spikenard" renders a single GR word, μύρον *muron*, which is rendered "ointment" at the end of the verse. It denotes an aromatic resin from balsam bushes that grow in the southern Arabian peninsula that were used throughout the ancient Near East for incense, perfumes, and medicines, and in preparing a corpse for burial. The term also appears in HEB as מֹר *mōr*, whence the KJV rendering "myrrh" in Exodus 30:23; Esther 2:12; Psalm 45:8; Proverbs 7:17; Song Of Solomon 1:13; 3:6; 4:6, 14; 5:1, 5, 13.

⁸⁸⁰ Cf. John 11:2. The story is known in variant forms in the synoptic gospels. Matthew 26:6-13 and Mark 14:3-10, an unnamed woman anoints the feet of Jesus while he was eating at the house of Simon the leper in Bethany. Luke 7:36-50 makes the unnamed woman a sinner and has Jesus eating at the house of a Pharisee. The confusion over whether it was Simon the leper or a Pharisee may arise from the fact that Pharisee means "separated one," while lepers, under the law of Moses, were required to be separated from the rest of the people. Luke, who was a third- or fourth-generation Christian who had never known the mortal Jesus, is probably in error on both counts.

⁸⁸¹ Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 13:2, 11, 21, 26; 18:2-3, 5.

⁸⁸² The KJV translators used the English term "pence," the plural of "penny," but the GR employs the term denoting the Roman denarius, a silver coin. Cf. Mark 14:5.

⁸⁸³ While John has Judas Iscariot objecting that the valuable ointment should have been sold to assist the poor, two of the synoptics indicate that it was the disciples or some unnamed persons who objected to the woman's actions (Matthew 26:8-9; Mark 14:4-5). Luke does not mention the objection and, instead, has Jesus using the incident to teach the principle of repentance and forgiveness. Mark 14:5 agrees with the price, but Matthew 26:9 merely sets the price at "much."

⁸⁸⁴ The expression used here is the same one used to denote the hireling who does not care for the sheep in John 10:13.

⁸⁸⁵ The GR term (κλέπτης *kleptēs*) denotes one who steals by stealth, in this case an embezzler.

⁸⁸⁶ IE purse (cf. Proverbs 7:20; Isaiah 46:6; Haggai 1:6). Judas evidently acted as

against the day of my burying⁸⁸⁸ hath she kept this.⁸⁸⁹ ⁸ For the poor always ye have with you;⁸⁹⁰ but me ye have not always.⁸⁹¹

The Plot against Lazarus

⁹ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.⁸⁹² ¹⁰ But the chief priests consulted that they might put Lazarus also to death;⁸⁹³ ¹¹ Because that by reason of him many of the Jews went away, and believed on Jesus.⁸⁹⁴

The Triumphal Entry into Jerusalem (Mt. 21:1-11; Mk. 11:1-11; Lk. 19:28-40)

¹² On the next day much people that were come to the feast,⁸⁹⁵ when they heard that Jesus was coming to Jerusalem,¹³ Took branches of palm trees,⁸⁹⁶ and went forth to meet him, and cried,

Hosanna:

**Blessed is the King of Israel⁸⁹⁷
that cometh in the name of the Lord.⁸⁹⁸**

treasurer for Jesus and his apostles (John 13:29).

⁸⁸⁷ IE carried.

⁸⁸⁸ Cf. Matthew 26:11-12; Mark 14:7-8. The Jewish practice in Jesus' time was to wash and anoint the corpse and wrap it with various aromatic spices around the body (cf. Mark 15:46; 16:1; Luke 23:56; 24:1; John 19:39-40).

⁸⁸⁹ JST for she hath preserved this ointment until now, that she might anoint me in token of my burial.

⁸⁹⁰ Perhaps an allusion to the OT; see Deuteronomy 15:11 and cf. Psalms 9:18.

⁸⁹¹ Cf. Matthew 26:11; Mark 14:7.

⁸⁹² See John 11 and John 12:17.

⁸⁹³ They had already determined to kill Jesus because he had raised Lazarus from the dead, fearing that this miracle might bring more people to rally around Jesus and cause the chief priests to lose their position (John 11:48-53).

⁸⁹⁴ Cf. John 11:45.

⁸⁹⁵ IE the Passover.

⁸⁹⁶ Palm fronds have long been carried by Jews during the feast of Tabernacles (based on the commandment in Leviticus 23:39). Matthew 21:8 says the people spread the branches along Jesus' path as he rode into Jerusalem, while Mark 11:8 says they used branches and even their clothing, and Luke 19:36 mentions only the clothing. In Old Testament times, the people would put their garments down for the newly-anointed king to walk on (2 Kings 9:12-13).

⁸⁹⁷ The words "the king of Israel" are not part of the passage being cited and were probably added by John as an explanation to his non-Jewish audience.

⁸⁹⁸ Cf. Matthew 21:9; Mark 11:9; Luke 19:38. The words are drawn from Psalm 118:25-26, where the HEB word הוֹשִׁיעָה נָא הוֹשִׁיעָה *hoshianna* is rendered "save now" in KJV. This is one of the Hallel ("praise") psalms recited during the feast of tabernacles, which is when

¹⁴ And Jesus, when he had found a young ass, sat thereon;⁸⁹⁹ as it is written,

¹⁵ **Fear not, daughter of Sion:⁹⁰⁰**
behold, thy King cometh,
sitting on an ass's colt.⁹⁰¹

¹⁶ These things understood not his disciples at the first:⁹⁰² but when Jesus was glorified,⁹⁰³ then remembered they that these things were written of him, and *that* they had done these things unto him.¹⁷ The people therefore that was with him when he called Lazarus out of his grave,⁹⁰⁴ and raised him from the dead, bare record.^{905 18} For this cause the people also met him,⁹⁰⁶ for that they heard that he had done this miracle.¹⁹ The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.⁹⁰⁷

Some Greeks Seek Jesus

²⁰ And there were certain Greeks⁹⁰⁸ among them that came up to worship at the feast: ²¹ The same came therefore to Philip, which was of Bethsaida of Galilee,⁹⁰⁹ and

kings were typically anointed in ancient Israel. For an in-depth discussion, see John A. Tvedtnes, "King Benjamin and the Feast of Tabernacles," in volume 2 of John M. Lundquist & Stephen D. Ricks (eds.), *By Study and Also by Faith, Essays in Honor of Hugh Nibley* (Salt Lake City: Deseret Book and FARMS, 1990).

⁸⁹⁹ John's account is less detailed than that of the synoptics. See Matthew 21:1-7; Mark 11:1-7; Luke 19:29.

⁹⁰⁰ IE Zion. The HEB consonant rendered *z* in the KJV OT is usually rendered *s* in the GR, hence the different spelling in this passage. The term "daughter of Zion" is common in the OT and denotes the city of Jerusalem (2 Kings 19:21; Psalm 9:14; Isaiah 1:8; 10:32; 16:1; 37:22; 52:5; 62:11; Jeremiah 4:31; 6:2, 23; Lamentations 1:6; 2:1, 4, 8, 10, 13, 18; 4:22; Micah 1:13; 4:8, 10, 13; Zephaniah 3:14; Zechariah 2:10; 9:9).

⁹⁰¹ A citation of Zechariah 9:9, also noted in Matthew 21:5 but not in the other synoptics. It was evidently the practice in ancient Israel for the king to ride a donkey or mule to the site of his anointing, as did Solomon (1 Kings 1:33, 38). The feast of tabernacles was the occasion of the temple dedication by Solomon and it is likely that kings were anointed during this festival; see the notes to v. 13.

⁹⁰² Cf. Mark 9:32; Luke 9:45; 18:34; John 8:27; 10:6; JST John 11:16).

⁹⁰³ Cf. John 7:39; 12:23; 13:31-32.

⁹⁰⁴ See John 11 and John 12:9.

⁹⁰⁵ Some manuscripts suggest a different reading, having the people announce that this was Jesus, who had raised Lazarus.

⁹⁰⁶ Cf. Matthew 8:34.

⁹⁰⁷ See also John 11:48 and cf. Mark 16:17-18; D&C 84:65-72; cf. 1 Corinthians 14:22 and see John 4:48; 6:30; 11:45; Exodus 4:8-9; Numbers 14:11. In Luke 19:39, they ask Jesus to rebuke his disciples for proclaiming him king.

⁹⁰⁸ Cf. Acts 6:1; 9:29; 11:20. These were not pagan Greeks, but Hellenized Jews, IE Jews

desired him, saying, Sir, we would⁹¹⁰ see Jesus. ²² Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. ²³ And Jesus answered them, saying, The hour is come,⁹¹¹ that the Son of man should be glorified.⁹¹² ²⁴ Verily, verily,⁹¹³ I say unto you, Except a corn⁹¹⁴ of wheat fall into the ground and die, it abideth⁹¹⁵ alone: but if it die, it bringeth⁹¹⁶ forth much fruit.⁹¹⁷ ²⁵ He that loveth his life shall lose it; and he that hateth his life⁹¹⁸ in this world shall keep it unto life eternal.⁹¹⁹ ²⁶ If any man serve me, let him follow me;⁹²⁰ and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

The Son of Man Must be Lifted Up

²⁷ Now is my soul troubled; and what shall I say? Father, save me from this hour:⁹²¹ but for this cause⁹²² came I unto this hour. ²⁸ Father, glorify thy name.⁹²³ Then

who lived in the GR-speaking world. Jewish males were required to go to the Jerusalem temple three times a year, at the feasts of Passover, Weeks (Pentecost) and Tabernacles (Exodus 23:17; Deuteronomy 16:16).

⁹⁰⁹ Cf. John 1:44. Bethsaida is one of the Galilean cities that Jesus condemned, along with Chorazin and Capernaum, for not accepting his message even after seeing so many miracles (Matthew 11:21; Luke 10:13-15). One such miracle is mentioned in Mark 8:22. When the apostles returned from their first mission, Jesus took them to a spot near Bethsaida to hear their report (Luke 9:10).

⁹¹⁰ IE want to.

⁹¹¹ Cf. Mark 14:41; Luke 9:51; John 13:1; 17:1 and contrast John 2:4; 7:6, 8, 30; 8:20.

⁹¹² For the crowd's exclamation of "glory," cf. Luke 19:38 and see the vote to v. 16.

⁹¹³ The word "verily" means "truly" or "surely," which is the meaning of the HEB word אֲמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 13:16, 20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

⁹¹⁴ IE grain.

⁹¹⁵ OR remains, stays. IE unless it is planted, the grain does not produce other grains, but remains alone.

⁹¹⁶ IE bears.

⁹¹⁷ Cf. 1 Corinthians 15:35-38

⁹¹⁸ The love-hate contrast is a Hebraism and denotes that one thing is preferred above another (Deuteronomy 21:15; Psalm 119:113, 163; Amos 5:15; Micah 3:2; Matthew 5:43; 6:24; Luke 16:13). Cf. Proverbs 8:36, "all they that hate me love death." See also 1 John 3:14; Revelation 12:11

⁹¹⁹ Cf. Matthew 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33.

⁹²⁰ Cf. Matthew 16:24; Mark 8:34; 10:21; Luke 9:23; John 10:27; 2 Nephi 31:10, 12; D&C 38:22; 56:2; 100:2; 112:14.

⁹²¹ Cf. Matthew 26:38-39, 42; HEBs 5:7

⁹²² OR reason.

⁹²³ God is especially glorified through Christ's work (John 11:4; 13:31; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13;

came there a voice from heaven,⁹²⁴ saying, I have both glorified *it*, and will glorify *it* again.²⁹ The people therefore, that stood by, and heard *it*, said that it thundered:⁹²⁵ others said, An angel spake to him.^{926 30} Jesus answered and said, This voice came not because of me, but for your sakes.³¹ Now is the judgment of this world: now shall the prince of this world⁹²⁷ be cast out.³² And I, if I be lifted up⁹²⁸ from the earth, will draw all *men* unto me.^{929 33} This he said, signifying what death he should die.^{930 34} The people answered him, We have heard out of the law⁹³¹ that Christ abideth for ever:⁹³² and how sayest thou, The Son of man must be lifted up?⁹³³ who is this Son of man? ³⁵ Then Jesus said unto them, Yet a little while is the light with you.⁹³⁴ Walk while ye have the light,⁹³⁵ lest darkness come upon you: for he that walketh in darkness⁹³⁶ knoweth not whither he

1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

⁹²⁴ Cf. Deuteronomy 4:36; 2 Samuel 22:14; Psalm 77:18; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; Acts 11:9; 2 Peter 1:18; Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 21:3; 3 Nephi 11:3; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27; 6:66; 7:2).

⁹²⁵ In the OT, God's voice is sometimes compared to thunder (Job 40:9; Psalms 77:18; 104:7; see also Helaman 5:30; D&C 133:22). The "voice" expected by the people during Elijah's contest with the priests of Baal was thunder (1 Kings 18:26, 29); see the discussion in John A. Tvedtnes, "Elijah: Champion of Israel's God," *The Ensign*, July 1990.

⁹²⁶ For thunder as the voice of an angel, see 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7.

⁹²⁷ Evidently the devil. See John 14:30; 16:11 and cf. Ephesians 2:2; 6:12; D&C 127:11 and cf. 1 Corinthians 2:6. JST John 14:30 calls him "the prince of darkness."

⁹²⁸ Cf. John 3:14; 8:28; 12:34; 1 Nephi 11:33; 19:10; Helaman 8:14; 3 Nephi 27:14-15; 28:6; Ether 4:1.

⁹²⁹ Cf. John 6:44; 3 Nephi 27:14; D&C 18:11.

⁹³⁰ Cf. John 18:32.

⁹³¹ John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 10:34; 15:25) or rabbinic law in general (John 18:31; 19:7).

⁹³² Cf. 2 Samuel 7:16; John 8:35; 1 Peter 1:23 (Christ is the Word of God); D&C 1:39 (Christ is the Truth).

⁹³³ See the note to v. 32.

⁹³⁴ Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 14:19; 16:10, 16-19.

⁹³⁵ Cf. Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; Ephesians 5:8; 1 John 1:7; Revelation 21:23-24.

⁹³⁶ Cf. Psalm 82:5; Proverbs 2:13; Isaiah 59:9; John 8:12; 11:9-10; 1 John 1:6; 1:11; D&C 95:12.

goeth.³⁶ While ye have light, believe in the light,⁹³⁷ that ye may be the children of light.⁹³⁸ These things spake Jesus, and departed, and did hide himself from them.⁹³⁹

The Unbelief of the Jews

³⁷ But though he had done so many miracles before them, yet they believed not on him.⁹⁴⁰ ³⁸ That the saying of Esaias⁹⁴¹ the prophet might be fulfilled, which he spake,

**Lord, who hath believed our report?
and to whom hath the arm of the Lord been revealed?⁹⁴²**

³⁹ Therefore they could not believe, because that Esaias said again,

⁴⁰ **He hath blinded their eyes,
and hardened their heart;
that they should not see with *their* eyes,
nor understand with *their* heart, and be converted,
and I should heal them.**⁹⁴³

⁴¹ These things said Esaias, when he saw his glory, and spake of him.⁴² Nevertheless among the chief rulers also many believed on him;⁹⁴⁴ but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue.⁹⁴⁵ ⁴³ For they loved the praise of men⁹⁴⁶ more than the praise of God.

Judgment by Jesus' Word

⁴⁴ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.⁹⁴⁷ ⁴⁵ And he that seeth me seeth him that sent me.⁴⁶ I am come a light into

⁹³⁷ Cf. John 1:7; Matthew 21:25, 32; Acts 19:4.

⁹³⁸ The expression “children of light” is found in the New Testament (Luke 16:8; Ephesians 5:8; 1 Thessalonians 5:5), in D&C 106:5, and also in the Dead Sea Scrolls.

⁹³⁹ Cf. Luke 4:30; John 8:59. With the vast throngs that filled the temple compound during the festivals, it would have been a simple matter for Jesus to simply mingle with the crowd.

⁹⁴⁰ Contrast John 2:11, 23; 7:31.

⁹⁴¹ GR form of OT Isaiah.

⁹⁴² Citing Isaiah 53:1. See also Romans 10:16; Mosiah 14:1.

⁹⁴³ Citing Isaiah 6:20. See also Matthew 13:15; Acts 28:27; 3 Nephi 9:13; D&C 112:13.

⁹⁴⁴ Among the Jewish leaders who believed in Christ were Nicodemus and Joseph of Arimathea (Matthew 27:57; Mark 15:43; Luke 23:50-51; John 3:1-2; 7:46-52; 19:38-42). Cf. John 8:30; Acts 6:7.

⁹⁴⁵ IE excommunicated. Cf. John 9:22; 16:2.

⁹⁴⁶ Cf. Mark 12:38; 1 Corinthians 1:26-31; 1 Nephi 8:28; Alma 11:24; D&C 3:6-7.

⁹⁴⁷ Cf. Ether 4:12. John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29,

the world,⁹⁴⁸ that whosoever believeth on me should not abide in darkness.^{949 47} And if any man hear my words, and believe not, I judge him not: for I came not to judge the world,⁹⁵⁰ but to save the world.^{951 48} He that rejecteth me,⁹⁵² and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.^{953 49} For I have not spoken of myself; but the Father which sent me,⁹⁵⁴ he gave me a commandment, what I should say, and what I should speak.^{955 50} And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.⁹⁵⁶

Chapter 13

Washing the Disciples' Feet

¹ NOW before the feast of the passover,⁹⁵⁷ when Jesus knew that his hour was come⁹⁵⁸ that he should depart out of this world⁹⁵⁹ unto the Father, having loved his own which were in the world, he loved them⁹⁶⁰ unto the end. ² And supper being ended, the

42; 9:4; 10:36; 11:42; 12:45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁹⁴⁸ Cf. John 1:5, 9; 3:19; 8:12; 9:5; 11:9; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; Ether 4:12; D&C 10:70; 11:28; 12:9; 34:2; 39:2; 45:7; 93:9. John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 11:27; 16:28; cf. 2 John 1:7).

⁹⁴⁹ Cf. Psalms 107:10; 143:3; Job 24:13; Isaiah 9:2 (2 Nephi 19:2); 42:7; 49:9 (1 Nephi 21:9); Micah 7:8; Luke 1:78-79; 1 John 2:10; D&C 45:28; 57:10.

⁹⁵⁰ Cf. John 5:22, 27, 30; 8:15-16, 26; 9:39; 12:47-48.

⁹⁵¹ Cf. John 3:17.

⁹⁵² Cf. D&C 39:9.

⁹⁵³ See the note to v. 47.

⁹⁵⁴ See the note to v. 44.

⁹⁵⁵ Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John's gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 14:10, 31).

⁹⁵⁶ See the note to v. 49.

⁹⁵⁷ Passover was the fifteenth day of the month Nisan or Abib, at the time of the new moon closest to the spring equinox. The Jewish months begin and end with the new moon, with the feast of passover beginning on the night of the full moon on the fourteenth day of the month. Because the lunar cycle is 29.5 days, this means that the lunar year would be 354 days, 11 days short of a solar year (when the earth returns to its same place in its orbit around the sun). To make up for the procession of the months through the seasons, Jewish law calls for an additional intercalary month to be added periodically. This means that the event in question took place sometime in the month of March or April, depending on the year.

