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### The Testimony of St. John

We often read arguments that the various gospels were not written by their namesakes since they were written so much later than the purported mortal lifespan of Christ. I think John's Gospel argues against that point. This Gospel has such deep insights into the lives of Christ and His Apostles that nobody could pick this up from oral or written traditions – they must have been an actual eyewitness and must have been with Jesus.

While John is the last gospel written, it contains deeper Hebraic roots than any of the other gospels. I hope to bring these out in the comments.

John never mentions the word *gospel*, but he gives more meaning to the gospel than any other writer. John never mentions the word *apostle*, but he gives more insight and more details into the lives of the Apostles than any other writer.

These are words that John mentions a lot: truth, testimony, witness, light and love. This gospel was written to bear testimony of the Christ and lead others to come to Him through faith on His Name.

"One ancient tradition states that after Mark and Luke had published their Gospels, John 'admitted them, giving his testimony to their truth.' John, however, recognizing the fact that 'the other three evangelists only wrote the deeds of our Lord for one year after the imprisonment of John the Baptist,' set out to fill in those historical gaps of the synoptic Gospels. 'John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Savior, which they have passed by.' It is reasonable to suppose that John collected and drew upon available sources beyond his own personal records (such as the record of John the Baptist). If indeed John's Gospel was written last, it may well be in those few areas where his Gospel follows the course of the synoptics-that he would have been acquainted with, had before him, and thus utilized in a discerning manner details from the other three Gospels." (*Selected Writings of Robert L. Millet: Gospel Scholars Series* [Salt Lake City: Deseret Book Co., 2000], 21.)

### CHAPTER 1

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

IN THE **beginning** [before all time] was the **Word** (Christ), and the Word was with God, and the Word was God Himself. (AMP)

### The Beginning

Since the course of God is one eternal round, there really is no beginning, but in order to explain eternal principles to temporal man, it is necessary to pick an arbitrary starting point and call it "a beginning". In the Hebrew book of Genesis, it is translated "in the beginning", but the word *beginning* actually means the *head*, the chief thing, "the most important thing".

### The Word

In the Old Testament, there is a Hebrew word *dabar* (plural: *debarim*). It is variously translated word or words, thing, situation, matters, events. The pronouncement of the “word of the LORD” was synonymous with the works or actions of God. God’s reign/kingdom became manifest in the world through impartation of His words.

*Dabarim* occur in so many contexts throughout the Hebrew Bible that it becomes apparent that many usages were understood as generalizations for pneumatological engagement with God Himself. Here are a few of the hundreds of instances of *dabar* and its various meanings.

- **Genesis 24:7** “The LORD, the God of heaven, who took me from my father’s house and from the land of my birth, and who spoke [*dabar*] to me, and who swore to me, saying, ‘To your descendants I will give this land,’ He will send His angel [*malak*] before you, and you will take a wife for my son from there.”
- **Exodus 32:34** “But go now, lead the people where I told [*dabar*] you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.”
- **Numbers 12:6** He said, “Hear now My words [*dabarim*]: If there is a prophet among you, I, the LORD, shall make Myself known to him in a vision [*marah*]. I shall speak [*dabar*] with him in a dream” [*chalom*].
- **Numbers 22:35** But the angel of the LORD said to Balaam, “Go with the men, but you shall speak only the word [*dabar*] which I shall tell you.” So Balaam went along with the leaders of Balak.
- **Numbers 24:4-5** The oracle [*neum*] of him who hears the words [*emer*] of God, Who sees the vision [*machazeh*] of the Almighty, Falling down, yet having his eyes uncovered, How fair are your tents, O Jacob, Your dwellings, O Israel!
- **Numbers 24:16** The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered [includes the same Hebrew terms as the previous example above].
- **Deuteronomy 13:1-3** “If a prophet or a dreamer of dreams [*chalom*] arises among you and gives you a sign [*oth*] or a wonder [*mopheth*], and the sign or the wonder comes true, concerning which he spoke [*dabar*] to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ you shall not listen to the words [*dabarim*] of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul.”
- **Judges 2:4** And it came about when the angel of the LORD spoke these words [*dabarim*] to all the sons of Israel, that the people lifted up their voices and wept.
- **Judges 13:17** And Manoah said to the angel of the LORD, “What is your name, so that when your words [*dabarim*] come to pass, we may honor you?”
- **1 Samuel 3:1** Now the boy Samuel was ministering to the LORD before Eli. And word [*dabar*] from the LORD was rare in those days, visions [*chazon*] were infrequent.
- **2 Samuel 7:17** In accordance with all these words [*dabarim*] and all this vision [*chizzayon*], so Nathan spoke to David.
- **Psalms 103:19-22** The LORD has established His throne in the heavens; And His sovereignty rules over all. Bless the LORD, you His angels, Mighty in strength, who perform His word [*dabar*], Obeying the voice [*qol*] of His word [*dabar*]. Bless the LORD, all you His hosts, You who serve Him, doing His will. Bless the LORD, all you works of His, In all places of His dominion; Bless the LORD, O my soul!
- **Psalms 107:20** He sent His word [*dabar*] and healed [*rapha*] them, And delivered *them* from their destructions.

<ul style="list-style-type: none"> <li>▪ <b>Psalm 119:81-82</b> My soul languishes for Thy <u>salvation</u> [<i>teshuah</i>]; I wait for Thy <u>word</u> [<i>dabar</i>].<sup>1</sup> My eyes fail <i>with longing</i> for Thy <u>word</u> [<i>imrah</i>], While I say, “When wilt Thou comfort me?”</li> <li>▪ <b>Ecclesiastes 5:7</b> For in many <u>dreams</u> [<i>chalom</i>] and in many words [<i>dabarim</i>] there is emptiness. Rather, fear God.</li> <li>▪ <b>Isaiah 29:11</b> And the entire <u>vision</u> [<i>chazuth</i>] shall be to you like the <u>words</u> [<i>dabarim</i>] of a sealed book, which when they give it to the one who is literate, saying, “Please read this,” he will say, “I cannot, for it is sealed.” Steven R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i>.</li> </ul>	
John 1:2 The same was in the beginning with God.	He was present originally with God. (AMP)
Rather than just being an abstract concept of “Logos” in the Greek. The Hebrew language has no concept of the abstract. “The Word” is the visible manifestation of the words, the works, and the glory of God.	
John 1:3 All things were made by him; and <b>without him was not anything made which was made.</b>	All things were made and came into existence through Him; and without Him was not even one thing made that has come into being. (AMP)
<p>In your studies of the early chapters of John, keep D&amp;C 88 and 91 handy. They provide valuable commentary on these verses. We can learn so much by looking up the original Hebrew words in the story of creation. The Hebrew word <i>bara</i> implies that God created all things (not beings, things) by forming them out of existing material (unorganized matter). There is nothing in the Genesis account that God created something out of literally nothing. If you study the creation story in Genesis 1 carefully, creation took place by a series of divisions, or separations. The clause “that was made” tells us that not everything in the universe was made by God.</p> <p><b>D&amp;C 93:29 Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.</b></p>	
John 1:4 In him was the gospel, and the gospel was the life, and the life was the light of men;	In Him was Life, and the Life was the Light of men. (AMP)
The first act of creation was God speaking the words ( <i>dabarim</i> ) “Let there be light!” This is the Light of Christ, meaning the light associated with Christ. This is the life and the light of men. This is also in the light of the suns, moons, and planets and the power by which they were made and governed. (Sect 88)	
John 1:5 And the light shineth in the world, and the world perceiveth it not.	And the Light shines on in the darkness, <b>for the darkness has never overpowered it [put it out or absorbed it or appropriated it, and is unreceptive to it].</b> (AMP)
<p>King James says “the darkness comprehendeth it not”. This is an old meaning for <i>comprehend</i>. The AMP meaning is much clearer.</p> <p>'Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation... And that wicked one cometh and taketh away light and truth through disobedience.' (DC 93:31-39)</p>	
John 1:6 There was a man sent from God, whose name was John.	There came a man sent from God, whose name was John. (AMP)