⁹⁵⁸ Cf. Mark 14:41; Luke 9:51; John 12:23; 17:1.

⁹⁵⁹ I.e., die or pass into the next stage of existence; cf. Alma 46:39; 48:23; D&C 132:15-16, 18-19, 27, 30, 39.

⁹⁶⁰ Cf. John 13:23, 34; 14:21, 23; 15:9-10, 12-13; 1 John 3:16.

devil⁹⁶¹ having now put into the heart⁹⁶² of Judas Iscariot, Simon's *son*, to betray him;^{963 3} Jesus knowing that the Father had given all things into his hands,⁹⁶⁴ and that he was come⁹⁶⁵ from God, and went to God;^{966 4} He riseth from supper, and laid aside his garments;⁹⁶⁷ and took a towel, and girded himself. ⁵ After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith⁹⁶⁸ he was girded. ⁶ Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? ⁷ Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.^{969 8} Peter saith unto him, Thou shalt never⁹⁷⁰ wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. ⁹ Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. ¹⁰ Jesus saith to him, He that is washed needeth not save⁹⁷¹ to wash *his* feet, but is clean every whit.⁹⁷² and ye are clean,⁹⁷³ but not all.^{974 11} For he knew who should betray him;⁹⁷⁵ therefore said he, Ye are not all clean.

¹² So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? ¹³ Ye call me Master⁹⁷⁶ and Lord:⁹⁷⁷ and ye say well,⁹⁷⁸ for *so* I am. ¹⁴ If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. ¹⁵ For I have given you an example, that ye should do as I have done to you. ¹⁶ Verily, verily,⁹⁷⁹ I say unto you, The servant⁹⁸⁰

⁹⁶¹ See Luke 22:3; John 13:27.

⁹⁶² Cf. D&C 10:15; 63:28.

⁹⁶³ Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 12:4; 13:11, 21, 26; 18:2-3, 5.

⁹⁶⁴ Cf. John 3:35; 13:3; 16:15; 17:6-7.

⁹⁶⁵ The GR verb used here (ἐξῆλθεν *exēlthen*) is also employed in John 8:42; 16:27-28; 17:8. Cf. John 7:29.

⁹⁶⁶ Cf. John 7:33; 14:12, 28; 16:5, 10, 16-17, 28; 20:17.

⁹⁶⁷ The GR (ἱμάτια *himatia*) can refer to the outer garment or cloak. This action may have symbolized Jesus' death, since the same GR verb is used in vv. 11, 15, 17, and 18 for the laying down of one's life.

⁹⁶⁸ IE with which.

⁹⁶⁹ IE afterward. Cf. John 12:16.

⁹⁷⁰ JST reads "thou needest not to."

⁹⁷¹ IE except, only. JST reads "He that has washed his hands and his head." Muslims ritually cleanse themselves by washing the hands, feet, and face before praying.

⁹⁷² IE entirely, completely.

⁹⁷³ Cf. Leviticus 16:30; Isaiah 52:11; Ezekiel 36:25; John 13:10-11; 3 Nephi 20:41; D&C 38:42; 88:86, 138; 133:5.

⁹⁷⁴ Cf. D&C 38:10; 66:3. JST adds "Now this was the custom of the Jews under their law: wherefore, Jesus did this that the law might be fulfilled."

⁹⁷⁵ See the note to v. 2.

⁹⁷⁶ διδάσκαλος *didaskalos* teacher.

⁹⁷⁷ κύριος *kurios* owner.

⁹⁷⁸ IE correctly.

⁹⁷⁹ The word "verily" means "truly" or "surely," which is the meaning of the HEB word אָמֵן *'amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-

is not greater than his lord;⁹⁸¹ neither he that is sent⁹⁸² greater than he that sent him.¹⁷ If ye know these things, happy⁹⁸³ are ye if ye do them.¹⁸ I speak not of you all: I know whom I have chosen.⁹⁸⁴ but that the scripture may be fulfilled, **He that eateth bread with me hath lifted up his heel against me.**^{985 19} Now I tell you before it come, that, when it is come to pass,⁹⁸⁶ ye may believe⁹⁸⁷ that I am *he*.^{988 20} Verily, verily,⁹⁸⁹ I say unto you, He that receiveth whomsoever I send receiveth me;⁹⁹⁰ and he that receiveth me⁹⁹¹ receiveth him that sent me.⁹⁹²

Jesus Foretells His Betrayal (Mt. 26:20-25; Mk. 14:17-21; Lk. 22:21-23)

²¹ When Jesus had thus said, he was troubled in spirit,⁹⁹³ and testified, and said, Verily, verily,⁹⁹⁴ I say unto you, that one of you shall betray me.^{995 22} Then the disciples looked one on another, doubting of whom he spake.²³ Now there was leaning on Jesus' bosom⁹⁹⁶ one of his disciples, whom Jesus loved.^{997 24} Simon Peter therefore beckoned⁹⁹⁸

25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:20-21, 38; 14:12; 16:20, 23; 21:18). It is also used in the synoptics.

⁹⁸⁰ δοῦλος *doulos* slave.

⁹⁸¹ κύριος *kurios* owner. Cf. John 15:20.

⁹⁸² ἀπόστολος *apostolos* apostle. Cf. John 20:21.

⁹⁸³ The word can also be rendered “blessed.”

⁹⁸⁴ Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:61, 64; 21:17.

⁹⁸⁵ Citing Psalm 41:9, here as an allusion to the traitor, Judas Iscariot. Cf. John 6:70, which was uttered in the context of Christ as the bread, symbolized in the Lord's supper being described in this chapter.

⁹⁸⁶ Cf. Isaiah 42:9; 48:5-7 (1 Nephi 20:5-7).

⁹⁸⁷ Cf. John 14:29.

⁹⁸⁸ JST adds “the Christ.” Some Bible scholars suggest that this verse has an implicit predicate, “the Messiah” because of the way the rabbis understood Psalm 41 (cited in the preceding v.). Others see this as Jesus identifying himself as the “I am” of Exodus 3:14.

⁹⁸⁹ See the note to v. 16.

⁹⁹⁰ Cf. 1 John 4:6.

⁹⁹¹ Cf. D&C 39:5.

⁹⁹² D&C 84:37. John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

⁹⁹³ Cf. John 11:33. This is a Hebraism meaning “worried” (Genesis 41:8; Daniel 2:1, 3; cf. Mosiah 26:10, 13).

⁹⁹⁴ See the note to v. 16.

⁹⁹⁵ See the note to v. 2.

⁹⁹⁶ It was customary to eat while reclining, making it possible for John to lean on Jesus' breast.

⁹⁹⁷ Cf. John 19:26; 20:2; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

⁹⁹⁸ νεύει *neuei* nodded.

to him, that he should ask who it should be of whom he spake. ²⁵ He then lying on Jesus' breast⁹⁹⁹ saith unto him, Lord, who is it?¹⁰⁰⁰ ²⁶ Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop,¹⁰⁰¹ he gave *it* to Judas Iscariot,¹⁰⁰² *the son* of Simon.¹⁰⁰³ ²⁷ And after the sop Satan entered into him.¹⁰⁰⁴ Then said Jesus unto him, That thou doest, do quickly.¹⁰⁰⁵ ²⁸ Now no man at the table knew for what intent¹⁰⁰⁶ he spake this unto him. ²⁹ For some *of them* thought, because Judas had the bag,¹⁰⁰⁷ that Jesus had said unto him, Buy *those things* that we have need of against the feast;¹⁰⁰⁸ or, that he should give something to the poor. ³⁰ He then having received the sop went immediately out: and it was night.¹⁰⁰⁹

The New Commandment

³¹ Therefore, when he was gone out,¹⁰¹⁰ Jesus said, Now is the Son of man glorified,¹⁰¹¹ and God is glorified in him.¹⁰¹² ³² If God be glorified in him, God shall also

⁹⁹⁹ See the note to v. 23.

¹⁰⁰⁰ Cf. John 21:20. In two of the synoptic gospels, when Jesus says one would betray him, each of the disciples asks "Is it I?" (Matthew 26:21-22; Mark 14:18). Luke passes over the incident in silence.

¹⁰⁰¹ ψωμίον *psōmion* fragment, morsel [of food]. In the Middle East, it has been traditional for diners to sit on the floor around a common platter full of food. Because eating utensils were not generally used, they would tear off pieces of the thin bread and use it to pick up food from the platter. This is still the practice among Middle Eastern Bedouin and even some sedentary Arabs.

¹⁰⁰² See the note to v. 2.

¹⁰⁰³ John's account is contradicted by two of the synoptics, which have Jesus saying that the traitor is the one who would dip into the dish at the same time as he (Matthew 26:23; Mark 14:20). Luke omits the story entirely.

¹⁰⁰⁴ Cf. Luke 22:3; John 13:2. For the entering of evil spirits, see Mark 5:12 and Luke 8:30.

¹⁰⁰⁵ Only John, who reclined next to Jesus at the table, reports these words. Matthew 26:25 has Judas asking if he were the traitor, to which Jesus responded, "Thou hast said."

¹⁰⁰⁶ IE reason, purpose.

¹⁰⁰⁷ IE purse (cf. Proverbs 7:20; Isaiah 46:6; Haggai 1:6). Judas evidently acted as treasurer for Jesus and his apostles (John 12:6).

¹⁰⁰⁸ IE for the feast. If the last supper were really the Passover meal, it would not have been possible for Judas to make purchases, since work was forbidden on that day (Leviticus 23:5-7) and the merchants would not have been able to sell.

¹⁰⁰⁹ The last meal of the day was frequently consumed after sundown (Genesis 19:1-3; Exodus 16:12; 29:39-41; Numbers 28:4, 8). On feast days, the cooking had to be completed before then, since sundown marked the beginning of the following day (Exodus 12:18; Leviticus 23:5, 32; Numbers 9:2-3, 5, 11; Deuteronomy 16:4, 6; Joshua 5:10; note the evening-morning order in the creation account of Genesis 1).

¹⁰¹⁰ At this point, the synoptics have Jesus blessing the bread and wine, something omitted in John's account.

¹⁰¹¹ Cf. John 7:39; 12:16, 23.

glorify him in himself, and shall straightway glorify him.³³ Little children,¹⁰¹³ yet a little while I am with you.¹⁰¹⁴ Ye shall seek me: and as I said unto the Jews, Whither¹⁰¹⁵ I go, ye cannot come;¹⁰¹⁶ so now I say to you.³⁴ A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.¹⁰¹⁷³⁵ By this shall all *men* know that ye are my disciples,¹⁰¹⁸ if ye have love one to another.¹⁰¹⁹

Peter's Denial Foretold (Mt. 26:31-35; Mk. 14:27-31; Lk. 22:31-34)

³⁶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.¹⁰²⁰³⁷ Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.¹⁰²¹³⁸ Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily,¹⁰²² I say unto thee, The cock shall not crow, till thou hast denied me thrice.¹⁰²³

Chapter 14

Jesus the Way to the Father

¹ LET not your heart be troubled.¹⁰²⁴ ye believe in God, believe also in me.¹⁰²⁵² In my Father's house are many mansions:¹⁰²⁶ if *it were* not so, I would have told you. I go to

¹⁰¹² God is especially glorified through Christ's work (John 11:4; 12:28; 14:13; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

¹⁰¹³ John later used this term when addressing members of the Church (1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21; KJV renders a different word in the same manner in 1 John 2:13, 18). Paul also used the term to denote those he had brought unto Christ (Galatians 4:19).

¹⁰¹⁴ Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 14:19; 16:10, 16-19.

¹⁰¹⁵ IE where, to where.

¹⁰¹⁶ Cf. John 7:34, 36; 8:21-22; 13:36; 14:4.

¹⁰¹⁷ Cf. John 15:12. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his epistles (1 John 2:7-10; 3:11, 23; 2 John 1:5; cf. 1 John 3:14, 18; 4:7, 11-12; 5:2).

¹⁰¹⁸ Cf. D&C 64:8-10; 84:89-91.

¹⁰¹⁹ Cf. D&C 38:24-27.

¹⁰²⁰ See the note to v. 33.

¹⁰²¹ Cf. Matthew 26:35; Mark 14:31; Luke 22:33.

¹⁰²² See the note to v. 16.

¹⁰²³ IE three times. While two of the synoptics tell the same story (Matthew 26:34; Luke 22:34), Mark 14:30 has Jesus saying the cock would crow twice. For the fulfillment of the prophecy, see John 18:17-18, 25-27.

¹⁰²⁴ This is a HEB idiom (cf. 2 Kings 6:11; Lamentations 1:20). Cf. v. 27.

¹⁰²⁵ Cf. Mark 11:22-24, where Jesus instructed his disciples to have faith in God and not doubt in their hearts.

prepare a place for you.^{1027 3} And if I go and prepare a place for you, I will come again,¹⁰²⁸ and receive you unto myself;¹⁰²⁹ that where I am, *there* ye may be also.^{1030 4} And whither I go ye know, and the way ye know.^{1031 5} Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? ⁶ Jesus saith unto him, I am the way, the truth, and the life.¹⁰³² no man cometh unto the Father, but by me. ⁷ If ye¹⁰³³ had known me, ye should have known my Father also:¹⁰³⁴ and from henceforth¹⁰³⁵ ye know him, and have seen him.^{1036 8} Philip saith unto him, Lord, shew us the Father,¹⁰³⁷ and it sufficeth us. ⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?^{1038 10} Believest thou not that I am in the Father, and the Father in me?¹⁰³⁹ the words that I speak unto you¹⁰⁴⁰ I speak not of myself: but the Father that dwelleth in me, he doeth the works.^{1041 11} Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.^{1042 12} Verily, verily,¹⁰⁴³ I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works*

¹⁰²⁶ μοναὶ *monai* dwelling-places (the English term “mansion” originally denoted a dwelling-place, not a large house). Cf. Enos 1:27; Ether 12:32, 34, 37; D&C 59:2; 72:4; 76:111; 81:6; 106:8; 135:5. D&C 98:18 paraphrases John 14:1-2.

¹⁰²⁷ The GR term (τοπὸν *topon*) denotes a place in heaven in Revelation 12:8. Some early Christian literature describes various such “places” comprising different heavens.

¹⁰²⁸ Cf. v. 28 and see Acts 12:11.

¹⁰²⁹ Cf. D&C 88:126.

¹⁰³⁰ Cf. D&C 27:18; 132:23; 1 Thessalonians 4:17.

¹⁰³¹ Contrast John 7:34, 36; 8:14, 21-22; 13:33, 36.

¹⁰³² Cf. Alma 38:9; Ether 4:12; D&C 93:9.

¹⁰³³ Here Jesus switches from speaking to Thomas (v. 6) to addressing all of the disciples in attendance (using plural “ye”). Cf. vv. 9-10.

¹⁰³⁴ Cf. Matthew 11:27; Luke 10:22; John 8:19; 16:3; 1 John 2:23.

¹⁰³⁵ IE beginning now.

¹⁰³⁶ Contrast John 5:37; 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and see the note to John 1:18.

¹⁰³⁷ Cf. John 16:25; Matthew 11:27; Luke 10:22.

¹⁰³⁸ See the note to v. 7.

¹⁰³⁹ Cf. John 10:38; 14:11, 20; D&C 50:43; 93:3. In his intercessory prayer, he prayed that the apostles and other members of the Church might be one as he and the Father were one, in order that the world might believe (John 17:20-23).

¹⁰⁴⁰ Here, Jesus employs the plural, speaking to all of the disciples rather than to Philip alone. Cf. vv. 6-7.

¹⁰⁴¹ Cf. Luke 2:49; Deuteronomy 18:18. This is a frequent theme in John’s gospel (John 4:34; 5:17, 19-20, 30, 36; 7:16-17; 8:26-29, 38; 10:32, 37-38; 12:49-50; 14:31).

¹⁰⁴² Cf. John 10:38. Elsewhere, Jesus indicated that the works of the Father testify of him (John 5:36; 10:25).

¹⁰⁴³ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אֱמֶן *‘amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 16:20, 23; 21:18). It is also used in the synoptics.

than these¹⁰⁴⁴ shall he do; because I go unto my Father.^{1045 13} And whatsoever ye shall ask in my name,¹⁰⁴⁶ that will I do, that the Father may be glorified in the Son.^{1047 14} If ye shall ask any thing in my name, I will do *it*.

The Promise of the Spirit

¹⁵ If ye love me, keep my commandments.^{1048 16} And I will pray the Father, and he shall give you another Comforter,¹⁰⁴⁹ that he may abide with you for ever; ¹⁷ *Even* the Spirit of truth;¹⁰⁵⁰ whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you,¹⁰⁵¹ and shall be in you. ¹⁸ I will not leave you comfortless:¹⁰⁵² I will come to you.^{1053 19} Yet a little while, and the world seeth me no more;¹⁰⁵⁴ but ye see me: because I live, ye shall live also. ²⁰ At that day ye shall know that I *am* in my Father, and ye in me, and I in you.^{1055 21} He that hath my commandments, and keepeth them, he it is that loveth me:¹⁰⁵⁶ and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.^{1057 22} Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? ²³ Jesus answered and said unto him, If a man love me, he will keep

¹⁰⁴⁴ Cf. John 5:20; Acts 9:41; 4 Nephi 1:5.

¹⁰⁴⁵ Cf. John 7:33; 13:3; 14:28; 16:5, 10, 16-17, 28; 20:17.

¹⁰⁴⁶ Cf. Matthew 21:22; John 15:16; 16:23-24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

¹⁰⁴⁷ God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 17:1, 4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

¹⁰⁴⁸ Cf. vv. 20-21, 23-24, and John 15:10. John remembered this saying of Jesus and repeated it in his epistles (1 John 2:5; 5:2-3; 2 John 1:6; cf. D&C 124:87). The idea seems to be drawn from the Ten Commandments (Exodus 20:6; Deuteronomy 5:10; Mosiah 13:14). Cf. D&C 46:9; 124:87.

¹⁰⁴⁹ Cf. John 7:39; 14:17, 26; 15:26; 16:7; Moroni 8:26; D&C 21:9; 47:4; 88:3-4. In John 15:26 and 16:7, it is Jesus who sends the Spirit.

¹⁰⁵⁰ For the Spirit of truth, see John 15:26; 16:13; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. For the pairing of spirit and truth (also in v. 24), see also John 4:23-24; 1 Peter 1:22; Alma 34:38; 43:10; D&C 50:14; 84:45; 88:66; 91:4; 124:97.

¹⁰⁵¹ Cf. D&C 130:22.

¹⁰⁵² ὀρφανούς *orphanous* orphans.

¹⁰⁵³ Cf. v. 21 and see 2 Timothy 4:17.

¹⁰⁵⁴ Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 16:10, 16-19.

¹⁰⁵⁵ See the note to v. 10.

¹⁰⁵⁶ See the note to v. 15.

¹⁰⁵⁷ Cf. v. 10.

my words:¹⁰⁵⁸ and my Father will love him, and we will come unto him, and make our abode with him.¹⁰⁵⁹ ²⁴ He that loveth me not keepeth not my sayings:¹⁰⁶⁰ and the word which ye hear is not mine, but the Father's which sent me.¹⁰⁶¹

²⁵ These things have I spoken unto you, being *yet* present with you. ²⁶ But the Comforter,¹⁰⁶² *which is* the Holy Ghost, whom the Father will send in my name,¹⁰⁶³ he shall teach you all things,¹⁰⁶⁴ and bring all things to your remembrance, whatsoever I have said unto you. ²⁷ Peace I leave with you, my peace I give unto you:¹⁰⁶⁵ not as the world giveth, give I unto you. Let not your heart be troubled,¹⁰⁶⁶ neither let it be afraid.¹⁰⁶⁷ ²⁸ Ye have heard how I said unto you, I go away, and come *again* unto you.¹⁰⁶⁸ If ye loved me, ye would rejoice, because I said, I go unto the Father:¹⁰⁶⁹ for my Father is greater than I.¹⁰⁷⁰ ²⁹ And now I have told you before it come to pass,¹⁰⁷¹ that, when it is come to pass, ye might believe.¹⁰⁷² ³⁰ Hereafter I will not talk much with you: for the prince of this world¹⁰⁷³ cometh, and hath nothing in me.¹⁰⁷⁴ ³¹ But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.¹⁰⁷⁵ Arise, let us go hence.¹⁰⁷⁶

Chapter 15

¹⁰⁵⁸ See the note to v. 15.

¹⁰⁵⁹ Cf. 1 John 4:12. Cf. also John 17:21 and see the comment on this verse in D&C 130:3.

¹⁰⁶⁰ Cf. John 8:51; 15:20; 1 John 2:5.

¹⁰⁶¹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 15:21; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

¹⁰⁶² See the note to v. 16.

¹⁰⁶³ Cf. John 16:7.

¹⁰⁶⁴ Cf. D&C 24:5; 28:1, 4; 31:11; 35:19; 36:2; 39:6; 42:16-17; 50:14, 17; 52:9; 75:10, 27; 79:2; 90:11, 14; 124:97; Moses 6:61.

¹⁰⁶⁵ Cf. John 16:33.

¹⁰⁶⁶ See the note to v. 1.

¹⁰⁶⁷ Cf. Leviticus 26:6.

¹⁰⁶⁸ See v. 3.

¹⁰⁶⁹ See the note to v. 12.

¹⁰⁷⁰ Cf. John 10:29.

¹⁰⁷¹ Cf. Isaiah 42:9; 48:5-8 (1 Nephi 20:5-8).

¹⁰⁷² Cf. John 13:19.

¹⁰⁷³ Evidently the devil. See John 12:31; 16:11 and cf. Ephesians 2:2; D&C 127:11.

¹⁰⁷⁴ Some Bible scholars render this "has no hold on me." JST John 14:30 reads, "for the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you."

¹⁰⁷⁵ See the note to v. 10.

¹⁰⁷⁶ Though Jesus here suggests that he and the apostles leave the site of the last supper, John 18:1 suggests that they may not have left immediately.

Jesus the True Vine

¹ I am the true vine,¹⁰⁷⁷ and my Father is the husbandman.¹⁰⁷⁸ ² Every branch in me that beareth not fruit he taketh away:¹⁰⁷⁹ and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.¹⁰⁸⁰ ³ Now ye are clean¹⁰⁸¹ through the word which I have spoken unto you.¹⁰⁸² ⁴ Abide¹⁰⁸³ in me,¹⁰⁸⁴ and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.¹⁰⁸⁵ ⁵ I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit:¹⁰⁸⁶ for without me ye can do nothing.¹⁰⁸⁷ ⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.¹⁰⁸⁸ ⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.¹⁰⁸⁹ ⁸ Herein is my Father glorified,¹⁰⁹⁰ that

¹⁰⁷⁷ Cf. 1 Nephi 15:15; Alma 16:17. In John's record, Jesus compares himself to food and drink that provides eternal life. He is the water of life (John 4:14), the true vine (John 15:1) and the true bread from heaven (John 6:32-35, 41, 48-58). For further discussion of this symbolism, see the note to John 6:54.

¹⁰⁷⁸ IE gardener, farmer. GR γεωργός *geōrgos*, lit. soil-worker, is the origin of the name George.

¹⁰⁷⁹ Cf. Matthew 3:10; 15:13; Luke 3:9; Alma 5:52. See the parable of Zenos in Jacob 5 and the discussion in John A. Tvedtnes, "Borrowings from the Parable of Zenos," in Stephen D. Ricks and John W. Welch (eds.), *The Allegory of the Olive Tree: The Olive, the Bible, and Jacob 5* (Salt Lake City: Deseret and FARMS, 1994).

¹⁰⁸⁰ Cf. Psalms 92:12-14; Jeremiah 12:2; Ezekiel 17:8, 22-23; Hosea 9:16; Matthew 7:16-20; 13:23; Mark 4:8, 20; Luke 6:43-44; 8:14-15; John 15:16; Romans 7:4-5; Jacob 5:27, 35, 46, 54, 60-61, 64-65, 68; 6:7; Alma 13:13; 32:37, 43; 34:30; 3 Nephi 14:16-20; D&C 84:58; 97:9; 101:100.

¹⁰⁸¹ Cf. Leviticus 16:30; Isaiah 52:11; Ezekiel 36:25; John 13:10-11; 3 Nephi 20:41; D&C 38:10, 42; 88:86, 138; 133:5.

¹⁰⁸² Cf. Alma 24:15.

¹⁰⁸³ IE stay.

¹⁰⁸⁴ Cf. 1 John 2:6; D&C 35:18; 43:3; 50:24; 112:22; Moses 6:34.

¹⁰⁸⁵ Cf. 1 John 2:24.

¹⁰⁸⁶ See the note to verse 2.

¹⁰⁸⁷ Cf. 2 Corinthians 3:5; Philippians 4:13.

¹⁰⁸⁸ The law of Moses prohibits cutting down fruit trees (Deuteronomy 20:19-20); however, dead branches could be cut off and used as fuel. Cf. Jeremiah 22:7; Ezekiel 28:16; Zechariah 9:4; Matthew 3:10; 7:19; 13:41-42, 49-50; 18:8-9; Mark 9:43-48; Luke 3:9; Jacob 5:7, 9, 26, 37, 42, 45-47, 49, 58, 66, 77; 6:7; Alma 5:35, 52, 56; Helaman 14:18; 3 Nephi 14:18-19; 27:11-12, 17; Mormon 8:21; D&C 45:50, 57; 63:54; 97:7.

¹⁰⁸⁹ Cf. Matthew 18:19; Helaman 10:5; Moroni 7:26; D&C 8:11; 50:29.

¹⁰⁹⁰ God is especially glorified through Christ's work (John 12:28; 13:31; 14:13; 17:1; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

ye bear much fruit; so shall ye be my disciples.^{1091 9} As the Father hath loved me,¹⁰⁹² so have I loved you: continue ye in my love.¹⁰ If ye keep my commandments, ye shall abide in my love;¹⁰⁹³ even as I have kept my Father's commandments, and abide in his love.

¹¹ These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.^{1094 12} This is my commandment, That ye love one another, as I have loved you.^{1095 13} Greater love hath no man than this, that a man lay down his life for his friends.^{1096 14} Ye are my friends,¹⁰⁹⁷ if ye do whatsoever I command you.¹⁵ Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.^{1098 16} Ye have not chosen me, but I have chosen you, and ordained you,¹⁰⁹⁹ that ye should go and bring forth fruit,¹¹⁰⁰ and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.^{1101 17} These things I command you, that ye love one another.¹¹⁰²

The World's Hatred

¹⁸ If the world hate you, ye know that it hated me before *it hated* you.^{1103 19} If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world,¹¹⁰⁴ therefore the world hateth you.^{1105 20} Remember

¹⁰⁹¹ Cf. John 8:31.

¹⁰⁹² Cf. John 3:35; 5:20; 10:17; 17:23-24, 27.

¹⁰⁹³ Cf. John 14:15, 20-21, 23-24. John remember this saying of Jesus and repeated it in his epistles (1 John 5:2-3; 2 John 1:6; cf. D&C 95:12; 124:87). The idea seems to be drawn from the Ten Commandments (Exodus 20:6; Deuteronomy 5:10; Mosiah 13:14). Cf. D&C 6:20; 46:9; 124:87.

¹⁰⁹⁴ This expression is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 16:24; 1 Peter 1:8; 1 John 1:4; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

¹⁰⁹⁵ Cf. John 13:34; 15:17. John seems to have been very impressed by this teaching, for he repeated Jesus' commandment to love in his epistles (1 John 2:7-10; 3:11, 23; 2 John 1:5; cf. 1 John 3:14, 18; 4:7, 11-12; 5:2).

¹⁰⁹⁶ Cf. Matthew 20:28; Mark 10:45; John 6:51; 10:11, 15; Romans 5:8; Ephesians 5:2; 1 John 3:16.

¹⁰⁹⁷ Cf. Luke 12:4; D&C 84:63; 88:3.

¹⁰⁹⁸ Cf. John 17:8.

¹⁰⁹⁹ Cf. Mark 3:14; JST Luke 8:1.

¹¹⁰⁰ See the note to verse 2.

¹¹⁰¹ Cf. Matthew 21:22; John 14:13-14; 16:23-24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

¹¹⁰² See the note to v. 12.

¹¹⁰³ Cf. John 7:7; 17:14; 1 John 3:13.

¹¹⁰⁴ Here, as in Jesus' prayer for his Nephite disciples (3 Nephi 19:20), Jesus indicates that he had chosen the disciples out of the world. In his other prayers for the disciples, he

the word that I said unto you, The servant¹¹⁰⁶ is not greater than his lord.¹¹⁰⁷ If they have persecuted me,¹¹⁰⁸ they will also persecute you;¹¹⁰⁹ if they have kept my saying, they will keep yours also.²¹ But all these things will they do unto you for my name's sake,¹¹¹⁰ because they know not him that sent me.¹¹¹¹ ²² If I had not come and spoken unto them, they had not had sin:¹¹¹² but now they have no cloke¹¹¹³ for their sin.¹¹¹⁴ ²³ He that hateth me hateth my Father also.¹¹¹⁵ ²⁴ If I had not done among them the works which none other man did, they had not had sin:¹¹¹⁶ but now have they both seen and hated both me and my Father.²⁵ But *this cometh to pass*, that the word might be fulfilled that is written in their law,¹¹¹⁷ **They hated me without a cause.**¹¹¹⁸
²⁶ But when the Comforter is come,¹¹¹⁹ whom I will send unto you from the Father,¹¹²⁰ *even* the Spirit of truth,¹¹²¹ which proceedeth from the Father,¹¹²² he shall

noted that the Father had given them to him out of the world (John 17:6; 3 Nephi 19:29; cf. D&C 27:14). See also John 17:14, 16; D&C 29:4.

¹¹⁰⁵ Cf. John 7:7; 17:14; 1 John 3:13.

¹¹⁰⁶ GR slave.

¹¹⁰⁷ GR owner. See Matthew 10:24; John 13:16.

¹¹⁰⁸ Cf. John 5:16.

¹¹⁰⁹ Cf. Matthew 5:10-12, 44; 10:23; 23:34; Luke 21:12; Acts 8:1; 11:19; 13:50; 22:4; 26:11; D&C 6:29.

¹¹¹⁰ This is a HEB idiom (1 Samuel 12:22; 1 Kings 8:41; 2 Chronicles 6:32; Psalms 23:3; 25:11; 31:3; 79:9; 106:8; 109:21; 143:11; Isaiah 48:9; 66:5; Jeremiah 14:7, 21; Ezekiel 20:9, 14, 22, 44; 36:22). For NT usage, see Matthew 10:22; 19:29; 24:9; Mark 13:13; Luke 21:12, 17; Acts 9:16; 1 John 2:12; 3 John 1:7; Revelation 2:3. For Book of Mormon usage, see 1 Nephi 20:9; 3 Nephi 12:10. Cf. D&C 98:13; 112:12, 20.

¹¹¹¹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 16:5; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

¹¹¹² Cf. v. 24.

¹¹¹³ IE pretext, excuse.

¹¹¹⁴ Cf. John 9:41; 2 Nephi 9:25; Alma 32:19; D&C 82:3.

¹¹¹⁵ The idea expressed in vv. 22-23 is repeated in v. 24.

¹¹¹⁶ Cf. v. 22.

¹¹¹⁷ John frequently has Jesus speaking about the "law," meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament, as here (see also John 10:34; 12:34) or rabbinic law in general (John 18:31; 19:7).

¹¹¹⁸ Psalm 35:19.

¹¹¹⁹ Cf. John 7:39; 14:16-17, 26; 16:7.

¹¹²⁰ Cf. John 16:27-28.

¹¹²¹ For the Spirit of truth, see John 14:17; 16:13; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. For the pairing of spirit and truth (also in v. 24), see also John 4:23-24; 1 Peter 1:22; Alma 34:38; 43:10; D&C 50:14; 84:45; 88:66; 91:4; 124:97.

testify of me.^{1123 27} And ye also shall bear witness, because ye have been with me from the beginning.¹¹²⁴

Chapter 16

¹ THESE things have I spoken unto you, that ye should not be offended.^{1125 2} They shall put you out of the synagogues:¹¹²⁶ yea, the time cometh, that whosoever killeth you will think that he doeth God service.^{1127 3} And these things will they do unto you, because they have not known the Father,¹¹²⁸ nor me.^{1129 4} But these things have I told you, that when the time shall come, ye may remember that I told you of them.

The Work of the Spirit

And these things I said not unto you at the beginning, because I was with you.¹¹³⁰
⁵ But now I go my way to him¹¹³¹ that sent me,¹¹³² and none of you asketh me, Whither goest thou? ⁶ But because I have said these things unto you, sorrow hath filled your heart.^{1133 7} Nevertheless I tell you the truth;¹¹³⁴ It is expedient¹¹³⁵ for you that I go away:

¹¹²² While here the Spirit is said to proceed from the Father, in John 8:42 and 16:27-28 it is the Son who proceeds from the Father. These verses caused much discussion among later Trinitarian Christians who were trying to formulate creeds to describe the Godhead. The passages use different GR words for “proceed,” but both of them essentially mean “to depart.”

¹¹²³ Cf. Alma 7:16, 26; D&C 20:26.

¹¹²⁴ The apostles were to be witnesses of Christ. This is why, when Judas killed himself, the other apostles sought a replacement who had been with them from the beginning to be a witness of Christ (Acts 1:21-22). See 1 John 1:1-3; 4:13-14.

¹¹²⁵ σκανδαλισθη̃τε *skandalisthēte* enticed to lose faith. The same verb is used in Matthew 26:31, in a statement also attributed to Jesus during his last night in mortality.

¹¹²⁶ IE excommunicate. Cf. John 9:22; 12:42.

¹¹²⁷ Cf. Matthew 23:34; Luke 11:49; 21:12.

¹¹²⁸ See the note to John 1:18; cf. John 5:37; 7:28; 8:19, 54-55; 16:3; 17:25; 1 John 3:6 and contrast John 14:7.

¹¹²⁹ Cf. Matthew 11:27; Luke 10:22; John 8:19; 14:7-9; 1 John 2:23.

¹¹³⁰ IE now that Jesus would be leaving the disciples, it was important to tell them things he had not previously revealed to them.

¹¹³¹ Cf. Luke 5:35; John 7:33; 13:3; 14:12, 28; 16:10, 16-17, 28; 20:17.

¹¹³² John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 17:3, 18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

¹¹³³ The concept of sorrow in the heart is known from the Old Testament and may be HEB in origin. See Leviticus 26:16; Nehemiah 2:2; Psalm 13:2; Proverbs 15:13; Ecclesiastes 11:10; Isaiah 65:14; Lamentations 3:65; John 16:22; Romans 9:2; 2 Nephi 1:17; 4:26; Alma 31:2; Helaman 7:6, 14; Mormon 2:19, 27; Ether 15:2.

¹¹³⁴ Cf. John 8:45-46; Romans 9:1; 1 Timothy 2:7.

for if I go not away, the Comforter¹¹³⁶ will not come unto you; but if I depart, I will send him unto you.¹¹³⁷ ⁸ And when he is come, he will reprove¹¹³⁸ the world of sin, and of righteousness, and of judgment: ⁹ Of sin, because they believe not on me; ¹⁰ Of righteousness, because I go to my Father,¹¹³⁹ and ye see me no more;¹¹⁴⁰ ¹¹ Of judgment, because the prince of this world¹¹⁴¹ is judged.

¹² I have yet many things to say unto you,¹¹⁴² but ye cannot bear them now.¹¹⁴³ ¹³ Howbeit when he, the Spirit of truth,¹¹⁴⁴ is come, he will guide you into all truth:¹¹⁴⁵ for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. ¹⁴ He shall glorify me:¹¹⁴⁶ for he shall receive of mine, and shall shew *it* unto you. ¹⁵ All things that the Father hath are mine:¹¹⁴⁷ therefore said I, that he shall take of mine, and shall shew *it* unto you.

Sorrow Will Turn into Joy

¹⁶ A little while, and ye shall not see me:¹¹⁴⁸ and again, a little while, and ye shall see me,¹¹⁴⁹ because I go to the Father.¹¹⁵⁰ ¹⁷ Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me:¹¹⁵¹ and again, a little while, and ye shall see me: and, Because I go to the Father?¹¹⁵² ¹⁸ They said therefore, What is this that he saith, A little while? we cannot tell what he saith. ¹⁹ Now Jesus knew that they were desirous to ask him,¹¹⁵³ and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again,

¹¹³⁵ συμφέρει *sumpherei* it is helpful, profitable, advantageous.

¹¹³⁶ παράκλητος *paraklētos* advocate, intercessor, helper.

¹¹³⁷ Cf. John 7:39; 14:16-17, 26; 15:26.

¹¹³⁸ IE convict.

¹¹³⁹ See the note to v. 5.

¹¹⁴⁰ Cf. Matthew 23:39; Luke 13:35; John 7:33; 12:35; 13:33; 14:19; 16:10, 16-19.

¹¹⁴¹ Evidently referring to the devil. See John 12:31; 14:30 and cf. Ephesians 2:2; D&C 127:11. JST John 14:30 calls him “the prince of darkness.”

¹¹⁴² Cf. John 8:26; HEBs 5:11.

¹¹⁴³ Cf. Amos 7:10; Acts 15:10; 1 Nephi 16:1; 3 Nephi 17:2; D&C 19:22; 50:40; 78:18; 1 Corinthians 3:2; HEBs 5:12; JST Matthew 7:11. See also note to John 8:43.

¹¹⁴⁴ Cf. John 14:17; 15:26; 1 John 4:6; 5:6; Alma 30:46; D&C 6:15; 50:17, 19, 21; 93:9, 11, 23, 26; 107:71. This is the Holy Ghost, who is also called the “holy Spirit of promise” (Ephesians 1:13). See also D&C 84:45.