John never mentions “John the Baptist”, only as “John”. This gets pretty confusing and leaves us wondering which “John” the scriptures are talking about. To further complicate matters, it is believed that both Andrew and John the apostle were disciples of John the Baptist. Some believe that the opening verses of the gospel of John and Section 93 were taken by John from the written testimony of John the Baptist. I believe the John the Apostle was actually present at the baptism of Christ and witnessed these things for himself. “Who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.” (Rev. 1:2)	
John 1:7 The same <b>[John the Baptist]</b> came into the world for a witness, to bear witness of the light, to bear record of the gospel through the Son, unto all, that through him men might believe.	This man came to witness, that he might testify of the Light, that all men might believe in it [adhere to it, trust it, and rely upon it] through him. (AMP)
John 1:8 He was not that light, but came to bear witness of that light,	He was not the Light himself, but came that he might bear witness regarding the Light. (AMP)
It is important that every relevant event of Christ’s life and mission, during mortality, and in the eternal worlds, be witnessed and attested to by creditable knowledgeable witnesses in order to fulfill all righteousness [right judgment, justice]. God is making a covenant with us and all the terms of that covenant must be explained and witnessed. One reason for this is so we will have a complete understanding of what we are getting ourselves into. Satan has no ground to come along and say that we were deceived or didn’t know the terms of the everlasting covenant, or that Christ didn’t perform His mission with exactness.	
John the Baptist came in the spirit and power of Elias, which is the role of one who prepares the world for something greater, yet to come. A true “Elias” never oversteps the bounds of his calling.	
John 1:9 Which was the true light, which lighteth every man who cometh into the world;	There it was--the true Light [was then] coming into the world [the genuine, perfect, steadfast Light] that illuminates every person. (AMP)
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; And that I am the true light that lighteth every man that cometh into the world; (D&C 93:1-2)	
This is something you realize when you come to Christ and receive your second comforter. You realize that you are a part of the Lord, and He is a part of you. It will astonish you how well He knows you.	
John 1:10 Even the Son of God. He who was in the world, and the world was made by him, and the world knew him not.	He came into the world, and though the world was made through Him, the world did not recognize Him [did not know Him]. (AMP)
John 1:11 He came unto his own [His fellow Jews], and his own received him not.	He came to that which belonged to Him [to His own--His domain, creation, things, world], and they who were His own did not receive Him and did not welcome Him. (AMP)
John 1:12 But as many as received him, to them gave he <b>power to become the sons of God; only to them who believe [have faith] on his name.</b>	But to as many as did receive and welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His name—(AMP)
We consider ourselves the “spiritual offspring” of the Father, even though Section 93 states that we were in the beginning with God (above). But, since we have fallen and are considered by God to be spiritually dead, we are sealed to him whom we list to obey:	
Alma 34:35 For behold, if ye have procrastinated the day of your repentance even until death, behold, <b>ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of</b>	

**the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you;** and this is the final state of the wicked.

But, through the atonement of Christ, and the baptism of fire and the Holy Ghost (as happened to the people of King Benjamin), we become adopted as sons and daughters of Christ.

Mosiah 5:15 Therefore, I would that ye should be steadfast and immovable, always abounding in good works, **that Christ, the Lord God Omnipotent, may seal you his**, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.

Mos 6:65 And thus he [Adam] was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

Mos 6:66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

Mos 6:67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

Mos 6:68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

John 1:13 He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Who owe their birth neither to bloods nor to the will of the flesh [that of physical impulse] nor to the will of man [that of a natural father], but to God. [They are born of God!] (AMP)

We will discuss this in detail when we get to Chapter 3.

John 1:14 And the same 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**.

And the **Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.** (AMP)

This puts to flight the idea that only John the Baptist saw the glory of the Son, which He received from the Father. The apostles were promised that they would witness it, and did so many times.

John 1:15 John **[the Baptist]** bear witness of him, and cried, saying, This is he of whom I spake; He who cometh after me, is preferred before me; for he was before me.

John testified about Him and cried out, This was He of Whom I said, He Who comes after me has priority over me, for He was before me. [He takes rank above me, for He existed before I did. He has advanced before me, because He is my Chief.] (AMP)

John 1:16 For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father. **And as many as believe on his name shall receive of his fullness. And of his fullness have all we received, even immortality and eternal life, through his grace.**

For out of His fullness (abundance) we have all received [all had a share and we were all supplied with] one grace after another and spiritual blessing upon spiritual blessing and even favor upon favor and gift [heaped] upon gift. (AMP)

<p>What is “grace”. Grace is unmerited favor from God, which takes the form of the gifts of the Spirit, which cause us to ascend in glory and light. Grace to grace. From exaltation to exaltation. From one small degree to another.</p> <p>D&amp;C 93:19 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.</p> <p>D&amp;C 93:20 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.</p>	
<p>John 1:17 For the law was given through Moses, but life and truth came through Jesus Christ.</p> <p>John 1:18 For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father.</p>	<p>For while the Law was given through Moses, grace (unearned, undeserved favor and spiritual blessing) and truth came through Jesus Christ. (AMP)</p>
<p>2 Nephi 25:23 For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.</p> <p>Grace isn’t something that kicks in after we have exhausted ourselves with works. Grace is that spiritual endowment that assists us in our works by giving us a new heart and a new mind, and the desire and ability to do good continually.</p> <p>Moroni 10:32 Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, <b>then is his grace sufficient for you, that by his grace ye may be perfect in Christ;</b> and if by the grace of God ye are perfect [mature, complete, goal reached] in Christ, ye can in nowise deny the power of God.</p> <p>Moroni 10:33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.</p>	
<p>John 1:19 And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved.</p>	<p>No man has ever seen God at any time; the only unique Son, or the only begotten God, Who is in the bosom [in the intimate presence] of the Father, He has declared Him [He has revealed Him and brought Him out where He can be seen; He has interpreted Him and He has made Him known]. (AMP)</p>
<p>Every time the Father comes to earth, He says very little, except to introduce us to His Son, and invite us to hear Him [His Son].</p>	
<p>John 1:20 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; Who art thou?</p>	<p>And this is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, Who are you? (AMP)</p>
<p>John 1:21 And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ.</p>	<p>He confessed (admitted the truth) and did not try to conceal it, but acknowledged, <b>I am not the Christ!</b> (AMP)</p>

John 1:22 And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him saying, Art thou that prophet? And he answered, No.	They asked him, What then? Are you <b>Elijah</b> ? And he said, I am not! Are you the <b>Prophet</b> ? And he answered, No! (AMP)
John 1:23 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?	Then they said to him, Who are you? Tell us, so that we may give an answer to those who sent us. What do you say about yourself? (AMP)
<p>Here is an example of a sacred pattern found in every dispensation of the world. There are always four beings who are sent down, servants of Yeshua and who are usually found mentioned in the Scriptures and at times in other historical records, to head a dispensation as a Dispensation Presidency. In looking to see if this doctrine was understood and revealed by Joseph Smith, we find it first taught in a discourse given by Joseph Smith at a General Conference of the Church, on the morning of October 5th, 1840. It was recorded and read by Robert B. Thompson for Joseph [see also History of the Church (HC), 4:207-212 and Teachings of the Prophet Joseph Smith (TPJS), pp. 166-173, the only time JS ever prerecorded a sermon]. In this discourse, Joseph used the term 'Presidency of his (a) Dispensation'.</p> <p>The presidency is composed of men fulfilling the roles of Elias (John the Baptist), Prophet (Peter), Priest (James, the brother of Jesus), and King (Jesus Christ). From "Pure Revelations" and "Davedi Ebed HaMelek" (AKA "Kingdom of Zion")</p>	
John 1:24 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias.	He said, I am the voice of one crying aloud in the wilderness [the voice of one shouting in the desert], Prepare the way of the Lord [level, straighten out, the path of the Lord], as the prophet Isaiah said. (AMP)
This prophecy will be repeated in the last days. There will be forerunners prior to the coming of Christ, and they will be preparing a way for Him to return.	
John 1:25 And they who were sent were of the Pharisees.	The messengers had been sent from the Pharisees. (AMP)
John 1:26 And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet?	And they asked him, <b>Why then are you baptizing if you are not the Christ, nor Elijah, nor the Prophet?</b> (AMP)
John 1:27 John answered them, saying; I baptize with water, but there standeth one among you, whom ye know not;	John answered them, I [only] baptize in (with) water. Among you there stands One Whom you do not recognize and with Whom you are not acquainted and of Whom you know nothing. (AMP)
I interpret that phrase "there standeth one among you" to mean that Jesus was a rabbi, trained in the traditions of and associated with the Pharisees. John was quick to deflect attention from himself and point to the one who should come, who was greater than he.	
John 1:28 He it is of whom I bear record. He is that prophet, <b>even Elias</b> , who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose, or whose place I am not able to fill; <b>for he shall baptize, not only with water, but with fire, and with the Holy Ghost.</b>	<p>It is He Who, coming after me, is preferred before me, the string of Whose sandal I am not worthy to unloose.</p> <p>These things occurred in Bethany (Bethabara) across the Jordan [at the Jordan crossing], where John was then baptizing. (AMP)</p>
<b>"I will leave this subject here, and make a few remarks on the subject of baptism. The baptism of water, without the baptism of fire and the Holy Ghost attending it, is of no use; they are necessarily and inseparably</b>	

**connected. An individual must be born of water and the spirit in order to get into the kingdom of God.** In the German, the text bears me out the same as the revelations which I have given and taught for the past fourteen years on that subject. I have the testimony to put in their teeth. My testimony has been true all the time. You will find it in the declaration of John the Baptist. (Reads from the German.) John says, "I baptize you with water, but when Jesus comes, who has the power (or keys) He shall administer the baptism of fire and the Holy Ghost." Great God! Where is now all the sectarian world? And if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans who know that it is true to say, Eye. (Loud shouts of "Aye.")

"Alexander Campbell, how are you going to save people with water alone? **For John said his baptism was good for nothing without the baptism of Jesus Christ.** 'Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.' (Heb. 6:1-3).

"There is one God, one Father, one Jesus, one hope of our calling, one baptism. **All these three baptisms only make one.** Many talk of baptism not being essential to salvation; but this kind of teaching would lay the foundation of their damnation. I have the truth, and am at the defiance of the world to contradict me, if they can.

"I have now preached a little Latin, a little Hebrew, Greek, and German; and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correctly." Joseph Smith, King Follett Address

John 1:29 The next day John seeth Jesus coming unto him, and said; Behold the Lamb of God, who taketh away the sin of the world!	The next day John saw Jesus coming to him and said, Look! There is the Lamb of God, Who takes away the sin of the world! (AMP)
John 1:30 And John bare record of him unto the people, saying, This is he of whom I said; After me cometh a man who is preferred before me; for he was before me, and I knew him, and that he should be made manifest to Israel; therefore am I come baptizing with water.	This is He of Whom I said, After me comes a Man Who has priority over me [Who takes rank above me] because He was before me and existed before I did. (AMP)
John 1:31 And John bare record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him.	And I did not know Him and did not recognize Him [myself]; but it is in order that He should be made manifest and be revealed to Israel [be brought out where we can see Him] that I came baptizing in (with) water. (AMP)
John 1:32 And I knew him; for he who 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 who baptizeth with the Holy Ghost.	John gave further evidence, saying, I have seen the Spirit descending as a dove out of heaven, and it dwelt on Him [never to depart]. (AMP)
John 1:33 And I saw, and bare record that this is the Son of God.	And I did not know Him nor recognize Him, but He Who sent me to baptize in (with) water said to me, Upon Him Whom you shall see the Spirit descend and remain, that One is He Who baptizes with the Holy Spirit. (AMP)