¹¹⁴⁵ Cf. Ephesians 5:9; 2 Thessalonians 2:13; 1 Peter 1:22; Jacob 4:13; Mosiah 5:2; Alma 17:9; 23:6; 43:5; D&C 1:39; 45:57; 50:14, 17-21; 88:66; 91:4; 124:97.

¹¹⁴⁶ Cf. John 17:5; Acts 3:13.

¹¹⁴⁷ Cf. John 3:35; 13:3; 13:3; 17:6-7.

¹¹⁴⁸ See the note to v. 10.

¹¹⁴⁹ Cf. 1 John 3:2; D&C 35:21; 38:8; 93:1.

¹¹⁵⁰ See the note to v. 5.

¹¹⁵¹ See the note to v. 10.

¹¹⁵² See the note to v. 5.

¹¹⁵³ Cf. John 2:24; 4:17-18; 6:61, 64.

a little while, and ye shall see me?^{1154 20} Verily, verily,¹¹⁵⁵ I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.^{1156 21} A woman when she is in travail¹¹⁵⁷ hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.²² And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice,¹¹⁵⁸ and your joy no man taketh from you.²³ And in that day ye shall ask me nothing.¹¹⁵⁹ Verily, verily,¹¹⁶⁰ I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.^{1161 24} Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.¹¹⁶²

I Have Overcome the World

²⁵ These things have I spoken unto you in proverbs:¹¹⁶³ but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.¹¹⁶⁴
²⁶ At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.^{1165 27} For the Father himself loveth you,¹¹⁶⁶ because ye have loved me,¹¹⁶⁷ and have believed that I came out from God.^{1168 28} I came forth from the Father, and am come

¹¹⁵⁴ See the note to v. 10.

¹¹⁵⁵ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אֱמֵן *‘amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:23; 21:18). It is also used in the synoptics.

¹¹⁵⁶ Cf. Job 41:22; Isaiah 35:10; 51:11 [2 Nephi 8:11]; Jeremiah 31:13; 2 Nephi 1:21; Alma 7:5.

¹¹⁵⁷ IE labor. This imagery is common in the Old Testament (Psalms 48:6; Isaiah 23:4; 54:1 [3 Nephi 22:1]; 66:7; Jeremiah 4:31; 6:24; 13:21; 22:23; 30:6; 49:24; 50:43; Micah 4:9-10); see also Galatians 4:19; 1 Thessalonians 5:3; Revelation 12:2; D&C 136:35.

¹¹⁵⁸ See the note to v. 6.

¹¹⁵⁹ JST adds “but it shall be done unto you.”

¹¹⁶⁰ See the note to v. 20.

¹¹⁶¹ Cf. Matthew 21:22; John 14:13-14; 15:16; 16:24; James 4:3; 1 John 3:22; 1 Nephi 15:11; Enos 1:15; Mosiah 4:21; 3 Nephi 17:3; 18:20; 27:28-29; Mormon 9:21, 27; Moroni 7:26; 10:4; D&C 4:7; 6:5; 8:1; 11:5; 12:5; 14:5, 8; 18:18; 29:6; 42:61; 49:26; 50:29; 66:9; 75:27; 88:63-64; 103:31, 35; 124:95, 97; Moses 6:52.

¹¹⁶² This expression is drawn from Psalm 16:11 (cited in Acts 2:28). Cf. John 15:11; 1 Peter 1:8; 1 John 1:4; 2 John 1:12; 1 Nephi 5:7; 2 Nephi 9:18; Alma 26:11, 16, 30; 27:17; 29:13-14; Helaman 5:44; 3 Nephi 17:20; 28:10; D&C 59:13; 101:36.

¹¹⁶³ παροιμίαις *paroimiais* similitudes, figurative language. See v. 29.

¹¹⁶⁴ Cf. John 14:8-9; Matthew 11:27; Luke 10:22.

¹¹⁶⁵ Cf. John 17:9, 11, 15, 17, 20-24; 3 Nephi 19:19-23, 31-34.

¹¹⁶⁶ Cf. John 17:23, 27; 1 John 3:1.

¹¹⁶⁷ Cf. John 8:42; 14:21, 23; Moroni 7:48 and contrast 1 John 2:15; D&C 95:12.

¹¹⁶⁸ The GR verb used here (ἐξῆλθον *exēlthon*) and in the next verse is also employed in John 8:42; 13:3; 17:8.

into the world.¹¹⁶⁹ again, I leave the world, and go to the Father.^{1170 29} His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.^{1171 30} Now are we sure that thou knowest all things, and needest not that any man should ask thee:¹¹⁷² by this we believe that thou camest forth from God.^{1173 31} Jesus answered them, Do ye now believe?³² Behold, the hour cometh, yea, is now come, that ye shall be scattered,¹¹⁷⁴ every man to his own, and shall leave me alone:¹¹⁷⁵ and yet I am not alone, because the Father is with me.³³ These things I have spoken unto you, that in me ye might have peace.¹¹⁷⁶ In the world ye shall have tribulation: but be of good cheer; I have overcome the world.¹¹⁷⁷

Chapter 17

The Prayer of Jesus

¹ THESE words spake Jesus, and lifted up his eyes¹¹⁷⁸ to heaven, and said, Father, the hour is come;¹¹⁷⁹ glorify thy Son, that thy Son also may glorify thee:^{1180 2} As thou hast given him power over all flesh,¹¹⁸¹ that he should give eternal life¹¹⁸² to as many as thou hast given him.^{1183 3} And this is life eternal,¹¹⁸⁴ that they might know thee the only

¹¹⁶⁹ John frequently writes of Christ coming into the world (John 3:19; 6:14; 9:39; 11:27; 12:46; cf. 2 John 1:7).

¹¹⁷⁰ See the note to v. 5.

¹¹⁷¹ See v. 25.

¹¹⁷² Cf. Matthew 6:8.

¹¹⁷³ Cf. John 17:8.

¹¹⁷⁴ Cf. Matthew 26:31, 56; Mark 14:27, 50.

¹¹⁷⁵ Cf. John 8:16, 29.

¹¹⁷⁶ Cf. John 14:27.

¹¹⁷⁷ Cf. 1 John 4:4; 5:4; Revelation 12:11; D&C 50:41 and see D&C 63:47; 64:2; 76:107.

¹¹⁷⁸ This is a HEB idiom that is used mostly by John (see also John 4:35; 6:5; 11:41) and Luke (Luke 6:20; 16:23; 18:13), though it appears also in Matthew 17:8. God is especially glorified through Christ's work (John 12:28; 13:31; 14:13; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4).

¹¹⁷⁹ Cf. Mark 14:41; Luke 9:51; John 12:23; 13:1.

¹¹⁸⁰ God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 14:13; 17:4; 21:19; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

¹¹⁸¹ Cf. Matthew 28:18.

¹¹⁸² Cf. John 3:16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; 20:31; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

¹¹⁸³ See the note to v. 11.

¹¹⁸⁴ Cf. 1 John 1:2; 2:25; D&C 88:4; 132:24.

true God,¹¹⁸⁵ and Jesus Christ,¹¹⁸⁶ whom thou hast sent.¹¹⁸⁷ ⁴ I have glorified thee on the earth.¹¹⁸⁸ I have finished¹¹⁸⁹ the work which thou gavest me to do.¹¹⁹⁰ ⁵ And now, O Father, glorify thou me¹¹⁹¹ with thine own self with the glory which I had with thee before the world was.¹¹⁹²

⁶ I have manifested thy name¹¹⁹³ unto the men which thou gavest me out of the world:¹¹⁹⁴ thine they were, and thou gavest them me;¹¹⁹⁵ and they have kept thy word. ⁷ Now they have known that all things whatsoever thou hast given me are of thee.¹¹⁹⁶ ⁸ For I have given unto them the words¹¹⁹⁷ which thou gavest me;¹¹⁹⁸ and they have received *them*, and have known surely that I came out from thee,¹¹⁹⁹ and they have believed that thou didst send me.¹²⁰⁰ ⁹ I pray for them:¹²⁰¹ I pray not for the world, but for them which thou hast given me;¹²⁰² for they are thine. ¹⁰ And all mine are thine, and thine are mine;¹²⁰³ and I am glorified in them. ¹¹ And now I am no more in the world,¹²⁰⁴ but these are in the world, and I come to thee. Holy Father, keep through thine own name those

¹¹⁸⁵ John alludes to this passage in one of his letters (1 John 5:20). Cf. 2 Chronicles 15:3; Jeremiah 10:10; John 3:33; 7:18, 28; 8:26; Romans 3:4; 1 Thessalonians 1:9; 1 Nephi 17:30; Alma 5:13; 7:6; 11:25-27; 20:15; 43:10; Helaman 13:18; Mormon 8:10; 9:28; Ether 2:8; D&C 20:19; 132:24; 138:39.

¹¹⁸⁶ Cf. 1 John 5:20.

¹¹⁸⁷ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:18, 21, 23, 25; 20:21; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

¹¹⁸⁸ Cf. D&C 65:6. See the note to v. 1.

¹¹⁸⁹ The GR term (τελειώσας *teleiōsas*) also means “perfected,” from the same root as “finish” in John 4:34, 5:36, and 19:30.

¹¹⁹⁰ Cf. D&C 19:2.

¹¹⁹¹ Cf. John 16:14.

¹¹⁹² Cf. v. 24 and see John 1:1, 18.

¹¹⁹³ See v. 26 and cf. John 15:19.

¹¹⁹⁴ Here, as in Jesus’ prayer for his Nephite disciples, Jesus notes that the father had given them to him out of the world (3 Nephi 19:29; cf. D&C 27:14). In his other prayers for the disciples, he noted that he had chosen them to him out of the world (John 15:19; 3 Nephi 19:20). See also John 17:14, 16; D&C 29:4.

¹¹⁹⁵ Cf. John 6:39; 10:29; 17:9, 12; 18:9; D&C 27:14; 50:42; 84:63.

¹¹⁹⁶ Cf. John 3:35; 13:3; 13:3; 16:15.

¹¹⁹⁷ Cf. John 6:68.

¹¹⁹⁸ Cf. John 15:15.

¹¹⁹⁹ The GR verb used here (ἐξῆλθον *exēlthon*) is also employed in John 8:42; 13:3; 16:27-28. A different verb (ἐξαπέστειλεν *exapesteilen*) is rendered “sent” in Galatians 4:4.

¹²⁰⁰ Cf. John 16:30.

¹²⁰¹ Cf. John 16:26; 17:11, 15, 17, 20-24; 3 Nephi 19:19-23, 31-34.

¹²⁰² See the note to v. 6.

¹²⁰³ Cf. John 16:15.

¹²⁰⁴ Cf. John 9:5; 17:14.

whom thou hast given me,¹²⁰⁵ that they may be one, as we *are*.^{1206 12} While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost,¹²⁰⁷ but the son of perdition,¹²⁰⁸ that the scripture might be fulfilled.^{1209 13} And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.^{1210 14} I have given them thy word; and the world hath hated them,¹²¹¹ because they are not of the world,¹²¹² even as I am not of the world.^{1213 15} I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.^{1214 16} They are not of the world,¹²¹⁵ even as I am not of the world.^{1216 17} Sanctify them through thy truth:¹²¹⁷ thy word is truth.^{1218 18} As thou hast sent me¹²¹⁹ into the world, even so have I also sent¹²²⁰ them into the world.¹⁹ And for their sakes I sanctify myself, that they also might be sanctified through the truth.¹²²¹

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word,^{1222 21} That they all may be one; as thou, Father, *art* in me, and I in

¹²⁰⁵ Cf. John 6:37, 44-45; 10:27-29; 6:37, 44, 65; 17:9, 24; 3 Nephi 15:24; D&C 27:14; 50:41-42; 84:63.

¹²⁰⁶ See the note to v. 21.

¹²⁰⁷ Cf. John 6:39; 18:9; 10:29; D&C 50:42.

¹²⁰⁸ Cf. 2 Thessalonians 2:3; 3 Nephi 27:32; 29:7; D&C 76:32, 43; Moses 5:24. Perdition means “loss” (from French *perdre*, “to lose”) and is a title of the devil (D&C 76:26). The GR word used here (*ἀπωλείας* *apōleias*) is the one rendered Apollyon in Revelation 9:11, where we also find the HEB term Abaddon, which likewise means “loss.” In that passage, Apollyon is “the angel of the bottomless pit.” In Revelation 17:8 the term perdition is also associated with the bottomless pit (cf. Revelation 20:2-3). Jesus promised that those who believed in him would not be lost (John 3:16; 10:28).

¹²⁰⁹ Acts 1:16-20 cites Psalm 69:26 and 109:8 as prophecies of Judas Iscariot.

¹²¹⁰ Cf. 15:11; 16:24.

¹²¹¹ Cf. John 7:7; 15:18-19; 1 John 3:13.

¹²¹² See the note to verse 6.

¹²¹³ Cf. John 9:5; 17:11, 17.

¹²¹⁴ Probably denoting the evil one, i.e., the devil. Cf. 1 Chronicles 4:10; Psalm 34:13; 2 Thessalonians 3:3; D&C 136:21.

¹²¹⁵ See the note to verse 6.

¹²¹⁶ Cf. John 9:5; 17:11, 14.

¹²¹⁷ See also v. 19 and cf. 2 Thessalonians 2:13.

¹²¹⁸ The quote is identical to the GR of Psalm 119:142 (see also vv. 43 and 160) in Codex Sinaiticus. Cf. 2 Samuel 7:28; 1 Kings 17:24; Psalm 33:4; John 1:14; 2 Corinthians 6:7; Ephesians 1:13; Colossians 1:5; 1 Thessalonians 2:13; 2 Timothy 2:15; James 1:18; Jacob 2:11; Enos 1:26; Alma 6:8; 38:9; 42:31; 43:2; D&C 19:26; 50:17, 19; 84:45; Moses 1:32.

¹²¹⁹ See the note to v. 3.

¹²²⁰ The verb rendered “sent” twice in this verse is the root of the noun *ἀπόστολος* *apostolos*, apostle, meaning “one sent” (cf. John 4:38; 20:21; Luke 9:2). That Jesus was an apostle or envoy of his Father is expressed in HEBs 3:1, which speaks of “the Apostle and High Priest of our profession, Christ Jesus.”

¹²²¹ See the note to v. 17.

¹²²² Cf. John 16:26; 17:9; 3 Nephi 19:19-23, 31-34; D&C 45:5.

thee, that they also may be one in us:¹²²³ that the world may believe¹²²⁴ that thou hast sent me.¹²²⁵ ²² And the glory which thou gavest me I have given them;¹²²⁶ that they may be one, even as we are one:¹²²⁷ ²³ I in them, and thou in me, that they may be made perfect in one;¹²²⁸ and that the world may know that thou hast sent me,¹²²⁹ and hast loved them,¹²³⁰ as thou hast loved me.¹²³¹ ²⁴ Father, I will that they also, whom thou hast given me,¹²³² be with me where I am;¹²³³ that they may behold my glory, which thou hast given me: for thou lovedst me¹²³⁴ before the foundation of the world.¹²³⁵ ²⁵ O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.²⁶ And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

Chapter 18

The Betrayal and Arrest of Jesus (Mt. 26:47-56; Mk. 14:43-50; Lk. 22:47-53)

¹ WHEN Jesus had spoken these words, he went forth with his disciples¹²³⁶ over the brook Cedron,¹²³⁷ where was a garden,¹²³⁸ into the which he entered, and his

¹²²³ Cf. John 10:38; 14:10-11, 20, 23; 17:11, 22-23; 1 John 3:24; D&C 35:2; 50:43; 93:3; Moses 6:68.

¹²²⁴ This is one of the themes in the gospel of John (John 6:29; 11:42). Cf. John 10:38; 14:11.

¹²²⁵ Cf. Ether 4:12. See the note to v. 3.

¹²²⁶ IE the authority Jesus gave his apostles by ordination (John 15:16).

¹²²⁷ See the note to v. 21.

¹²²⁸ See the note to v. 21.

¹²²⁹ See the note to v. 3. For the chain of ideas in this v., cf. Zechariah 2:12-13.

¹²³⁰ Cf. John 16:27; 17:26; 1 John 3:1.

¹²³¹ Cf. John 3:35; 5:20; 10:17; 15:9; 17:24, 26.

¹²³² See the note to v. 11.

¹²³³ Cf. John 7:34; 8:21; 12:26; 14:3; 2 Timothy 2:11.

¹²³⁴ See the note to v. 23.

¹²³⁵ Cf. v. 5.

¹²³⁶ Cf. John 14:31. These are virtually the same words used in Matthew 26:30 and Mark 14:26 when describing events that followed the last supper.

¹²³⁷ The Kidron valley and brook run south along the eastern side of Jerusalem and separate the city from the mount of Olives. Cf. 2 Samuel 15:23; 1 Kings 2:37; 15:13; 2 Kings 23:4, 6, 12; 2 Chronicles 15:16; 29:16; 30:14; Jeremiah 31:40. The GR term rendered “brook” (χειμάρρου *cheimarrou*) denotes a seasonal stream that flows in the winter, when the rains fall in the Holy Land.

¹²³⁸ The garden is called Gethsemane in Matthew 26:36; Mark 14:32. It was situated on the lower slope of the mount of Olives, named from the olive trees that grew there. The name Gethsemane is from HEB גֶּתְשֶׁמַן *gath* (“press,” usually a winepress) plus שֶׁמֶן *shemen* (“oil”), and suggests that olives were here pressed to produce olive oil. There is an ancient oil press (though later than Jesus’ time) in a cave in the region. Some of the nearby olive trees are among the oldest in the country, dating at least to the time of the

disciples.² And Judas also, which betrayed him,¹²³⁹ knew the place: for Jesus oftentimes¹²⁴⁰ resorted¹²⁴¹ thither¹²⁴² with his disciples.³ Judas then, having received a band *of men* and officers from the chief priests¹²⁴³ and Pharisees,¹²⁴⁴ cometh thither with lanterns¹²⁴⁵ and torches¹²⁴⁶ and weapons.¹²⁴⁷ ⁴ Jesus therefore, knowing all things that should come upon him,¹²⁴⁸ went forth, and said unto them, Whom seek ye? ⁵ They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*.¹²⁴⁹ And Judas also, which betrayed him,¹²⁵⁰ stood with them. ⁶ As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.¹²⁵¹ ⁷ Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. ⁸ Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these¹²⁵² go their way: ⁹ That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.¹²⁵³ ¹⁰ Then Simon Peter having a sword drew

fourth-century Church built on the site.

¹²³⁹ Cf. Matthew 10:4; 26:21, 25, 47-48; 27:3; Mark 3:19; 14:10-11, 18, 43; Luke 6:16; 22:21, 47-48; John 6:64, 71; 12:4; 13:2, 11, 21, 26; 18:3, 5.

¹²⁴⁰ IE frequently.

¹²⁴¹ IE went; the GR word (συνήχθη *sunēchthē*) means “gathered, assembled, met.”

¹²⁴² IE there.