<p>"What concerns us above all else as to the coming of John...is that he came with power and authority. He first received his errand from the Lord. His was no ordinary message, and he was no unauthorized witness. He was called of God and sent by him, and he represented Deity in the words that he spoke and the baptisms he performed...Luke says: 'The word of God came unto John the son of Zacharias in the wilderness.' Later John is to say: <b>'He that sent me to baptize with water, the same said unto me,' such and such things. (John 1:33.)</b> <b>Who sent him we do not know.</b> We do know that 'he was baptized while he was yet in his childhood [meaning, when he was eight years of age], and was ordained by the angel of God at the time he was eight days old unto this power [note it well, not to the Aaronic Priesthood, but] to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.' (D&amp;C 84:24.)" Bruce R. McConkie (<i>The Mortal Messiah: From Bethlehem to Calvary</i>, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 1: 384.)</p>	
John 1:34 These things were done in Bethabara, beyond Jordan, where John was baptizing.	And I have seen [that happen--I actually did see it] and my testimony is that this is the Son of God! (AMP)
John 1:35 Again, the next day after, John stood, and two of his disciples,	Again the next day John was standing with two of his disciples, (AMP)
John 1:36 And looking upon Jesus as he walked, he said; Behold the Lamb of God!	And he looked at Jesus as He walked along, and said, Look! There is the Lamb of God! (AMP)
John 1:37 And the two disciples heard him speak, and they followed Jesus.	The two disciples heard him say this, and they followed Him. (AMP)
<p>Note how John gives us a day-by-day account of these critical early events. I believe the details help prove that he was actually on the scene as a qualified, creditable eyewitness, yet he carefully avoids identifying himself.</p> <p>And, at the same time that he presents the chronological story, John doesn't bogged down in history. He thematically unfolds the life and mission of Christ, as we shall see,</p> <p>"One of the two disciples who heard this testimony is named; he was Andrew, the brother of Simon Peter. (See <i>ibid.</i>, 1:40.) The other is not named. Indeed, throughout the entire book, which, undoubtedly, was written by John himself, the name of John, son of Zebedee, is never once written. In the account of the Last Supper, we read of a 'disciple whom Jesus loved,' who sat so near the Lord that his head could rest on Jesus' bosom.</p> <p>"These two instances, and others that might be named, indicate to us a prominent trait in John's character; viz., an unassumed modesty that won him the respect and love of all who knew him." (<i>Gospel Ideals: Selections from the Discourses of David O. McKay</i> [Salt Lake City: Improvement Era, 1953], 238.)</p>	
John 1:38 Then Jesus turned, and saw them following him, and said unto them, What seek ye? They say unto him, Rabbi, (which is to say, being interpreted, Master;) Where dwellest thou?	But Jesus turned, and as He saw them following Him, He said to them, What are you looking for? [And what is it you wish?] And they answered Him, Rabbi--which translated is Teacher--where are You staying? (AMP)
John 1:39 He said unto them, <b>Come and see.</b> And they came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.	He said to them, Come and see. So they went and saw where He was staying, and they remained with Him that day. It was then about the tenth hour (about four o'clock in the afternoon). (AMP)
<p>This gospel is a masterful exposition of Christ. It is written for one purpose only: to convince you that Jesus is the Christ, so that you might have faith on His Name, come to Him, and be saved. This gospel is so profound that Biblical scholars still pore over it, so basic that Christian evangelists recommend it as the first Biblical book for new Christians to read, so full of the Spirit and testimony that latter-day saints read it on their knees, praying that, through it, they will come to know the Lord and receive eternal life. In my exposition and</p>	

commentary on this gospel, I want to do nothing but add glory to God, and do nothing that would detract from this goal. I will not try to hide my enthusiasm and love for this book and how the Lord Jesus is portrayed here.	
These are the first recorded words of Christ in this Gospel. Now, after the testimonies of who Jesus was and why he came, of His glories, and of His mission, now He finally speaks to us, with the most practical advice that invites us to come along on this journey: <b>“Come and see.”</b>	
John 1:40 One of the two who heard John, and followed Jesus, was Andrew, Simon Peter's brother.	One of the two who heard what John said and followed Jesus was Andrew, Simon Peter's brother.
John 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.	He first sought out and found his own brother Simon and said to him, We have found (discovered) the Messiah!--which translated is the Christ (the Anointed One). (AMP)
Notice that throughout all the gospels, Andrew was always bringing people to Jesus. Whenever people wanted to talk to Jesus, they first talked to Andrew. Andrew wasn't a gate-keeper, keeping people away, he brought people to Christ and made sure they got to talk to Him.	
John 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus.	Andrew then led (brought) Simon to Jesus. Jesus looked at him and said, You are Simon son of John. You shall be called Cephas--which translated is Peter [Stone]. (AMP)
Jesus had nicknames for His disciples.	
John 1:43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.	The next day Jesus desired and decided to go into Galilee; and He found Philip and said to him, Join Me as My attendant and follow Me. (AMP)
John 1:44 Now Philip was at Bethsaida, the city of Andrew and Peter.	Now Philip was from Bethsaida, of the same city as Andrew and Peter. (AMP)
John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.	Philip sought and found Nathanael and told him, We have found (discovered) the One Moses in the Law and also the Prophets wrote about--Jesus from Nazareth, the [legal] son of Joseph! (AMP)
John 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see.	Nathanael answered him, [Nazareth!] Can anything good come out of Nazareth? Philip replied, Come and see! (AMP)
John 1:47 Jesus saw Nathanael coming unto him, and said of him, Behold an Israelite indeed, in whom is no guile!	Jesus saw Nathanael coming toward Him and said concerning him, See! Here is an Israelite indeed [a true descendant of Jacob], in whom there is no guile nor deceit nor falsehood nor duplicity! (AMP)
<p>"The reasons for assuming that Bartholomew and Nathanael are the same person are these: Bartholomew is named in each of the three synoptic Gospels as an apostle, but Nathanael is not mentioned. Nathanael is named twice in John's Gospel, and Bartholomew not at all; Bartholomew and Philip, or Nathanael and Philip, are mentioned together." James E. Talmage (Jesus the Christ, 213)</p> <p>Do you know what it is to be like to be without guile? Little children have no guile. Their hearts are pure, like clear glass. If you have been “striving” to come to God, or feel the Spirit, or just can't seem to get your prayers answered, may I suggest that you examine your heart to see if it is pure? I am not talking about impure thoughts of the lustful kind. I am talking about lying to yourself about what your real intentions are. “Blessed are the pure</p>	

in heart, for they shall see God.” This is a law of heaven, and the Lord would not promise this, just to deceive you. He will not deceive you, because He cannot deceive you. He has absolutely no guile, and when you see Him, you will be like Him.	
John 1:48 Nathanael said unto him, Whence knowest thou me? Jesus answering said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.	Nathanael said to Jesus, How do You know me? [How is it that You know these things about me?] Jesus answered him, Before [ever] Philip called you, when you were still under the fig tree, I saw you. (AMP)
John 1:49 Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the King of Israel.	Nathanael answered, Teacher, You are the Son of God! You are the King of Israel! (AMP)
John 1:50 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.	Jesus replied, Because I said to you, I saw you beneath the fig tree, do you believe in and rely on and trust in Me? You shall see greater things than this! (AMP)
John 1:51 And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.	Then He said to him, I assure you, most solemnly I tell you all, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man! (AMP)
<p>Nathanael believed on the Lord with the scantiest evidence. In response to this, the Lord promised him that he was see even more of the works of God – not to strengthen his faith, <b>but because of his faith</b>.</p> <p>“The assertion was reminiscent of Jacob’s experience. ‘And he dreamed. And behold, a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending on it.. Nathanael’s exclamation, in light of the earlier identifications of Jesus, would tell the reader that these men were familiar with the prophetic tradition of Judaism. They were raised learning about the nuances of divine/human encounter. There were different sects of the Jews and not all were instructed in the same understandings. If Jesus was going to show them angels, then they were going to share the privileged view of the spiritual realm that was the treasure of the Patriarchs and the prophets from the most ancient times.”</p> <p>Steven R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i>.</p>	
<b>CHAPTER 2</b>	
John 2:1 And on the third day of the week, there was a marriage in Cana of Galilee; and the mother of Jesus was there.	<b>ON THE third day</b> there was a wedding at Cana of Galilee, and the mother of Jesus was there. (AMP)
<p>This begins a series of teachings and miracles of Jesus all related to water: turning the water to wine, being born or the water and the Spirit, the living waters at the well, the healing waters of the pool at Bethesda.</p> <p>We see the theme of “on the third day”, or “a three days’ journey” occurring throughout the Bible.</p> <p>Abraham’s test was a three day’s journey to demonstrate to the Lord that he would be willing to sacrifice his only son, Isaac. The third day was the culmination of that test, and Isaac was spared, and Abraham had a miraculous encounter with the Presence of God, because Abraham obeyed the word of the Lord.</p> <p>The Lord commanded Moses to lead the children of Israel on a three days’ journey into the wilderness to they could encounter the Presence of the Lord. Jonah made a three days’ back from the sea to the city of Nineveh, where he called upon the people to repent, and they repented.</p>	

Saul was on a three days' journey to find a lost donkey, when he visited Samuel the prophet, partook in the sacrifice, was anointed king and encountered the manifest Presence of God.

Saul (Paul) was on a three days' journey to Damascus to capture the followers of Jesus, when he was struck by a blinding vision and saw Jesus.

Jesus intended to lead His followers into the spiritual realm where they would receive vision and become empowered to perform signs and wonders. In the Hebraic Tradition, the "third day" was understood as the eschatological day for these kinds of otherworldly encounters. The "third day" was also an eschatological phrase that set the stage within the text for the expectation of signs, wonders and miracles.

This miracle at the wedding occurred in the third day to emphasize the beginning of the signs that Jesus would show to announce His public ministry.

I am indebted to Steven R. Service and his wonderful book *The Lost and Forgotten Gospel of the Kingdom* for his many insights tying the teachings and events of the New Testament, back to the ancient Hebraic traditions and motifs of the Old Testament. He maintains that the original gospel writers, and even Paul, understood these concepts in the 1<sup>st</sup> century, but by the time the Bible was compiled in the 4<sup>th</sup> century under Constantine, the church leaders had no understanding of the things of the Jews, and interpreted these writings more in line with Aristotelian philosophy. This, to me, is the anatomy of the Great Apostasy, for as the Book of Mormons says:

1 Nephi 13:26 And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the formation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away.

1 Nephi 13:27 And all this have they done that they might pervert the right ways of the Lord, that they might blind the eyes and harden the hearts of the children of men.

As I read the above passages over the years, and heard the criticisms that the Book of Mormon was nothing more than a rehash of the Bible, I asked myself what were those "plain and precious things that were removed"? I asked church leaders and members alike, but nobody had the answer. Then, somebody showed me the covenants contained in the Book of Mormon. They were also in the Bible, but greatly obscured through omission, mistranslation, and misinterpretation. They showed me the necessity of receiving the baptism of fire and the Holy Ghost, of being "born again", and the importance and opportunity to have daily divine and miraculous interactions with the Presence of God.

This is what I have been trying to show you in all my "spiritual translations" of the scriptures. I have been gathering support from all the resources I can find, including writings from church leaders, from other people, from personal revelations to others and to myself, all with the purpose of showing you the works of God, which can be manifest in our lives.

In this "spiritual translation" effort, I was almost finished working through the New Testament. I had the books of John, Acts, and Revelations left to go. Then the Lord said to "Stop." A week or so later, quite by accident, I ran across this book by Rev. Service. The book provided support for the above scripture in 1 Nephi, and also

gave additional insights, I never knew, and which I have never seen anywhere else. His insights are so compelling, I must include them here. Here's what the author says about his book.

I have to admit that it is overwhelming to me to think that we have strayed so far in our understanding of the scriptures. Praise the Lord for my ability to go to seminary, having been so privileged to study for seemingly endless hours and to immerse myself in God's presence to learn. I thank God for all these years to mull over the realizations and to have Him put the puzzle back together. I could not have realized any of this without His presence leading me. **You are my treasure Lord and I thank you and I praise you and I bless You!** Lord, please help me to complete this work and to finish all the other tasks of life that are laid before me. Thank you for parents and a wife who have set a good example for hard work and for taking responsibility for the callings committed to each of us. **I want to complete this work so much and I thank you so much for bringing me this far. Bring others to help elucidate the matters you have set my heart on here. I love you Lord Jesus. And I worship your holy name now and forever and ever. Amen.**

He admits to having the Presence of the Lord leading him in the writing of this book. No doubt it is true. You can't write about the word (*dabar*) without the word getting into you. I can testify that this is true, and that I have constantly experienced the Presence of the Lord helping me, and directing me to resources, and giving me the insights I needed to write this. I have to completely agree with him. Praise and thanks to the Lord for his grace! Amen.

John 2:2 And Jesus was called, and his disciples, to the marriage.	Jesus also was invited with His disciples to the wedding. (AMP)
"Weddings were held at the home of the bride and were as elaborate as the budget of the house would allow, running from one day to a whole week. The hosts felt a strong obligation to provide lavish hospitality, and failing to do so would embarrass the family and mortify the newly wedded couple. Mary may have been aware of this as she told her son that the wine had run out. We don't know Mary's function at the wedding, but the fact that she was concerned about the wine and was able to command the servants suggests that a close relative was being married." (Richard D. Draper, <i>"Home Life at the Time of Christ,"</i> Ensign, Sept. 1987, 58)	
John 2:3 And when they wanted wine, his mother said unto him, They have no wine.	And when the wine was all gone, the mother of Jesus said to Him, They have no more wine! (AMP)
John 2:4 Jesus said unto her, Woman, what wilt thou have me to do for thee? that will I do; for mine hour is not yet come.	Jesus said to her, [Dear] woman, what is that to you and to Me? <b>[What do we have in common? Leave it to Me.]</b> My time (hour to act) has not yet come. (AMP)
John 2:5 His mother said unto the servants, Whatsoever he saith unto you, see that ye do it.	His mother said to the servants, <b>Whatever He says to you, do it.</b> (AMP)
Mary [Notice that John doesn't mention her by name.] must have already had faith in Jesus and know what he was capable of doing. Perhaps he was testing her faith. Perhaps he was reticent to perform a miracle. But, Mary, ignoring him, turned to the servants and said "Whatever He says to you, do it." Good advice for us, and a great example of faith.	
John 2:6 There were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.	Now there were six waterpots of stone standing there, as the Jewish custom of purification (ceremonial washing) demanded, holding twenty to thirty gallons apiece. (AMP)
John 2:7 Jesus said unto them, Fill the waterpots with water. And they filled them up to the brim.	Jesus said to them, Fill the waterpots with water. So they filled them up to the brim. (AMP)