¹²⁴³ Judas had previously gone to the chief priests to make arrangements for the betrayal of Jesus (Matthew 26:14-15; Mark 14:10; Luke 22:3-5).

¹²⁴⁴ Cf. Matthew 26:47; Mark 14:43; Luke 22:47. Some motion pictures have Judas coming with Roman soldiers, but this is clearly impossible, since the chief priests and Pharisees had no authority over the Romans. In v. 12, we learn that it was “the band and the captain and officers of the Jews” who came with Judas. These were evidently the temple guards, who were Levites, working for the high priest who controlled the temple compound. However, the GR word rendered “band” here (σπεῖραν *speiran*) is used in the NT only of Roman soldiers, the cohort of 600 or the manipule of 200 (cf. Mark 15:16). See the note to v. 12.

¹²⁴⁵ IE torches.

¹²⁴⁶ λαμπάδων *lampadōn* lamps; IE oil lamps.

¹²⁴⁷ The synoptics mention swords and clubs (Matthew 26:47; Mark 14:43).

¹²⁴⁸ Cf. Matthew 17:12; Mark 8:31; 9:12; Luke 9:22.

¹²⁴⁹ Some have suggested that because the verb used here is the same one used in the GR Septuagint translation of Exodus 3:14 (KJV “I am that I am”), Jesus is here declaring that he is Jehovah, who spoke to Moses from the burning bush. In my opinion, this is a specious argument, given that Jesus here gives a natural declaration that he is the one the men seek to arrest.

¹²⁵⁰ See the note to v. 2. Unlike the synoptics, John does not have Judas kissing Jesus as a sign of identification. Instead, Jesus asks who they want and then identifies himself as the one.

¹²⁵¹ None of the other gospels indicate that the group fell to the ground. The words may have been added at some point after Christ’s statement was taken to mean he was using the divine name.

¹²⁵² IE the apostles.

¹²⁵³ Cf. John 6:39; 10:29; 17:12; D&C 27:14; 50:42; 84:63.

it,¹²⁵⁴ and smote the high priest's servant, and cut off his right ear.¹²⁵⁵ The servant's name was Malchus.¹²⁵⁶ ¹¹ Then said Jesus unto Peter, Put up thy sword into the sheath.¹²⁵⁷ the cup¹²⁵⁸ which my Father hath given me, shall I not drink it?¹²⁵⁹

Jesus before the High Priest (Mt. 26:57-58; Mk. 14:53-54; Lk. 22:54)

¹² Then the band and the captain¹²⁶⁰ and officers of the Jews took Jesus, and bound him,¹²⁶¹ ¹³ And led him away to Annas¹²⁶² first; for he was father in law to Caiaphas,¹²⁶³ which was the high priest that same year.¹²⁶⁴ ¹⁴ Now Caiaphas was he,

¹²⁵⁴ Luke 22:38 indicates that the disciples brought two swords with them.

¹²⁵⁵ Because Mark and the best texts of John use a diminutive form, the earlobe may have been intended.

¹²⁵⁶ The synoptics record the incident but name neither the apostle nor the servant (Matthew 26:51; Mark 14:47; Luke 22:50).

¹²⁵⁷ Cf. Matthew 26:52.

¹²⁵⁸ Cf. Matthew 26:39, 42; Mark 14:36; Luke 22:42 and see Matthew 20:22-23; Mark 10:38-39; 3 Nephi 11:11; D&C 19:18. Because John does not record Jesus' agony in Gethsemane, this is the only Johannine verse in which he refers to the cup.

¹²⁵⁹ Jesus words are missing in Mark, while Matthew 26:52-54 differs from John's account. Luke 22:51 has Jesus saying "Suffer ye thus far" and then healing the man's ear—something not reported in any of the other gospels.

¹²⁶⁰ The GR term used here (χιλίαρχος *chiliarchos*) generally denotes a Roman tribune or military leader, and some scholars argue that the "band" is here a Roman cohort. That seems quite unlikely, however, as explained in the note to v. 3. It seems more likely that John merely used terminology with which his Gentile audience was familiar. Note the mention of "officers of the Jews."

¹²⁶¹ The synoptics have Jesus chastising those who came to arrest him for having done so by night rather than during the daytime when he was teaching in the temple (Matthew 26:55; Mark 14:48-49; Luke 22:52-53). Two of them also note that the disciples fled the scene (Matthew 26:56; Mark 14:50).

¹²⁶² The synoptic gospels do not mention Annas in connection with Jesus' arrest. From the evidence of the first-century Jewish historian Josephus (*Antiquities of the Jews* 18.2.1-2), Ananus was appointed high priest by the Roman prefect Quirinus in AD 6 and deposed by another prefect, Valerius Gratus, in AD 15.

¹²⁶³ Cf. Matthew 26:3, 57; John 11:49; 18:13-14, 24, 28. Luke 3:2 mentions the high priests Annas and Caiaphas. From John 18:13, we learn that Annas was father-in-law to Caiaphas, while Acts 4:6 names Annas, Caiaphas, and other members of the family. Both Annas and Caiaphas are known from early non-Christian sources, and an ossuary containing the bones of Joseph Caiaphas was actually found by archaeologists in a tomb on the outskirts of Jerusalem.

¹²⁶⁴ Cf. John 11:49, 51. By this time, the Romans had taken to themselves the right to designate who among the descendants of Aaron should be high priest. Several members of the family of the high priest Annas served in that role, including his son-in-law Joseph Caiaphas and his son Jonathan. (Cf. Acts 4:6, where Peter is brought before Annas, Caiaphas, and John, who may be Jonathan.) Because he was president of the Sanhedrin,

which gave counsel to the Jews, that it was expedient that one man should die for the people.¹²⁶⁵

Peter's Denial of Jesus (Mt. 26:69-70; Mk. 14:66-68; Lk. 22:55-57)

¹⁵ And Simon Peter followed Jesus,¹²⁶⁶ and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.¹²⁶⁷ ¹⁶ But Peter stood at the door without.¹²⁶⁸ Then went out that other disciple, which was known unto the high priest,¹²⁶⁹ and spake unto her that kept the door, and brought in Peter.¹²⁷⁰ ¹⁷ Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.¹²⁷¹ ¹⁸ And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.¹²⁷²

The High Priest Questions Jesus (Mt. 26:59-66; Mk. 14:55-64; Lk. 22:66-71)

the high priest was the highest Jewish political official as well as the chief religious official.

¹²⁶⁵ Cf. John 11:50. Caiaphas was speaking to the Sanhedrin, so the term “Jews” here obviously refers only to the Jewish leaders, as elsewhere in John’s account.

¹²⁶⁶ Cf. Matthew 26:58; Mark 14:54; Luke 22:54.

¹²⁶⁷ The unnamed disciple is generally held to be John, who authored the gospel bearing his name. The “other disciple” is identified in John 20:2-4, 8 as the disciple “whom Jesus loved” (cf. John 13:23; 19:26; 21:7), while in John 21:20-24 he is identified as the author of the gospel of John. That John had ties to the high priest’s household is suggested by the fact that he is the only one of the gospel writers who names the high priest’s servant whose ear was severed in the garden of Gethsemane (John 18:10). Mark 14:51-52 mentions “a certain young man” who began following the group but fled when some of them laid hands on him. Many believe this to be Mark himself (Mark being his Roman name and John his HEB name), whose mother Mary lived in Jerusalem (Acts 12:12). One wonders how John, a fisherman from Galilee could know people in the high priest’s palace.

¹²⁶⁸ IE outside.

¹²⁶⁹ If the “other disciple” is really John, one must wonder how a fisherman from Galilee happened to know the high priest in Jerusalem.

¹²⁷⁰ Only the gospel of John has another disciple making arrangements for Peter to enter the high priest’s palace.

¹²⁷¹ Matthew and Mark both have two maidservants question Peter about his association with Jesus, followed by others who “stood by” (Matthew 26:69-74; Mark 14:66-71). Luke makes it a maidservant and two men (Luke 22:56-60). But John makes it one maidservant, a group of people, then the man whose ear Peter had cut off (see also verses 25-26). All three synoptics indicate that on one of these three occasions the accuser recognized by Peter’s accent that he was a Galilean. Luke 22:61 adds a detail missing in the other accounts, saying that when the cock crowed, Jesus looked at Peter, causing him to remember the prophecy made during the last supper (cf. John 13:38).

¹²⁷² See v. 25 and cf. Mark 14:67; Luke 22:55-56.

¹¹⁹ The high priest then asked Jesus of his disciples, and of his doctrine.¹²⁷³ ²⁰ Jesus answered him, I spake openly to the world; I ever taught in the synagogue,¹²⁷⁴ and in the temple,¹²⁷⁵ whither the Jews always resort,¹²⁷⁶ and in secret have I said nothing.¹²⁷⁷ ²¹ Why askest thou me?¹²⁷⁸ ask them which heard me, what I have said unto them: behold, they know what I said.¹²⁷⁹ ²² And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand,¹²⁸⁰ saying, Answerest thou the high priest so?¹²⁸¹ ²³ Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?¹²⁸² ²⁴ Now Annas had sent him bound¹²⁸³ unto Caiaphas the high priest.¹²⁸⁴

¹²⁷³ The synoptics have the high priest adjuring (placing under oath) to tell the council whether he was the Messiah, to which Jesus responded in the affirmative, saying that he would return sitting on God's right hand. This was taken to be evidence of blasphemy, for which he was condemned (Matthew 26:63-66; Mark 14:61-64; Luke 22:67-71). Under Jewish law, his declaration was insufficient to condemn him (see the note to v. 21). Unable to condemn him on such evidence, it then became necessary to bring him before the Roman governor.

¹²⁷⁴ Cf. Matthew 4:23; 9:35; 12:9-13; 13:54; Mark 1:21-26; 3:1-5; 6:2; Luke 4:15-28, 31-33; 4:44; 6:6-10; 13:10-17; John 6:59.

¹²⁷⁵ Cf. Matthew 26:55; Luke 21:37; John 8:2.

¹²⁷⁶ According to the synoptics, this is a point that Jesus made to those who came to arrest him in the garden (Matthew 26:55; Mark 14:48-49; Luke 22:52-53).

¹²⁷⁷ Cf. Isaiah 14:19. Other New Testament passages make it clear that Jesus taught things to his disciples in secret, so this passage cannot be taken to mean that he never taught anything "in secret," only that when he taught in the synagogues and in the temple, his teachings were intended for all. This is made clear by the next verse.

¹²⁷⁸ Jewish law prohibited condemning a man on his own testimony and, as in the Fifth Amendment to the Constitution of the United States, he could not be forced to testify against himself.

¹²⁷⁹ Two of the synoptics indicate that many false witnesses were brought but that their testimony did not agree. Ultimately, they found two witnesses who testified that Jesus had threatened to destroy the temple and rebuild it in three days (Matthew 26:59-61; Mark 14:55-59). Under Jewish law, a man could be condemned only by the testimony of two witnesses (Deuteronomy 17:6; 19:15). To prevent collusion, there were strict regulations regarding the separate interrogation of witnesses.

¹²⁸⁰ The synoptics have others spitting in Jesus' face, striking him, and mocking him, though the sequence in Luke differs from that of Matthew and Mark (Matthew 26:67-68; Mark 14:65; Luke 22:63-65). Cf. Acts 23:2.

¹²⁸¹ The officer evidently took Jesus' statement as evil-speaking against the high priest, who was the ruler of the Jews. This would have been forbidden by the law of Moses (Exodus 22:28).

¹²⁸² The officer's actions were illegal, since Jesus had not been convicted of a crime.

¹²⁸³ Matthew 27:2 and Mark 15:1 have Jesus bound only when sent to Pilate.

¹²⁸⁴ See the note to v. 13. The account in John agrees with the gospels of Matthew and Mark that Jesus' appearance before the high priest and Jewish court took place during the

Peter Denies Jesus Again (Mt. 26:71-75; Mk. 14:69-72; Lk. 22:58-62)

²⁵ And Simon Peter stood and warmed himself.¹²⁸⁵ They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.¹²⁸⁶ ²⁶ One of the servants of the high priest, being *his* kinsman whose ear Peter cut off,¹²⁸⁷ saith, Did not I see thee in the garden with him?¹²⁸⁸ ²⁷ Peter then denied again: and immediately the cock crew.¹²⁸⁹

Jesus before Pilate (Mt. 27:1-2, 11-14; Mk. 15:1-5; Lk. 23:1-5)

²⁸ Then led they Jesus from Caiaphas¹²⁹⁰ unto the hall of judgment: and it was early;¹²⁹¹ and they themselves went not into the judgment hall,¹²⁹² lest they should be defiled; but that they might eat the passover.¹²⁹³ ²⁹ Pilate¹²⁹⁴ then went out unto them, and

night, which would be illegal under Jewish law. But Luke 22:66 indicates that Christ was mocked in the high priest's house during the night but was not brought before the council until the morning. If we take verses 25-27 of John's account to be a parenthetical insertion about Peter's actions, it is possible to read concurrence between the accounts of John and Luke on this issue (see verse 28). Despite the night-time hearing, both Matthew 27:1 and Mark 15:1 indicate that it was morning when the council agreed to execute Jesus.

¹²⁸⁵ See the note to v. 18.

¹²⁸⁶ See the note to v. 10.

¹²⁸⁷ See the note to v. 10. In that verse, the man is named, but here we learn that he was also a relative of the high priest.

¹²⁸⁸ See the note to verse 17.

¹²⁸⁹ In John's account, as also in Matthew 26:74 and Luke 22:60, the cock (rooster) crowed immediately after Peter's third denial about knowing Jesus. Mark, however, has the cock crowing after his first and third denials (Mark 14:68, 72).

¹²⁹⁰ See the note to v. 13.

¹²⁹¹ Cf. Matthew 27:1; Mark 15:1.

¹²⁹² Cf. Matthew 27:2; Mark 15:1; Luke 23:1.

¹²⁹³ John here disagrees with the synoptics, all of which make the last supper a Passover meal (Matthew 26:17-19; Mark 14:12-16; Luke 22:7-15). In John's account, the Passover meal was yet to be eaten (see his comments about the last supper in John 13:1). Cf. John 19:14. Under the law of Moses, one who was ritually unclean had to postpone his Passover celebration (Numbers 9:6-12).

¹²⁹⁴ Pontius Pilatus was named prefect of Judea by Tiberius Caesar in AD 25. Following a series of misdeeds on his part and complaints leveled against Pilate, Vitellius, governor of Syria, replaced him with one of his friends, Marcellus, in AD 35, and ordered Pilate to return to Italy. Some have mistakenly called Pilate a "procurator," but the term did not come into use until after his time, and the only contemporary inscription bearing Pilate's name calls him "Praefectus Iudaeae." The stone slab containing the inscription was discovered at Caesarea Maritima, which was headquarters for Pilate and other Roman rulers of Judaea. Pilate's presence at Jerusalem is explained by the fact that he always came there from Caesarea during the Jewish festivals with Roman troops to keep the

said, What accusation bring ye against this man? ³⁰ They answered and said unto him, If he were not a malefactor, ¹²⁹⁵ we would not have delivered him up unto thee. ^{1296 31} Then said Pilate unto them, Take ye him, and judge him according to your law. ¹²⁹⁷ The Jews therefore said unto him, It is not lawful for us to put any man to death. ^{1298 32} That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. ^{1299 33} Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? ^{1300 34} Jesus answered him, Sayest thou this thing of

peace during times when the city was overcrowded with pilgrims. Pilate is known from the works of two first-century Jewish writers, Flavius Josephus of Palestine and Philo of Alexandria, Egypt, as also from the Roman historian Tacitus.

¹²⁹⁵ IE evildoer. The word has a LAT derivation, with the first element (mal) meaning “evil” or “bad,” and the second (factor) meaning “doer.”

¹²⁹⁶ The curt response suggests that Jesus’ accusers hesitated telling Pilate that Jesus was a blasphemer, since the governor would not have been concerned with the case unless Jesus were guilty of breaking Roman law.

¹²⁹⁷ John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general, as here and in John 19:7.

¹²⁹⁸ Some have understood this passage to mean that the Romans did not allow the Jews to execute criminals, but this is incorrect. The reference is to Jewish law (cf. Matthew 27:6). It is true that the Jewish king and high priest, Alexander Jannaeus (103-76 BC) crucified eight hundred of his Pharisaic enemies (Josephus, *Antiquities of the Jews* 13.14.2; *Wars of the Jews* 1.4.6), but the rabbis, themselves Pharisees, rejected crucifixion as a legitimate form of execution, based on the curse of hanging mentioned in Deuteronomy 21:22-23 (which Paul cited in reference to Jesus’ crucifixion, Galatians 3:13) and because it was the Roman government’s way of dealing with criminals. That the Sanhedrin had the power to execute criminals during Roman rule is affirmed by both the second-century AD Mishnah (*Sanhedrin* 4-9, 11) and by the first-century AD Jewish historian Josephus (*Antiquities of the Jews* 14.9.3). It is also evident from the story of the execution of Stephen within a few years after Christ’s death (Acts 7:57-60). St. Augustine interpreted the passage as meaning that the Jews were not permitted to execute criminals on a feast day (*Commentary on John* 114.4). This is confirmed by the prohibition against execution on the preparation day before Passover (*Mishnah, Sanhedrin* 4:1), and burying the body at the time of the feast would have made them ritually impure for Passover (Leviticus 21:11; Numbers 6:6; 9:6-10; 19:11-16).

¹²⁹⁹ Cf. John 12:33. This verse is an explanation to v. 31, in which the Jewish leaders protested that it was “not lawful” for them to put anyone to death. Evidently, they wanted Jesus to suffer perhaps the cruellest of all deaths, crucifixion, which was a Roman practice but forbidden in Jewish law.

¹³⁰⁰ Cf. Matthew 27:11; Mark 15:2; Luke 23:3. Pilate was evidently aware of Jesus’ triumphal entry into Jerusalem, when crowds proclaimed him king. In the Roman empire, no one could become king without the approval of the Roman Senate.

thymself,¹³⁰¹ or did others tell it thee of me?^{1302 35} Pilate answered, Am I a Jew? Thine own nation¹³⁰³ and the chief priests have delivered thee unto me: what hast thou done? ³⁶ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:¹³⁰⁴ but now is my kingdom not from hence.^{1305 37} Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.¹³⁰⁶ To this end was I born,¹³⁰⁷ and for this cause came I into the world, that I should bear witness unto the truth.¹³⁰⁸ Every one that is of the truth heareth my voice.^{1309 38} Pilate saith unto him, What is truth?¹³¹⁰

Jesus Sentenced to Die (Mt. 27:15-31; Mk. 15:6-20; Lk. 23:13-25)

And when he had said this,¹³¹¹ he went out again unto the Jews, and saith unto them, I find in him no fault¹³¹² *at all.* ³⁹ But ye have a custom, that I should release unto

¹³⁰¹ Cf. v. 37.

¹³⁰² Again, we have evidence that Pilate had heard that Jesus was being proclaimed king by his followers.