John 2:8 And he said, Draw out now, and bear unto the governor of the feast. And they bare unto him.	Then He said to them, Draw some out now and take it to the manager of the feast [to the one presiding, the superintendent of the banquet]. So they took him some. (AMP)
John 2:9 When the governor of the feast had tasted the water which was made wine, (he knew not whence it was, but the servants who drew the water knew,) the governor of the feast called the bridegroom,	And when the manager tasted the water just now turned into wine, not knowing where it came from-- though the servants who had drawn the water knew-- he called the bridegroom (AMP)
John 2:10 And said unto him, Every man at the beginning doth set forth good wine; and when men have well drunk; then that which is worse; but thou hast kept the good wine until now.	And said to him, Everyone else serves his best wine first, and when people have drunk freely, then he serves that which is not so good; but you have kept back the good wine until now! (AMP)
John 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and the faith of his disciples was strengthened in him.	This, the first of His signs (miracles, wonderworks), Jesus performed in Cana of Galilee, and manifested His glory [by it He displayed His greatness and His power openly], and His disciples believed in Him [adhered to, trusted in, and relied on Him]. (AMP)
John 2:12 After this he went down to Capernaum, he, and his mother, and his brethren <b>[his siblings?]</b> , and his disciples; and they continued there not many days.	After that He went down to Capernaum with His mother and brothers and disciples, and they stayed there only a few days. (AMP)
John 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem.	Now the Passover of the Jews was approaching, so Jesus went up to Jerusalem. (AMP)
<p>John is careful to mention each Passover that Jesus observed, and from this we can deduce that His ministry lasted about 3 ½ years.</p> <p>"...it appears that Christ began his public ministry on the celebration day of the Passover feast. If so...it would have also been on his birthday. But which birthday? It would have been near his thirtieth because he was 'beginning to be about thirty' at his baptism shortly before (Luke 3:23). Let us also consider law of Moses symbolism to help answer this question.</p> <p>"...The Savior cleansed the temple just before Passover both at the beginning of his ministry (see John 2:13-16) and at the end (see Matt. 21:12-3). <b>In terms of our having a fuller understanding of Passover, note that the cleansing of the temple also fits the pattern of Passover. That is, part of the prescribed actions at Passover includes searching the house for any leaven and putting it entirely outside the house.</b> (See Ex. 12:15.) It would seem that leaven could symbolize false teachings (see Matt. 16:12), hypocrisy (see Luke 12:1), or wickedness (see 1 Cor. 5:7-8), which the Savior put out of his Father's house, the temple, by 'cleansing' it of those who defiled it." (John P. Pratt, "Passover-Was It Symbolic of His Coming?" Ensign, Jan. 1994, 42)</p>	
John 2:14 And found in the temple those who sold oxen, and sheep, and doves, and the changers of money sitting.	There He found in the temple [enclosure] those who were selling oxen and sheep and doves, and the money changers sitting there [also at their stands]. (AMP)
John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;	And having made a lash (a whip) of cords, He drove them all out of the temple [enclosure]--both the sheep and the oxen--spilling and scattering the brokers' money and upsetting and tossing around their trays (their stands). (AMP)

People who want to justify their own anger want to use this passage to excuse themselves by claiming Jesus got angry. But, as John Pratt pointed out above, Jesus' act was symbolic of a Passover ritual. And, this was no mad, uncontrolled outburst. Jesus took the time to braid a whip. His anger served a purpose. He channeled it toward a good end, then He got over his anger and moved on. So, if you are going to claim to follow Jesus' example, then follow **all** of His example.

"After leaving Capernaum, Jesus traveled to Jerusalem to celebrate the Passover, present himself to his Father, and pay homage in his holy temple. Upon his arrival in Jerusalem, he apparently hurried directly to the temple to present himself and observe the religious customs of his people. Elder James E. Talmage pointed out that Jesus probably had attended other Passovers during the interval between his recorded visit to the temple at the age of twelve (Luke 2:42-50) and this visit. However, 'he, not being thirty years old, could not have assumed the right or privilege of a teacher without contravening established customs.' Elder Talmage explained further that to teach in the synagogue, a man had to be thirty years old.

"What Jesus found at the temple was noise and dirt and confusion, a cacophony of sounds from birds, animals, people of diverse languages, merchants of sacrificial emblems, and money-changers-all polluting the sanctity of this great edifice. That place, which should have been the scene of utmost reverence and spiritual uplift where he could refresh himself spiritually for the demanding days ahead, was instead a scene of chaos and confusion.

"In righteous indignation, Jesus set about the task of driving out wickedness and restoring his Father's house to the religious purpose, order, and faith that should reign there. (See D&C 88:119.) **What is most surprising, perhaps, about this event is that there appeared to be little, if any, protest made or resistance raised against his actions. Even when he had finished, there was no condemnation of what had transpired, only a query as to the authority he claimed that justified his having acted in such a way:** 'What sign shewest thou unto us, seeing that thou doest these things?' (John 2:18.) **Why this seeming acquiescence, by those most directly affected, to violent action on the part of this young stranger from Galilee? Frederic Farrar has offered this explanation: 'Because Vice cannot stand for one moment before Virtue's uplifted arm. Base and groveling as they were, these money-mongering Jews felt, in all the remnant of their souls which was not yet eaten away by infidelity and avarice, that the Son of Man was right.'**" (Kay Edwards, Studies in Scripture, Vol. 5: The Gospels, ed. by Kent P. Jackson and Robert L. Millet, [Salt Lake City: Deseret Book Co., 1986], 190-191.)

John 2:16 And said unto them who sold doves, Take these things hence; make not my Father's house a house of merchandise.

Then to those who sold the doves He said, Take these things away (out of here)! Make not **My Father's house** a house of merchandise (a marketplace, a sales shop)! (AMP)

The first sacred temple of Jerusalem was constructed on Mount Moriah. At that site, Jesus attended the remodeled second temple. Initially He called it **'my Father's house.'** There He accomplished the first cleansing of the temple by driving out the money-changers.

"At the time of the second cleansing, He called it **'my house.'** And He said unto them, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' (Matt 21:13)

"Finally and sadly, He called it **'your house'** when He said in desperation, 'Behold, your house is left unto you desolate,' (Matt. 23:38) and predicted the destruction of Jerusalem and the temple, of which one stone would not be left upon the other." Russell M. Nelson (Perfection Pending, and Other Favorite Discourses [Salt Lake City: Deseret Book Co., 1998], 179.)

John 2:17 And his disciples remembered that it was written, The zeal of thy house hath eaten me up.

And His disciples remembered that it is written [in the Holy Scriptures], Zeal (the fervor of love) for Your

	house will eat Me up. [I will be consumed with jealousy for the honor of Your house.]
<p>The House of the Lord was the place where the Name of the Lord dwelt. It was through that Name, as a portal, we gain entrance into the Presence of God. For those who are familiar with this, David's psalms are full of code words, which invoke this experience and memories of this experience.</p> <p>"In the context of John's Gospel zeal revolved around the temple, which was the dwelling place of the name, and hence the place worshippers gathered and prayed <i>in the name</i>. Comparatively, in Psalm 119, <b>the word was the psalmist's dwelling place</b>. In both instances there was continuity in the lament. Ones who proved themselves to be blind and deaf had lost their reverence and understanding for the holy place." Service, <i>Lost Gospel</i>.</p> <p>My zeal has consumed me, Because my adversaries have forgotten Thy words [<i>dabarim</i>].  Thy word [<i>imrah</i>] is very pure, Therefore Thy servant loves it.  I am small and despised, Yet I do not forget Thy precepts.  Thy righteousness is an everlasting righteousness, And Thy law is truth.  Trouble and anguish have come upon me; Yet Thy commandments are my delight.  Thy testimonies are righteous forever; Give me understanding that I may live.  <b>I cried with all my heart</b>; answer me, O LORD! I will observe Thy statutes.  I cried to Thee; save me, And I shall keep Thy testimonies.  <b>I rise before dawn and cry for help</b>; I wait for Thy words [<i>dabarim</i>].  My eyes anticipate the <b>night watches</b>, That I may meditate on Thy word [<i>imrah</i>].  Hear my voice according to Thy lovingkindness; Revive <b>[quicken]</b> me, O LORD, according to <b>Thine ordinances</b>.  Those who follow after wickedness draw near; They are far from Thy law.  Thou art near, O LORD, And all Thy commandments are truth.  Of old I have known from Thy testimonies, That Thou hast founded them forever.  Look upon my affliction and rescue me, For I do not forget Thy law.  Plead my cause and redeem me; Revive <b>[quicken]</b> me according to Thy word [<i>imrah</i>].  Salvation [<i>yeshuah</i>] is far from the wicked, For they do not seek Thy statutes.  Psalm 119</p> <p>Judging from the bold-face statements, David understood what it meant to commune with the Lord in His Presence. Knowing this, can you then imagine the anger of the Lord at seeing this symbol of this communion being defiled?</p> <p>"David had erected a tent within which to place the Ark of the Covenant. He understood the concept of God dwelling with humankind through His presence and empowerment abiding in the Ark. The doorway of the tabernacle was the place where God's people met with His presence. David praised <i>Yahweh</i>: 'Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked.'</p> <p>"In the context of David's Psalm, the primacy of the temple was not to have been understood as a place of sacrifice, but rather, as a divine/human place of meeting. Pure hearted worshippers were to have gathered here in His holy presence." Service, <i>Lost and Forgotten Gospel</i>.</p>	
John 2:18 Then spake the Jews and said unto him, What sign showest thou unto us, seeing thou doest these things?	Then the Jews retorted, What sign can You show us, seeing You do these things? [What sign, miracle, token, indication can You give us as evidence that You



	have authority and are commissioned to act in this way?}] (AMP)
John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.	Jesus answered them, Destroy (undo) this temple, and in three days I will raise it up again. (AMP)
John 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up, in three days?	Then the Jews replied, It took forty-six years to build this temple (sanctuary), and will You raise it up in three days? (AMP)
John 2:21 But he spake of the temple of his body.	But He had spoken of the temple which was His body. (AMP)
John 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they remembered the Scripture, and the word which Jesus had said unto them.	When therefore He had risen from the dead, His disciples remembered that He said this. And so they believed and trusted and relied on the Scripture and the word (message) Jesus had spoken. (AMP)
"Jesus then challenged the religious leaders who questioned His violent actions, 'Destroy this temple and in three days I will raise it up.' He did not speak chronologically, but He used the eschatological Hebraic motif. By referencing His own flesh as a dwelling place, the concept made sense if listeners had grasped John's identification of Jesus as the word. The word of God had been understood as a spiritual habitation from the time of Abraham when he built a tent to abide in the presence of <i>Memra</i> . Likewise, <i>Yeshuah</i> would raise up a dwelling place for His seekers on the third day." Service, <i>Lost Gospel</i> .	
John 2:23 Now when he was in Jerusalem, at the passover, on the feast day, many believed on his name, when they saw the miracles which he did.	But when He was in Jerusalem during the Passover Feast, many believed in His name [identified themselves with His party] after seeing His signs (wonders, miracles) which He was doing. (AMP)
But, many in Jerusalem did understand the references to David, and understood Jesus to be the literal and legitimate son of David.	
John 2:24 But Jesus did not commit himself unto them, because he knew all things,	But Jesus [for His part] did not trust Himself to them, because He knew all [men]; (AMP)
John 2:25 And needed not that any should testify of man; for he knew what was in man.	And He did not need anyone to bear witness concerning man [needed no evidence from anyone about men], for He Himself knew what was in human nature. [He could read men's hearts.] [I Sam. :7.] (AMP)
Some Biblical scholars believe that the preceding two verses actually dealt with Nicodemus and should properly be part of the next chapter.	
<b>CHAPTER 3</b>	
John 3:1 There was a man of the Pharisees named Nicodemus, a ruler of the Jews;	NOW THERE was a certain man among the Pharisees named Nicodemus, a ruler (a leader, an authority) among the Jews, (AMP)
John 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him.	Who came to Jesus at night and said to Him, Rabbi, we know and are certain that You have come from God [as] a Teacher; for no one can do these signs (these wonderworks, these miracles--and produce the proofs) that You do unless God is with him. (AMP)
Nicodemus considered Jesus a mere teacher and was interested in how He was able to perform great miracles. Jesus was actually telling him how this was accomplished: by the baptisms of water, fire, and the Holy Ghost, entering into the Presence of God, developing a relationship with Him [Priesthood] and gaining the ability to manifest the words and works of God in this world. A person had to become something greater than flesh to	