¹³⁰³ ἔθνος *ethnos* people, race, nation. For those involved in delivering Jesus to Pilate, see Luke 23:13.

¹³⁰⁴ Most Jews looked to a Messiah who would be king and lead their armies to victory against their enemies, especially the Romans who dominated the Mediterranean basin. Earlier, some had sought to make Jesus king for this purpose (John 6:15) and, at the time of his triumphal entry the people proclaimed him king (John 12:13-15). Jesus was crucified as “king of the Jews” (see the note to John 19:19). The wise men also acknowledged Jesus as king of the Jews (Matthew 2:2).

¹³⁰⁵ IE here.

¹³⁰⁶ Cf. v. 34 and see John 19:12. Also note the similarity to Jesus’ response to the high priest’s question in Matthew 26:64; Mark 14:62.

¹³⁰⁷ Cf. Matthew 2:2.

¹³⁰⁸ This is the same expression used in John 5:33. Cf. Isaiah 55:4; 1 Timothy 6:13.

¹³⁰⁹ Cf. John 10:27.

¹³¹⁰ Jesus evidently did not define the word “truth” for Pilate. In our dispensation, the Lord defined it for Joseph Smith: “And truth is knowledge of things as they are, and as they were, and as they are to come” (D&C 93:24; cf. D&C 1:39). In the book of Revelation, the apostle John wrote that Jesus is “Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come” (Revelation 1:8; cf. Revelation 1:4; 4:8; 11:17). He also calls him “the Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14). The HEB term “Amen” means “truth,” while the terms “faithful” and “true” derive from the same root. Hence, Jesus is truth, he who was, is, and is to come. For an in-depth discussion, see John A. Tvedtnes, “Faith and Truth,” *Journal of Book of Mormon Studies* 3/2 (Fall 1994).

¹³¹¹ τοῦτο εἰπὼν πάλιν *touto eipōn palin* said this again. IE the word “again” modifies “said,” not “went out.”

¹³¹² αἰτίαν *aitian* reason for punishment, crime. Cf. Matthew 27:24; Luke 23:5, 14; John 19:4, 6.

you one at the passover:¹³¹³ will ye therefore that I release unto you the King of the Jews?¹³¹⁴ ⁴⁰ Then cried they all again,¹³¹⁵ saying, Not this man, but Barabbas. Now Barabbas¹³¹⁶ was a robber.¹³¹⁷

Chapter 19

¹ THEN Pilate therefore took Jesus, and scourged¹³¹⁸ *him*.¹³¹⁹ ² And the soldiers¹³²⁰ platted a crown of thorns,¹³²¹ and put *it* on his head, and they put on him a purple robe,¹³²² ³ And said, Hail, King of the Jews!¹³²³ and they smote him with their hands.¹³²⁴ ⁴ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault¹³²⁵ in him. ⁵ Then came Jesus forth, wearing the crown of thorns, and the purple robe.¹³²⁶ And *Pilate* saith unto them,

¹³¹³ Cf. Matthew 27:15; Mark 15:6; Luke 23:17. Outside the NT, there is no confirmation of this custom.

¹³¹⁴ Cf. Matthew 27:17; Mark 15:9; Luke 23:16.

¹³¹⁵ Cf. John 19:6; Acts 3:13.

¹³¹⁶ Two of the synoptics indicate that the chief priests had persuaded the multitude to call for the release of Barabbas and the crucifixion of Jesus (Matthew 27:20-23; Mark 15:11-14). Luke 23:18-23, like John, omits this detail, giving the impression that all of the people wanted Jesus to die. But it is clear from some New Testament passages that the chief priests feared the multitude because they supported Jesus (Mark 11:18; Luke 20:19; 22:2); indeed, this seems to be why they arrested Jesus at night in the garden rather than taking him into custody in the temple compound where the people had gathered for Passover (Matthew 26:55; Mark 14:48-49; Luke 22:52-53).

¹³¹⁷ Matthew calls Barabbas “a notable prisoner” (Matthew 27:16). Mark says that he was one of a number of prisoners who had made insurrection, in which Barabbas had committed murder (Mark 15:7; Luke 23:18-19). This suggests that he was a Zealot, who were considered to be robbers by the Romans.

¹³¹⁸ IE whipped or beat. Cf. Mosiah 15:5.

¹³¹⁹ Cf. Matthew 27:26; Mark 15:15; Mosiah 15:5.

¹³²⁰ According to Luke 23:6-15, Pilate had sent Jesus to be judged by Herod Antipas, tetrarch of Galilee (because Jesus was a Galilean) and it was Herod’s men who put the robe on Jesus and mocked him. The accounts in Matthew 27:27-31 and Mark 15:16-20 agree with John’s account.

¹³²¹ Cf. Matthew 27:29 and Mark 15:17 and see John 19:5.

¹³²² Mark 15:17 agrees with John that the robe was purple, but Matthew 27:28 says it was scarlet. Luke does not note the color of the robe. Purple, a dye made from the murex mollusk found in eastern Mediterranean waters, was used for royal robes. See John 19:5 and cf. Revelation 17:4; 18:16.

¹³²³ Cf. Matthew 27:29; Mark 15:18; D&C 45:53.

¹³²⁴ Cf. Matthew 27:30; Mark 15:19.

¹³²⁵ αἰτίαν *aitian* reason for punishment, crime. Cf. Luke 23:22 and see John 18:38; 19:6. Cf. also Isaiah 53:9, which is cited in Mosiah 14:9.

¹³²⁶ See the note to v. 2.

Behold¹³²⁷ the man! ⁶ When the chief priests therefore and officers¹³²⁸ saw him, they cried out,¹³²⁹ saying, Crucify *him*, crucify *him*.¹³³⁰ Pilate saith unto them, Take ye him, and crucify *him*:¹³³¹ for I find no fault in him.¹³³² ⁷ The Jews answered him, We have a law, and by our law¹³³³ he ought to die,¹³³⁴ because he made himself the Son of God.¹³³⁵

⁸ When Pilate therefore heard that saying, he was the more afraid;¹³³⁶ ⁹ And went again into the judgment hall,¹³³⁷ and saith unto Jesus, Whence art thou? But Jesus gave him no answer.¹³³⁸ ¹⁰ Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? ¹¹ Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above:¹³³⁹ therefore he that delivered me unto thee hath the greater sin.¹³⁴⁰ ¹² And from thenceforth¹³⁴¹ Pilate sought to release him:¹³⁴² but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend:¹³⁴³ whosoever maketh himself a king¹³⁴⁴ speaketh against Caesar.¹³⁴⁵

¹³²⁷ IE look at.

¹³²⁸ I.e., Jewish officials, perhaps the Levites who served as temple guards.

¹³²⁹ Cf. Acts 13:13.

¹³³⁰ Cf. Matthew 27:22; Mark 15:13; Luke 23:21; 2 Nephi 10:5.

¹³³¹ Pilate here gives the Jewish leaders permission to crucify Jesus. See the notes to John 18:31.

¹³³² See the note to v. 4.

¹³³³ John frequently has Jesus speaking about the “law,” meaning the *Torah* or law of Moses, which, to the Jews, consisted of the first five books of the Bible (John 1:17, 45; 7:19, 23, 49, 51; 8:5, 17. Occasionally, the term is used in reference to other parts of the Old Testament (John 10:34; 12:34; 15:25) or rabbinic law in general, as here and in John 18:31.

¹³³⁴ Cf. Leviticus 24:16 and see John 10:32-36.

¹³³⁵ Cf. John 5:18; 10:33; Philippians 2:6; 1 Timothy 3:16; Mosiah 15:2.

¹³³⁶ The Romans, like the Greeks before them, believed that the gods sometimes consorted with mortal women, who bore them sons. Pilate may have thought that killing the son of one of the gods would incur divine wrath. According to Matthew 27:19, Pilate’s wife sent him a message during the trial, saying, “Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.”

¹³³⁷ The GR word (πραιτώριον *praitōrion*) denotes a Roman headquarters, not a hall of justice as the KJV words suggest.

¹³³⁸ See Matthew 26:63, Mark 15:5, and Luke 23:9, and cf. Isaiah 15:7 (cited in Mosiah 14:7; 15:6).

¹³³⁹ It is unclear whether Jesus was referring to the power that Tiberias Caesar had delegated to Pilate as prefect of Judea or to the fact that God would permit his death. If Pilate believed it was the latter, he would no longer fear to execute the divine offspring of God. Cf. John 3:27; Acts 4:27-28; Romans 13:1.

¹³⁴⁰ Evidently referring to the high priest who had plotted Jesus’ death (John 11:49-50; cf. John 18:14).

¹³⁴¹ IE that time.

¹³⁴² Cf. Acts 3:13.

¹³⁴³ In later times, the title “friend of Caesar” was given to Romans who had performed

¹³ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement,¹³⁴⁶ but in the Hebrew, Gabbatha.¹³⁴⁷ ¹⁴ And it was the preparation of the passover,¹³⁴⁸ and about the sixth hour:¹³⁴⁹ and he saith unto the Jews, Behold your King!¹³⁵⁰ ¹⁵ But they cried out, Away with *him*, away with *him*,¹³⁵¹ crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.¹³⁵² ¹⁶ Then delivered he him therefore unto them to be crucified.¹³⁵³

The Crucifixion of Jesus (Mt. 27:32-44; Mk. 15:21-32; Lk. 23:26-43)

meritorious service for the empire, but the title is unattested from Pilate's time. If it does not refer to a conferred title, it must be understood as expressing whose side Pilate represented.

¹³⁴⁴ See the notes to John 18:33-37.

¹³⁴⁵ The event described in verses 12-15 is not attested in the synoptics. It is likely that the mention of Caesar's name is what gave Pilate the final bit of courage he needed to execute one who was the Son of God. Jesus' accusers had shifted from a charge of blasphemy to a charge of sedition against Caesar, forcing Pilate, as Caesar's legate, to do something. But by manipulating the chief priests, Pilate got something in return. For the first time ever, the Jewish leaders acknowledged the legitimacy of the Roman occupation of their land, saying, "We have no king but Caesar" (v. 15).

¹³⁴⁶ The GR term (Λιθόστρωτον *Lithostrōton*) refers to a pavement of stones and is used in the LXX of 2 Chronicles 7:3 to denote the floor of Solomon's temple.

¹³⁴⁷ This is an ARAM word generally meaning "platform." New Testament writers knew the ARAM language as "Hebrew."

¹³⁴⁸ Cf. John 18:28 and see the note to John 19:31.

¹³⁴⁹ IE about noon. The synoptic gospels indicate that there was darkness over the whole land from the sixth to the ninth hour, IE noon to 3 p.m. (Matthew 27:45; Mark 15:33; Luke 23:44). The slaughter of the lambs took place at noon on the day before Passover, suggesting that the gospels intended to tie Christ's death to that of the pascal lambs.

¹³⁵⁰ These words were evidently designed to get the Jewish leaders to renounce Jesus as their king and accept Caesar in his place, as noted in v. 15. Cf. D&C 45:53.

¹³⁵¹ Cf. Luke 23:18; Acts 21:36.

¹³⁵² Pilate's words and actions led to the Jewish leaders acknowledging the legitimacy of Roman rule—something they had never done before.

¹³⁵³ Cf. Matthew 27:26; Mark 23:25. These words must not be taken literally, since Jewish law forbade crucifixion. (It is true that the first century BC king Alexander Jannaeus had crucified captive prisoners of war, but Pharisaic law put in place after his time forbade the practice.) In the synoptics, Jesus is handed over to Roman soldiers rather than the Jewish leaders (Matthew 27:26-31; Mark 15:15-20; cf. Luke 23:25), and the role of these soldiers in the crucifixion is noted in Luke 23:36 and John 19:23. Later Christian writers blamed the Jews for the crucifixion (Acts 2:36; 3:15; 10:39; cf. 1 Nephi 19:13; 2 Nephi 6:9; 10:3-5).

And they took Jesus, and led *him* away.¹⁷ And he bearing his cross¹³⁵⁴ went forth into a place¹³⁵⁵ called *the place* of a skull,¹³⁵⁶ which is called in the Hebrew Golgotha:¹³⁵⁷ Where they crucified him,¹³⁵⁸ and two other with him, on either side one, and Jesus in the midst.¹³⁵⁹ And Pilate wrote a title,¹³⁶⁰ and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.¹³⁶¹ This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city:¹³⁶² and it was written in Hebrew, *and* Greek, *and* Latin.¹³⁶³ Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.²² Pilate answered, What I have written I have written.¹³⁶⁴

¹³⁵⁴ Cf. Luke 14:27. The upright post used for execution remained implanted in the place of execution, so condemned prisoners carried only the crossbar, called the *patibulum*. (Isaac, too, carried the wood to the place where God had told Abraham to sacrifice him; Genesis 22:6). According to the synoptics, it was one Simon of Cyrene (a nation immediately west of Egypt) who was compelled to carry Jesus' cross (Matthew 27:32; Mark 15:21; Luke 23:26). Simon, whose name is HEB, was undoubtedly one of the many Jews who came to Jerusalem from foreign lands to celebrate the Passover. Jesus drew upon the imagery of the cross to suggest that his disciples should follow him (Luke 14:27).

¹³⁵⁵ That the site was outside the city wall is indicated in v. 20 and in HEBs 13:12.

¹³⁵⁶ JST burial.

¹³⁵⁷ The name Golgotha, also defined as a skull, is found in Matthew 27:33; Mark 15:22. It is actually the ARAM word for skull rather than the HEB; in New Testament times, ARAM, the language spoken by the Jews following the Babylonian captivity, was called "Hebrew." The KJV translator of Luke 23:33 rendered the GR word for "skull" as its LAT-derived equivalent, Calvary. Though this has become the most common name for the site used today, it is not found in the other gospel accounts.

¹³⁵⁸ Cf. Mark 15:25; Psalm 22:16.

¹³⁵⁹ IE between them. According to Matthew 27:38, 44 and Mark 15:27, the other two men were robbers, perhaps Zealots in rebellion against Rome. Luke 23:32-33, 39 calls them "malefactors," meaning "evil-doers."

¹³⁶⁰ The GR text borrowed the LAT term *titulus*, a technical term denoting the board on which was written the name of the criminal or his crime or, as in this case, both. Consequently, Jesus was crucified for sedition, IE for making himself a king without the approval of the emperor and the Roman Senate. Only Mark 15:26 notes that the wording was the indictment against Jesus.

¹³⁶¹ The wording is slightly different in each of the synoptics (Matthew 27:37; Mark 15:26; Luke 23:38), but all four gospels agree that it included "king of the Jews."

¹³⁶² Crucifixions were normally in public places where passers-by could be warned about how severe Roman justice could be for wrongdoers. Jewish law required that criminals be executed outside the city so as not to defile the place of the living.

¹³⁶³ Only John and some manuscripts of Luke 23:38 indicate that the indictment was written in these three languages. LAT was the official language of Rome, but GR was the most widely spoken language in the empire. ARAM, called Hebrew in New Testament times, was the everyday language of the Jews of Palestine.

¹³⁶⁴ The story recounted in verses 21-22 is unique to John.

²³ Then the soldiers,¹³⁶⁵ when they had crucified Jesus, took his garments,¹³⁶⁶ and made four parts, to every soldier a part,¹³⁶⁷ and also *his* coat:¹³⁶⁸ now the coat was without seam, woven from the top throughout.¹³⁶⁹ ²⁴ They said therefore among themselves, Let us not rend¹³⁷⁰ it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

**They parted my raiment among them,
and for my vesture they did cast lots.**¹³⁷¹

These things therefore the soldiers did.¹³⁷² ²⁵ Now there stood by the cross of Jesus his mother,¹³⁷³ and his mother's sister, Mary¹³⁷⁴ the *wife* of Cleophas,¹³⁷⁵ and Mary

¹³⁶⁵ See the note to v. 16.

¹³⁶⁶ It was typical to strip the clothing of a crucifixion victim so he would hang naked on the cross. However, the GR word (ἱμάτια *himatia*) denotes only the outer clothing, so it is possible that the Roman soldiers left his undergarments in deference to the Jewish prohibition against public nudity. (The practice of engaging in sporting competitions in the nude is thought to have been one of the causes of the Jewish revolt against their Greco-Syrian overlords in the early second century BC. Mishnah *Sanhedrin* 6:3 describes a dispute about whether a man condemned to be stoned should be stripped completely naked.)

¹³⁶⁷ The number of soldiers suggest that they were a Roman *quaternion*, for which cf. Acts 12:4. There may have been similar groups of four soldiers to handle the execution of each of the men crucified with Christ. A centurion (commander of a hundred soldiers) was present, perhaps to oversee the work (Matthew 27:54; Mark 15:39, 44-45; Luke 23:47).

¹³⁶⁸ χιτῶνα *chitōna* refers to an undergarment usually worn next to the skin.

¹³⁶⁹ This would ensure that the garment conformed to the Mosaic prohibition against combining linen and wool in clothing (Leviticus 19:19; Deuteronomy 22:11).

¹³⁷⁰ IE tear. Under the law of Moses, the high priest was not allowed to tear his clothes (Leviticus 21:10).

¹³⁷¹ Citing Psalm 22:18.

¹³⁷² The synoptics suggest that the soldiers cast lots for all of the clothing of Jesus and do not single any of them out (Matthew 27:35; Mark 15:24; Luke 23:34).

¹³⁷³ Cf. Luke 2:35. John alludes to Mary as Jesus' mother, but never names her (John 2:1, 3, 5, 12; 6:42; 19:26).

¹³⁷⁴ The Syriac versions (both that of Tatian and the Peshitta) insert "and" after the name "Mary," giving us four women. It is unusual for two sisters to bear the same name unless one was born after her older sister died. Daniel Ludlow has suggested that the reason there were so many women named Mary in the time of Christ is that the people knew that this would be the name of the mother of the Messiah. The Nephites were aware of this fact (Mosiah 3:8; Alma 7:10), and a number of early Christian pseudegraphic texts suggest that it was known as far back as the time of Adam, though no Old Testament books mention the fact.

¹³⁷⁵ Cleophas may be one of the two disciples to whom Jesus appeared after his resurrection on the road to Emmaus (Luke 24:18). The second-century Christian writer

Magdalene.¹³⁷⁶ ²⁶ When Jesus therefore saw his mother, and the disciple standing by, whom he loved,¹³⁷⁷ he saith unto his mother, Woman,¹³⁷⁸ behold thy son! ²⁷ Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.¹³⁷⁹

The Death of Jesus (Mt. 27:45-56; Mk. 15:33-41; Lk. 23:44-49)

²⁸ After this, Jesus knowing that all things were now accomplished,¹³⁸⁰ that the scripture might be fulfilled,¹³⁸¹ saith, I thirst. ²⁹ Now there was set a vessel full of vinegar:¹³⁸² and they filled a sponge¹³⁸³ with vinegar, and put *it* upon hyssop,¹³⁸⁴ and put *it* to his mouth.¹³⁸⁵ ³⁰ When Jesus therefore had received the vinegar, he said, It is finished:¹³⁸⁶ and he bowed his head, and gave up the ghost.¹³⁸⁷

The Piercing of Jesus' Side

Hegesippus wrote that Cleophas was the brother of Jesus' stepfather Joseph (Eusebius, *Ecclesiastical History* 3.11; 32:1-5). This would make James and John cousins of Jesus and would explain why, in the next v., Jesus charged John with caring for his mother.

¹³⁷⁶ Matthew sometimes mentions Mary Magdalene in company with "the other Mary," who is evidently the wife of Cleophas as here (see Matthew 27:61; 28:8). In Luke 24:10, we find Mary Magdalene with Mary the mother of James, who is evidently the same Mary called the mother of James and Joses in Matthew 27:56 and Mark 15:40. Since James and Joses were two of Jesus' four brothers, we must presume that this Mary is his own mother (see Matthew 13:55; Mark 6:3).

¹³⁷⁷ Cf. John 13:23; 20:2; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

¹³⁷⁸ See the note to John 2:4.

¹³⁷⁹ The account in verses 26-27 is unique to John. One wonders why Jesus did not leave his mother in the care of one of his four brothers. For the possibility that John was Mary's nephew, see the note to John 2:2.

¹³⁸⁰ Cf. John 3:35; 13:3; 15:15.

¹³⁸¹ Referring to Psalm 69:21.

¹³⁸² The GR term denotes sour wine or vinegar diluted with water that was commonly consumed by soldiers and laborers.

¹³⁸³ Also mentioned in Mark 27:48 and Mark 15:36, but missing from Luke.

¹³⁸⁴ The term denotes several varieties of shrub that the Israelite priests dipped in blood in order to sprinkle it on the altar and temple implements. Some scholars have suggested that, in place of GR ὑσσώπῳ *hussōpō*, "hyssop," one should read ὑσσῶ *hussō*, "javelin," which is the reading an eleventh-century cursive manuscript (476). Matthew 27:48 and Mark 15:36 use the term "reed" instead of "hyssop," suggesting that the sponge may have been placed on a long pole of some sort, which could include a javelin.

¹³⁸⁵ Cf. Matthew 27:34, 48; Mark 15:23, 36; Psalms 69:21.

¹³⁸⁶ The GR term (τετέλεσται *tetelestai*) also means "perfected," from the same root as "finished" in John 17:4.

¹³⁸⁷ Cf. Mark 15:37; Luke 23:46. *Ghost* is the native English term corresponding to *spirit*, which is a borrowing from French.

³¹ The Jews therefore, because it was the preparation,¹³⁸⁸ that the bodies should not remain upon the cross¹³⁸⁹ on the sabbath day, (for that sabbath day was an high day,) ¹³⁹⁰ besought Pilate that their legs might be broken, and *that* they might be taken away.¹³⁹¹ ³² Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.¹³⁹² ³³ But when they came to Jesus, and saw that he was dead already,¹³⁹³ they brake not his legs: ³⁴ But one of the soldiers¹³⁹⁴ with a spear pierced his side,¹³⁹⁵ and forthwith came there out blood and water. ³⁵ And he that saw *it* bare record,¹³⁹⁶ and his record is true:¹³⁹⁷ and he knoweth that he saith true, that ye might

¹³⁸⁸ Cf. Matthew 27:62; Mark 15:42; Luke 23:54; and see John 18:28; 19:14, 42. Because work was not permitted on the Sabbath or the high holy days, preparations had to be made on the previous day.

¹³⁸⁹ Jewish law called for public display of the body of an executed man by hanging in a tree, but required that he be buried before sundown, which was the beginning of the next day in the Jewish calendar (Deuteronomy 21:22-23). Romans typically left the body of execution victims on the cross as a warning to other potential wrongdoers, but Pilate here accedes to the request to speed up the crucifixion process so the bodies could be buried sooner. Josephus noted that the Jews applied the provision from Deuteronomy on crucifixion victims (*Wars of the Jews* 4.5.2).

¹³⁹⁰ This suggests that the Sabbath in question was not the weekly Sabbath, but the day of Passover. Cf. Exodus 12:16; Leviticus 23:7.

¹³⁹¹ The Romans typically tied or nailed a prisoner to the cross and left him there until he died (and sometimes longer), even if it took several days. The greatest stress was on the heart and lungs, when the crucified man's weight was suspended from his arms. Sometimes, they would place a block of wood beneath the feet or nail the feet to the cross (using a single long nail, based on the remains of the only crucifixion victim to have been recovered from his tomb in modern times). The condemned man could then support his weight by his legs by pushing down on the block or the nail, thus relieving pressure on the upper body. But if the legs were broken, this was no longer possible and he would die faster.

¹³⁹² The account of the breaking of the legs is unique to John.

¹³⁹³ Jesus had said that no one would take his life, but that he would lay it down of himself. See the note to John 10:18.

¹³⁹⁴ Later Christian tradition calls this soldier Longinus, a name deriving from the λόγχη *lonchē* (LAT *lancea*) or lance with which he pierced the body of Christ. Though the text does not specify which side was pierced, the tradition later arose that it was the right side, a detail that was added to the Ethiopic version of this verse. While the story of Christ's piercing by a soldier is unique to John, Mark 15:39 and Matthew 27:54 note that a centurion standing nearby came to believe that Jesus was the son of God. Luke 23:47 has the centurion declaring that "this was a righteous man." The verse from John's account was added to the end of Matthew 27:49 in Codices Sinaiticus and Vaticanus and some versional texts. For "water and blood," see 1 John 5:6, 8.

¹³⁹⁵ Cf. John 20:20.

¹³⁹⁶ IE testified (cf. John 21:24). The witness is evidently the apostle John. Some LAT manuscripts omit this v.

¹³⁹⁷ Cf. 3 Nephi 8:1-2.

believe.^{1398 36} For these things were done, that the scripture should be fulfilled, **A bone of him shall not be broken.**^{1399 37} And again another scripture saith, **They shall look on him whom they pierced.**¹⁴⁰⁰

The Burial of Jesus (Mt. 27:57-61; Mk. 15:42-47; Lk. 23:50-56)

³⁸ And after this Joseph of Arimathaea,¹⁴⁰¹ being a disciple of Jesus,¹⁴⁰² but secretly for fear of the Jews,¹⁴⁰³ besought¹⁴⁰⁴ Pilate that he might take away the body of Jesus: and Pilate gave *him* leave.¹⁴⁰⁵ He came therefore, and took the body of Jesus.^{1406 39} And there came also Nicodemus, which at the first came to Jesus by night,¹⁴⁰⁷ and brought a mixture of myrrh¹⁴⁰⁸ and aloes,¹⁴⁰⁹ about an hundred pound *weight*.^{1410 40} Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.^{1411 41} Now in the place where he was crucified there was a garden;

¹³⁹⁸ Assuming that the gospel of John was written by the apostle of that name, this verse would be a later parenthetical insert. Cf. the wording of John 20:31; 21:25.

¹³⁹⁹ This is a requirement for the Passover lamb, which was a symbol of Christ to come (Exodus 12:46; Numbers 9:12). See v. 33.

¹⁴⁰⁰ Citing Zechariah 12:10; cf. Psalm 22:16; Revelation 1:7; D&C 6:37. See v. 34.

¹⁴⁰¹ Various suggestions are made for the location of this site, which Luke 23:51 calls “a city of the Jews.”

¹⁴⁰² Matthew 27:57 concurs that Joseph was a disciple and notes that he was wealthy. Mark 15:43 calls him “an honourable counsellor, which also waited for the kingdom of God.” Luke 23:50-51 generally follows Mark, but further says that Joseph was not among those who condemned Jesus, suggesting that his was a dissenting voice in the council called by the high priest or that the high priest had called only his privy counsel and excluded other members of the Sanhedrin such as Joseph.

¹⁴⁰³ Cf. John 7:13; 9:22; 12:42; 20:19; see the note to John 3:2.

¹⁴⁰⁴ IE asked, requested.

¹⁴⁰⁵ IE gave him permission. Mark 15:44-45 adds that Pilate was surprised that Jesus was already dead.

¹⁴⁰⁶ Cf. Matthew 27:57-58; Mark 15:43-45; Luke 23:50-52.

¹⁴⁰⁷ Cf. John 3:1-2; Psalm 45:8.

¹⁴⁰⁸ The fragrant resin of a tree used anciently by the Egyptians for embalming.

¹⁴⁰⁹ Not the plant known today as aloe, but the powdered wood of an aromatic sandalwood tree, used in perfumes.

¹⁴¹⁰ The “pound” is a weight of 12 ounces, giving us a total weight of 75 pounds by modern standards.

¹⁴¹¹ John is the only gospel writer who indicates that it was Joseph of Arimathaea and Nicodemus who wrapped the body of Jesus with the spices. The synoptics indicate that Joseph (Nicodemus’s role is only in John) wrapped the body in linen for burial, but do not mention spices (Matthew 27:59; Mark 15:46; Luke 23:53). In the accounts of Mark and Luke, it is the women who bring the spices on the first day of the week, intending to prepare the body therewith, but unaware that Christ had already been resurrected from the dead (Mark 16:1; Luke 23:55-56; 24:1).

and in the garden a new sepulchre,¹⁴¹² wherein was never man yet laid.¹⁴¹³ ⁴² There laid they Jesus therefore because of the Jews' preparation *day*;¹⁴¹⁴ for the sepulchre¹⁴¹⁵ was nigh at hand.¹⁴¹⁶

Chapter 20

The Resurrection of Jesus (Mt. 28:1-10; Mk. 16:1-8; Lk. 24:1-12)

¹ THE first *day* of the week cometh Mary Magdalene¹⁴¹⁷ early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.¹⁴¹⁸ ² Then she runneth, and cometh to Simon Peter,¹⁴¹⁹ and to the other disciple,¹⁴²⁰ whom Jesus

¹⁴¹² Only John tells us that the tomb in which Jesus was buried was in a garden and that it was near the place of crucifixion (cf. John 20:15, where Mary Magdalene mistakes the risen Christ for the gardener). Luke 23:53 agrees with John that it was a tomb in which no one had yet been buried, but this information is lacking in the other synoptics (see Mark 15:46). According to Matthew 27:60, it was a tomb owned by Joseph of Arimathea.

¹⁴¹³ Cf. Luke 23:53.

¹⁴¹⁴ Cf. Mark 15:42; Luke 23:54 and see the note to v. 31.

¹⁴¹⁵ Cf. 2 Nephi 25:13.

¹⁴¹⁶ IE near.

¹⁴¹⁷ The synoptics all concur that Mary Magdalene came to the sepulchre, but suggest that she was not alone. (Indeed, from what we know of Near Eastern customs, it is unthinkable that she would have ventured out alone at an early hour.) According to Matthew 28:1, she came in company with “the other Mary,” while Mark 16:1-2 has these two coming early with Salome. Luke 23:55-24:2 mentions women without naming them, though in verse 10 Luke specifies that they were “Mary Magdalene, and Joanna, and Mary *the mother* of James, and other” women. According to the synoptics, the women who came to the tomb had been present the previous day and hence knew where to come (Matthew 27:60-61; Mark 15:47; Luke 23:55-56). Only the synoptics have the women coming for the purpose of anointing and perfuming the body; in John, this had already been done by Nicodemus and Joseph of Arimathea on the day of Christ’s burial. It was customary for Jews to come to the tomb of a loved one and mourn. According to *Midrash Rabbah* on Genesis 1:10, the rabbis of c. AD 200 discussed shortening the period of mourning to two days, but Rabbi Bar Kappara indicated that mourning reached its height on the third day.

¹⁴¹⁸ Cf. Mark 16:3-4; Luke 24:2. JST adds “and two angels sitting thereon.” Matthew 28:2-4 mentions an earthquake that accompanied the appearance of an angel to roll away the stone and sit on it, causing the guards at the tomb (mentioned only in Matthew) to quake with fear. According to Matthew 28:2, the angel was sitting atop the stone when the women saw him and he spoke to them. From Matthew 27:60 and Mark 15:46, we learn that Joseph of Arimathea had rolled a large stone to close off the tomb. According to Mark 16:3-4, as they went to the tomb, the women were wondering how they might gain entrance because of the stone, which they then saw had already been rolled away.

¹⁴¹⁹ Mark 16:7 has the angel telling the women to “go your way, tell his disciples and Peter.”

loved,¹⁴²¹ and saith unto them, They have taken away the Lord out of the sepulchre,¹⁴²² and we know not where they have laid him.¹⁴²³ ³ Peter therefore went forth, and that other disciple, and came to the sepulchre.¹⁴²⁴ ⁴ So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.¹⁴²⁵ ⁵ And he stooping down,¹⁴²⁶ *and looking in*, saw the linen clothes lying; yet went he not in. ⁶ Then cometh Simon Peter following him,¹⁴²⁷ and went into the sepulchre, and seeth the linen clothes lie, ⁷ And the napkin,¹⁴²⁸ that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.¹⁴²⁹ ⁸ Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.¹⁴³⁰ ⁹ For as yet they knew not the scripture,¹⁴³¹ that he must rise again from the dead.¹⁴³² ¹⁰ Then the disciples went away again unto their own home.¹⁴³³

The Appearance of Jesus to Mary Magdalene (Mk. 16:9-11)

¹⁴²⁰ Cf. Matthew 28:8 and see v. 18. The “other disciple” is generally considered to be John, who avoids writing in the first person.

¹⁴²¹ Cf. John 13:23; 19:26; 21:7, 20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

¹⁴²² Cf. Luke 24:3.

¹⁴²³ For these events, cf. the account in Luke 24:22-24.

¹⁴²⁴ Luke 9-12, 22-23 suggest that the disciples did not believe the women who ran to them with news, but does acknowledge that Peter went to the tomb.

¹⁴²⁵ Cf. Luke 24:12, 25, 34, where only Peter ran to the tomb. Some scholars have noted that the verb rendered “went forth” in v. 3 is in the singular, suggesting that only Peter went to the tomb, accompanied by Mary Magdalene (whence the use of the plural verb in that v. for “came”). If this suggestion has merit, then one must suppose that the addition of “the other disciple” was made by a later editor.

¹⁴²⁶ Many tombs of the period required that one stoop down to enter the low doorway cut in the rock face (cf. v. 11). That the tomb had been hewn in the bedrock, as was usual for the time, is suggested in the synoptics (Matthew 27:60; Mark 15:46; Luke 23:53).

¹⁴²⁷ Luke 24:12 notes that Peter went to the tomb and stooped down to look, but does not suggest that someone else went with him.

¹⁴²⁸ GR σουδάριον *soudarion* denotes a small cloth.

¹⁴²⁹ Cf. John 11:44.

¹⁴³⁰ A number of Bible commentators have suggested that the story illustrates Peter’s impetuosity and the more cautious approach used by John.

¹⁴³¹ It is unsure which passage of scripture the writer had in mind, but Paul may have had the same passage in mind when he wrote 1 Corinthians 15:4. However, the writer may have in mind the three days and three nights that Jonah spent inside the great fish (Jonah 1:17), which Christ said was a sign of himself (Matthew 12:39-40; Luke 11:29). If this be the case, it is perhaps significant that Peter, who first entered the tomb in John’s account, is termed the son of Jonah (NT Jonas; John 21:15-17).

¹⁴³² Cf. Mark 9:10; D&C 18:12; Isaiah 25:8; Hosea 6:2.

¹⁴³³ Cf. Luke 24:12.

¹¹ But Mary stood without at the sepulchre weeping.¹⁴³⁴ and as she wept, she stooped down, *and looked* into the sepulchre,¹⁴³⁵ ¹² And seeth two angels¹⁴³⁶ in white¹⁴³⁷ sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. ¹³ And they say unto her, Woman, why weepest thou?¹⁴³⁸ She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.¹⁴³⁹ ¹⁴ And when she had thus said, she turned herself back, and saw Jesus standing,¹⁴⁴⁰ and knew not that it was Jesus. ¹⁵ Jesus saith unto her, Woman,¹⁴⁴¹ why weepest thou? whom seekest thou?¹⁴⁴² She, supposing him to be the gardener,¹⁴⁴³ saith unto him, Sir, if thou have borne¹⁴⁴⁴ him hence,¹⁴⁴⁵ tell me where thou hast laid him, and I will take him away. ¹⁶ Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni,¹⁴⁴⁶ which is to say, Master.¹⁴⁴⁷ ¹⁷ Jesus saith unto her, Touch me not;¹⁴⁴⁸ for I am not yet ascended to my

¹⁴³⁴ Mary was not mourning the death of Jesus; rather, she wept because she believed his body had been stolen (see vv. 2 and 13).

¹⁴³⁵ See the note to v. 5.

¹⁴³⁶ Luke 24:4-7 concurs that two men (he does not call them angels) appeared, while Matthew 28:2-4 and Mark 16:5-7 say it was a single angel (or, in Mark's account, a man). The word "two" is omitted by Codex Sinaiticus and one Old LAT manuscript. Some Bible scholars have noted the possible symbolism in the appearance of two angels, like the two cherubim atop the ark of the covenant; or the fact that in his death Christ was crucified between two other victims, but his resurrection is announced by two heavenly messengers. In the synoptics, the angel appeared to all the women who went to the tomb, but John names only Mary Magdalene.

¹⁴³⁷ Cf. Matthew 28:3; Mark 16:5; Luke 24:4.

¹⁴³⁸ Some western manuscripts reword the question, "Whom do you seek?" Jesus uses both phrases in addressing Mary Magdalene in v. 15.

¹⁴³⁹ Cf. Matthew 28:5-7 and Mark 16:5-7, where the angel is said to have spoken to all the women who came to the tomb.

¹⁴⁴⁰ Cf. Mark 28:9; Mark 20:14. Mark 16:9 concurs that Mary Magdalene was the first person to see the resurrected Christ.

¹⁴⁴¹ See the note to John 2:4.

¹⁴⁴² Jesus repeats the words of the angels in v. 13. Similarly, in Matthew 28:9-10, he repeats the words of the angel (Matthew 28:5, 7).

¹⁴⁴³ According to John 19:41, Jesus' tomb was in a garden.

¹⁴⁴⁴ IE carried.

¹⁴⁴⁵ IE from here.

¹⁴⁴⁶ The term, deriving from HEB and ARAM and related to *rabbi*, literally means "my great one." The same word is rendered "Lord" in the KJV of Mark 10:51. Cf. Alma 18:13, where the term Rabbanah is said to have been used by the Lamanites in the meaning of "powerful or great king."

¹⁴⁴⁷ διδάσκαλε *didaskale* teacher. See the note to John 1:38.

¹⁴⁴⁸ μὴ μου ἅπτου *mē mou haptou* do not hold onto me. JST reads, "Hold me not." In view of what follows in the sentence, it is possible that Jesus was alluding to the fact that, until he went to his Father, his resurrection was not complete, and anyone touching him after he had died would become impure under the law of Moses, which may have been in force until he appeared in the Father's presence. But there may be other reasons for his

Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.¹⁴⁴⁹ ¹⁸ Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.¹⁴⁵⁰

The Appearance of Jesus to the Disciples (Mt. 28:16-20; Mk. 16:14-18; Lk. 24:36-49)

¹⁹ Then the same day at evening,¹⁴⁵¹ being the first *day* of the week,¹⁴⁵² when the doors were shut¹⁴⁵³ where the disciples were assembled¹⁴⁵⁴ for fear of the Jews,¹⁴⁵⁵ came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.¹⁴⁵⁶ ²⁰ And when he had so said, he shewed unto them *his* hands and his side.¹⁴⁵⁷ Then were the disciples glad, when they saw the Lord. ²¹ Then said Jesus to them again, Peace *be* unto you:¹⁴⁵⁸ as *my* Father hath sent me,¹⁴⁵⁹ even so send I you.¹⁴⁶⁰ ²² And when he had said this, he breathed

injunction to Mary. One suggestion is to simply remove the negative particle, having Jesus tell her “Hold me” or “Touch me.”

¹⁴⁴⁹ Cf. John 7:33; 13:3; 14:12, 28; 16:5, 10, 16-17, 28. In Matthew 28:10, Jesus tells the women to inform his disciples that they should meet him in Galilee. In Mark 16:7, it is the angel who gives these instructions. But in Luke 24:49 (cf. Acts 1:4, 8), the resurrected Christ tells his apostles to remain in Jerusalem until they were “endued” (endowed) with power from on high, which occurred on the day of Pentecost, nearly two months later.

¹⁴⁵⁰ See the note to v. 2 and cf. Mark 16:9-11.

¹⁴⁵¹ Mark 16:12-13 and Luke 24:13-33 insert Christ’s appearance to two of the disciples as they were walking.

¹⁴⁵² John has Jesus appearing to the disciples on the day of his resurrection, which was a Sunday. This day because, for early Christians, “the Lord’s day” (Revelation 1:10; cf. D&C 59:9-13, a revelation received on a Sunday).

¹⁴⁵³ Cf. v. 26.

¹⁴⁵⁴ Cf. Luke 24:33.

¹⁴⁵⁵ Cf. John 7:13; 9:22; 19:38. Again, the term refers to the Jewish leaders, who may have wanted to arrest the apostles so the movement begun by Jesus would not be perpetuated.

¹⁴⁵⁶ Cf. vv. 21, 26 and 3 John 1:14. This is the standard greeting among Jews, the response to which is “upon you be peace.” It is still used by both speakers of HEB and of Arabic. For the account in verses 19-22, cf. Mark 20:14-19; Luke 24:36-49 and contrast Matthew 28:16f.

¹⁴⁵⁷ Only John mentions the wound in Jesus’ side (John 19:34). Luke 24:39 has Jesus inviting the disciples to examine his hands and feet.

¹⁴⁵⁸ See the note to v. 19.

¹⁴⁵⁹ John frequently has Jesus noting that the Father had sent him (John 3:17, 34; 4:34; 5:23, 30, 36-38; 6:29, 38-40, 44, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26-29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 18, 21, 23, 25; 1 John 4:9, 14; JST John 1:16; 6:44, 65).

¹⁴⁶⁰ The first verb rendered “sent” in this verse is the root of the noun ἀπόστολος *apostolos* apostle, meaning “one sent” (cf. John 4:38; 17:18; Luke 9:2). That Jesus was an apostle or envoy of his Father is expressed in Hebrews 3:1, which speaks of “the Apostle and High Priest of our profession, Christ Jesus.” The second verb rendered

on *them*, and saith unto them, Receive ye¹⁴⁶¹ the Holy Ghost:¹⁴⁶² ²³ Whose soever sins ye remit,¹⁴⁶³ they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.¹⁴⁶⁴

Jesus and Thomas

²⁴ But Thomas, one of the twelve,¹⁴⁶⁵ called Didymus,¹⁴⁶⁶ was not with them when Jesus came.¹⁴⁶⁷ ²⁵ The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails,¹⁴⁶⁸ and put my finger into the print of the nails, and thrust my hand into his side,¹⁴⁶⁹ I will not believe.¹⁴⁷⁰
²⁶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut,¹⁴⁷¹ and stood in the midst, and said, Peace *be* unto you.¹⁴⁷² ²⁷

“send” can also be translated “commission” or “command.” Cf. Matthew 28:19; Mark 16:15.

¹⁴⁶¹ The KJV expresses the plural imperative by adding “ye” after the imperative form of the verb. Consequently, Jesus was addressing all of the disciples in the room.

¹⁴⁶² The word used in the GR text for “spirit” (from French) or “ghost” (from older English) means “wind” or “breath” (the same applies to the HEB term for “spirit”), because while one can feel the influence thereof, one does not see the air or the spirit. Jesus’ act of breathing on the apostles thus makes more sense in the cultural context of his time. Cf. Genesis 2:7.

¹⁴⁶³ ἀφῆτε *aphēte* forgive, set aside (EG a debt).

¹⁴⁶⁴ Cf. Matthew 16:19; 18:18.

¹⁴⁶⁵ With Judas now dead, there were only eleven apostles, but John here employs the numeral twelve, denoting the body of the apostles rather than the precise number.

¹⁴⁶⁶ The HEB name Thomas (HEB *Te ’om* plus GR suffix *-as*) and the GR Didymus both mean “twin,” which may be only a nickname. The fourth century Christian historian Eusebius indicated that the apostle’s real name was Judas.

¹⁴⁶⁷ The account of “doubting Thomas” (vv. 24-29) is unique to the gospel of John.

¹⁴⁶⁸ Cf. Colossians 2:14; This is the first and only time this term is used in John’s gospel, and the only indication that Jesus was nailed to the cross rather than tied. In the early 1970s, archaeologists discovered the skeleton of a crucifixion victim in a tomb on the outskirts of Jerusalem. A single long iron nail was still lodged in the bones of the ankle.

¹⁴⁶⁹ Cf. John 19:34. The synoptics say nothing of the nail-prints or the pierced side of Christ, though Luke 24:39-40 has him inviting the apostles to look at his hands and feet. When he appeared to the Nephites in the city of Bountiful, the resurrected Jesus invited them to feel the wound in his side and the nail-holes in his hands (3 Nephi 11:14-15; cf. D&C 6:37). The HEB term rendered “hand” in English actually refers to the entire forearm, from fingertip to elbow.

¹⁴⁷⁰ Cf. Mark 15:32; 16:11, 14; Luke 24:11; John 4:48; 6:30, 36; 11:45.

¹⁴⁷¹ Cf. v. 19, where John gives the reason for the locking of the doors. He stresses this point in order to inform his readers that the resurrected Christ had no need to open doors to appear to his disciples.

¹⁴⁷² See the note to v. 19.

Then saith he to Thomas, Reach hither thy finger, and behold my hands;¹⁴⁷³ and reach hither thy hand, and thrust *it* into my side.¹⁴⁷⁴ and be not faithless, but believing.²⁸ And Thomas answered and said unto him, My Lord and my God.¹⁴⁷⁵ ²⁹ Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed:¹⁴⁷⁶ blessed¹⁴⁷⁷ *are* they that have not seen, and *yet* have believed.¹⁴⁷⁸

The Purpose of the Book

³⁰ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.¹⁴⁷⁹ ³¹ But these are written, that ye might believe¹⁴⁸⁰ that Jesus is the Christ, the Son of God;¹⁴⁸¹ and that believing ye might have life¹⁴⁸² through his name.¹⁴⁸³

Chapter 21

The Appearance of Jesus to the Seven Disciples

¹ AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias;¹⁴⁸⁴ and on this wise shewed he *himself*.¹⁴⁸⁵ ² There were together Simon Peter,

¹⁴⁷³ Cf. Luke 24:29-30.

¹⁴⁷⁴ Cf. 3 Nephi 11:14-15 and Luke 24:39.

¹⁴⁷⁵ While the term “Lord” is frequently applied to Christ in the gospels, this seems to be the first time the apostles learned that he was divine. The apostle John recalled this event and spoke of Jesus as “God” in John 1:1. Paul also acknowledged Christ as God (Romans 9:5; 1 Timothy 3:16; Titus 2:13, HEBs 1:8).

¹⁴⁷⁶ Cf. 1 Kings 10:7; 2 Chronicles 9:6.

¹⁴⁷⁷ μακάριοι *makarioi* happy.

¹⁴⁷⁸ Cf. D&C 34:4; 1 Peter 1:8; Alma 32:14-15, 21 and contrast John 6:36.

¹⁴⁷⁹ IE in the book of John. The synoptics describe many miracles that John did not repeat. Cf. John 21:25; 1 Nephi 14:25.

¹⁴⁸⁰ Cf. John 1:7; 19:35; 1 Nephi 6:4; Mormon 5:14.

¹⁴⁸¹ Cf. Matthew 16:16; 26:63; Mark 1:1; Luke 4:41; John 6:69; 11:27; Acts 8:37.

¹⁴⁸² Cf. John 3:15-16, 36; 5:24; 6:40, 47; 8:51; 11:25-26; 1 John 5:13; Helaman 14:8; 3 Nephi 15:9; D&C 45:5; 63:49.

¹⁴⁸³ The wording of this verse suggests that it was the original end of the gospel of John and that chapter 21 was added as an afterthought. This phenomenon is also known from the book of Moroni in the Book of Mormon, where Moroni, not knowing when he might be captured or killed, ended his record several times, only to return to it later because he was still at liberty.

¹⁴⁸⁴ IE the sea of Galilee; see the note to John 6:1. Matthew 28:16 has the resurrected Jesus meeting with his apostles on a mountain in Galilee, but only John recounts the events that took place on the lakeshore itself. The words attributed to Jesus in Matthew 28:16-20 are said in the standard ending of Mark 16:14-19 to have been uttered as the apostles were assembled to eat, after which Jesus ascended to heaven. Luke 24:50-52 places the ascension at Bethany, located on the eastern slope of the mount of Olives,

and Thomas called Didymus,¹⁴⁸⁶ and Nathanael of Cana¹⁴⁸⁷ in Galilee, and the *sons* of Zebedee,¹⁴⁸⁸ and two other of his disciples.¹⁴⁸⁹ ³ Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. ⁴ But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.¹⁴⁹⁰ ⁵ Then Jesus saith unto them, Children, have ye any meat? They answered him, No. ⁶ And he said unto them, Cast the net on the right side of the ship, and ye shall find.¹⁴⁹¹ They cast therefore, and now they were not able to draw¹⁴⁹² it for the multitude of fishes. ⁷ Therefore that disciple whom Jesus loved¹⁴⁹³ saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) ¹⁴⁹⁴ and did cast himself into the sea.¹⁴⁹⁵ ⁸ And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) ¹⁴⁹⁶ dragging the net with fishes. ⁹ As soon then as they were come to land, they saw a fire of coals there,¹⁴⁹⁷ and fish laid thereon, and bread.¹⁴⁹⁸ ¹⁰ Jesus saith unto them, Bring of the fish

while in Acts 1:9-12, he places it a sabbath day's journey from Jerusalem atop the mount of Olives.

¹⁴⁸⁵ The events recorded in this chapter are unique to the gospel of John.

¹⁴⁸⁶ See the note to John 20:24.

¹⁴⁸⁷ Cf. John 1:45-49.

¹⁴⁸⁸ IE James and John (Matthew 4:21; 10:2; Mark 1:19-20; 3:17; 10:35), who were partners with Peter and his brother Andrew in the fishing business (Luke 5:10).

¹⁴⁸⁹ From this, we understand that seven of the twelve apostles were gathered together, which makes a quorum or majority. One of the unnamed disciples may have been Peter's brother Andrew; the two were fishing partners with James and John, the sons of Zebedee (Luke 5:10; see also Matthew 4:18-22; Mark 1:16-20, 29; 13:3); these four head the list of the apostles in Matthew 10:2, Luke 6:14, and Acts 1:13; cf. Matthew 26:37).

¹⁴⁹⁰ Cf. Luke 24:15-16.

¹⁴⁹¹ Some manuscripts add "But they said, '[Master,] we have worked all night and took nothing; but in your name [word] we shall cast'," evidently borrowed from the similar story found in Luke 5:4-7.

¹⁴⁹² IE pull.

¹⁴⁹³ Cf. John 13:23; 19:26; 20:2; 21:20; D&C 7:1. The disciple Jesus loved was John, the author of the gospel that bears his name (John 21:24).

¹⁴⁹⁴ Evidently, total nudity is not implied, since that would be offensive to Jewish cultural mores.

¹⁴⁹⁵ Cf. Matthew 14:28-29.

¹⁴⁹⁶ IE about 300 feet.

¹⁴⁹⁷ The mention of a charcoal fire may be intended to emphasize the charcoal fire at which Peter was warming himself when he earlier denied knowing Jesus (John 18:18). In this chapter, Jesus tests Peter's loyalty by the questions he asks.

¹⁴⁹⁸ Luke 24:41-43 records that when the resurrected Jesus appeared to the disciples in the locked room in Jerusalem, he asked for food and they gave him fish and honeycomb to eat. Luke was at best a third-generation Christian and had not known Jesus personally, though he evidently interviewed some who knew him. It is possible that he inadvertently transferred the story of the fish to Jesus' first appearance to the disciples after his

which ye have now caught.¹¹ Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:¹⁴⁹⁹ and for all there were so many, yet was not the net broken.^{1500 12} Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.¹³ Jesus then cometh, and taketh bread, and giveth them,¹⁵⁰¹ and fish likewise.¹⁴ This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.¹⁵⁰²

Jesus and Peter

¹⁵ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?¹⁵⁰³ He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.^{1504 16} He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.^{1505 17} He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things;¹⁵⁰⁶ thou knowest that I love thee.¹⁵⁰⁷ Jesus saith unto him, Feed my sheep.^{1508 18} Verily, verily,¹⁵⁰⁹ I say unto thee, When thou wast young, thou girdedst thyself,¹⁵¹⁰ and walkedst whither thou

resurrection.

¹⁴⁹⁹ In his commentary on Ezekiel 47:6-12, St. Jerome noted that the Greekss had recorded 153 different varieties of fish.

¹⁵⁰⁰ Fishing by net continues at the sea of Galilee to this day.

¹⁵⁰¹ A few manuscripts add that he “gave thanks,” as in John 6:11.

¹⁵⁰² Cf. 3 Nephi 26:13; 27:2.

¹⁵⁰³ Perhaps referring to the fish, in which case Jesus was trying to teach Peter that he was no longer to be a fisherman, but to care for the members of the Church.

¹⁵⁰⁴ During this conversation, Jesus uses two different words meaning “to love,” two different words for “feed,” and two (or three; see note to v. 17) different words for sheep, while Peter employs two different words for “to know.” Some see theological significance in these differences.

¹⁵⁰⁵ Referring to adult sheep as contrasted with the lambs of the previous verse. Cf. D&C 112:14. That Peter remembered these instructions is clear from his comments in 1 Peter 5:2. Cf. D&C 112:14; Acts 20:28-29.

¹⁵⁰⁶ Cf. Matthew 12:25; Luke 6:8; 11:17; John 2:25; 6:61, 64; 13:18.

¹⁵⁰⁷ Regarding John 21:15-17: Jesus used the verb *agapao* in his questions in verses 15-16, while Peter responded by using the verb *phileo*. However, the verb *phileo* is used in each and every case in verse 17.

¹⁵⁰⁸ The diminutive form is used here and should be understood as “little sheep,” though it derives from the word used for “sheep” in v. 16.

¹⁵⁰⁹ The word “verily” means “truly” or “surely,” which is the meaning of the HEB word אָמֵן *‘amēn* employed here and in other passages in John (John 1:51; 3:3, 5, 11; 5:19, 24-25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20-21, 38; 14:12; 16:20, 23). It is also used in the synoptics.

¹⁵¹⁰ IE dressed. Jesus selected the word in order to illustrate his prophecy. He evidently was thinking about the fact that Peter had just put on his outer clothing (v. 7).

wouldest: but when thou shalt be old,¹⁵¹¹ thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.¹⁵¹² ¹⁹ This spake he, signifying by what death¹⁵¹³ he should glorify God.¹⁵¹⁴ And when he had spoken this, he saith unto him, Follow me.¹⁵¹⁵

Jesus and the Beloved Disciple

²⁰ Then Peter, turning about, seeth the disciple whom Jesus loved¹⁵¹⁶ following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?¹⁵¹⁷ ²¹ Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? ²² Jesus saith unto him, If I will¹⁵¹⁸ that he tarry¹⁵¹⁹ till I come, what *is that* to thee? follow thou me.¹⁵²⁰ ²³ Then went this saying abroad among the brethren, that that disciple should not die.¹⁵²¹ yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

²⁴ This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.¹⁵²²

¹⁵¹¹ Cf. Psalm 37:25.

¹⁵¹² IE where you would not want.

¹⁵¹³ This is generally held to be a prophecy of the death of Peter, who is said to have been crucified upside-down. Peter mentioned what Jesus told him in 2 Peter 1:14.

¹⁵¹⁴ God is especially glorified through Christ's work (John 11:4; 12:28; 13:31; 14:13; 17:1, 4; 3 Nephi 9:15; 11:7; 23:9; D&C 45:4; 76:43), but also through the good deeds of those who follow him (Matthew 5:16; John 15:8; 1 Corinthians 6:20; 2 Corinthians 9:13; 1 Peter 2:12; 4:16; Jacob 2:21; 3 Nephi 12:16; Ether 12:4). Glorifying the name is a HEB idiom, found in Psalms 86:9, 12; 3 Nephi 23:9; Ether 3:21.

¹⁵¹⁵ Cf. v. 22. The verb used here is the same one Jesus used when first calling the apostles to follow him (Matthew 9:9; Mark 2:14; Luke 5:27; John 1:43; a different verb is employed in Matthew 4:19). In John 10:27, Jesus declares that his sheep know his voice and follow him (cf. John 12:26). At the last supper, Jesus had told Peter that he could not follow him then but that he would follow him later (John 13:36-37; cf. Matthew 16:24; Mark 8:34; 10:21; Luke 9:23).

¹⁵¹⁶ See the note to v. 7.

¹⁵¹⁷ Cf. John 13:2, 25.

¹⁵¹⁸ IE want, desire.

¹⁵¹⁹ IE stay, remain.

¹⁵²⁰ See the note to v. 19.

¹⁵²¹ This tradition is affirmed in the Coptic Christian text known as *Discourse on Abbaton*. For insights into the translation of John and his ministry, see Revelation 10:11; D&C 7; 77:9, 14; 3 Nephi 28:6-9; Luke 9:27. At a conference of the Church held in early June 1831, Joseph Smith declared "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion" (*History of the Church* 1:176). A detailed discussion of John's translation will comprise a chapter in the forthcoming book by John A. Tvedtnes, *The Book of Mormon and the Ancient World*.

¹⁵²² Cf. 3 Nephi 8:1-2. This verse (and perhaps the next) was evidently added by a later

²⁵ And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.¹⁵²³ Amen.

editorial hand. If the last verse of chapter 20 was really the end of John's account, as its wording suggests, then all of chapter 21 may have been written as a postlude.

¹⁵²³ Cf. John 20:30-31; 1 Nephi 14:25; 3 Nephi 26:6.