perform signs and wonders. How? In the Hebraic Tradition the means of the performance of miraculous works was through encounter with the word.	
John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.	Jesus answered him, I assure you, most solemnly I tell you, that unless a person is <b>born again (anew, from above)</b> , he cannot ever <b>see</b> (know, be acquainted with, and experience) the kingdom of God.
Being “born again” is more than just a political cliché. It is to receive these three baptisms, which I have mentions, to be quickened by an endowment of the Spirit, and to be changed from the natural man into a saint, having no more disposition to do evil, but to do good continually.	
<b>"It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the articles of adoption to enter therein."</b> (Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 6:58)	
John 3:4 Nicodemus said 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?	Nicodemus said to Him, How can a man be born when he is old? Can he enter his mother's womb again and be born? (AMP)
John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.	Jesus answered, I assure you, most solemnly I tell you, unless a man is born of water and [even] the Spirit, he cannot [ever] <b>enter</b> the kingdom of God. (AMP)
John 3:6 That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.	What is born of [from] the flesh is flesh [of the physical is physical]; and what is born of the Spirit is spirit. (AMP)
Seeing is one thing. Entering is another. This is the difference between a vision of heaven and an ascension into heaven. But Nicodemus was unfamiliar with the ancient Hebraic tradition and took everything literally.	
John 3:7 Marvel not that I said unto thee, Ye must be born again.	Marvel not [do not be surprised, astonished] at My telling you, You must all be born <b>anew (from above)</b> . (AMP)
The Bible uses the term “born again”, but the actual words have been misunderstood, just as Nicodemus misunderstood them. The actual words mean what the AMP version says: born anew, born from above.	
John 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one who is born of the Spirit.	The wind blows (breathes) where it wills; and though you hear its sound, yet you neither know where it comes from nor where it is going. So it is with everyone who is born of the Spirit. (AMP)
In other words, the Lord is saying that, just like the wind, you can't see the Spirit, but you know it is there by its effects. Originally the Holy Spirit in the Hebrew religion was represented by a female figure, then by a male figure. When the New Testament was translated into Greek, it came to be represented by wind or breath.	
John 3:9 Nicodemus answered and said unto him, How can these things be?	Nicodemus answered by asking, How can all this be possible? (AMP)
John 3:10 Jesus answered and said, Art thou a master of Israel, and knowest not these things?	Jesus replied, Are you the teacher of Israel, and yet do not know nor understand these things? [Are they strange to you?]
These teachings were rooted in ancient Hebraic traditions. As a rabbi and student of the Old Testament, Nicodemus should have known this. Jesus proved himself to be a true teacher of Israel because He knew these things, but Nicodemus, an acclaimed teacher in Israel knew nothing of this.	
John 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.	I assure you, most solemnly I tell you, We speak only of what we know [we know absolutely what we are talking about]; we have actually seen what we are testifying to [we were eyewitnesses of it]. And still you

	do not receive our testimony [you reject and refuse our evidence--that of Myself and of all those who are born of the Spirit]. (AMP)
Jesus was speaking not only of himself, but of all others who were born again of the Spirit, including His disciples.	
John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?	If I have told you of things that happen right here on the earth and yet none of you believes Me, how can you believe (trust Me, adhere to Me, rely on Me) if I tell you of heavenly things? (AMP)
These are only the earthly aspect of these things. You aren't ready for the real mysteries yet.	
John 3:13 I tell you, No man hath ascended up to heaven, but he who came down from heaven, the Son of Man who is in heaven.	And yet no one has ever gone up to heaven, but there is One Who has come down from heaven--the Son of Man [Himself], Who is (dwells, has His home) in heaven. (AMP)
Why would Jesus then talk about "ascending up to heaven" if it weren't part of this born-again, second comforter, dwelling in the Presence of God scenario. When you ascend to heaven to be in the Presence of God, you also descend (fall) back to earth, as Moses did in Moses, chapter 1, but your home is now in heaven.	
Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:	
John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;	And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross], (AMP)
John 3:15 That whosoever believeth on him should not perish, but have eternal life.	In order that everyone who believes in Him [who cleaves to Him, trusts Him, and relies on Him] may not perish, but have eternal life and [actually] live forever! (AMP)
John 3:16 For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.	For God so greatly loved and dearly prized the world that He [even] gave up His only begotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life. (AMP)
To look at the serpent was so simple that people refused to believe it, and therefore, perished. To look to Christ is also so simple that people tend to overshoot the mark. They hope to appease God by trying to exercise their own willpower and exhaust themselves by their works.	
<b>Healing, Think out of the Box, Checklists</b>  From <a href="https://ldsperfectday.blogspot.com/2021/05/the-gift-of-healing-part-7-gift-of.html">https://ldsperfectday.blogspot.com/2021/05/the-gift-of-healing-part-7-gift-of.html</a>  (This is so good I am including the entire post.)  We latter-day saints are used to numbered to-do lists, bullet points, checklists and other formulaic methods to accomplish a goal. For example, we pay our tithing, don't drink tea, faithfully go to church, work on genealogy, and check off all the boxes we can so we can be perceived as being perfectly obedient. Here's what my friend John Pontius said about this:	

"It is not uncommon for someone to make a list of everything they feel they should be doing in their lives, then select a few to begin working on. As wholesome as this sounds, it will only create feelings of impotence and frustration. Read all the scriptures, and nowhere is there an account of someone achieving spiritual power by making lists of needed improvements, and then working the list! They all did it by obedience to the voice of the Lord. You must also, there is no other way. Why is it more desirable to be obedient to a list than to the voice of God? Why would we try to accomplish a divine task without divine assistance?

The Lord knows the exact course our lives should take, which sin should be eliminated first, which weakness should be addressed first, and which blessings, we will need to accomplish these things. There is no need for us to create a list He already possesses. Ours could never be as complete as His, or as gentle and caring. If we yield ourselves to His direction, He will show us what to do first, and give us the power to do it. He will direct us, step by step, all along the way home.

What is it you must obey? It is every word which proceeds forth from the mouth of God. It is the voice of the Spirit, which constitutes the words which are proceeding forth from the mouth of God unto you. Notice that I didn't say the commandments? This is not because the commandments are to be ignored. Obedience to the commandments by sheer determination and willpower has its reward, but it can be overwhelming. When you set your life in obedience to the voice of God, you will naturally, joyfully, almost without notice, be obeying all the commandments-every single one of them.

How many commandments are there? If you include instructions to grow a garden, repair your fences, and paint your barn, then add all the written commandments-there are thousands. You won't live long enough to obey them all. There are just too many barns that need painting in your life. So how do you ever become totally obedient when you can't possibly get to every barn? It is simple, really. Listen to the voice of the Lord, and He will direct you. When you are totally obedient to the will of God, you are totally obedient-even if a barn or two remains unpainted. The reason you are totally obedient, even when a few things remain undone, is because you have an obedient spirit. If, and when, He sends you out to paint the barn you will obey. If He never sends you to paint the barn, you will also obey. You simply are obedient. In the end, the Lord will not judge us according to our barns, He will judge us according to our heart. When our heart is flawlessly obedient, we are judged as being flawlessly obedient, even if some obvious things never get done." (John Pontius, *"Following the Light of Christ"*)

Thus, being obedient and faithful (and especially "exercising faith") isn't necessarily a matter of checking off boxes. Instead, it involves being obedient to what the Lord is telling you in our mind and heart:

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart. Now, behold, this is the spirit of revelation;" (D&C 8:2-3)

This is where many get tripped up. Many are so single-mindedly focused on their checkboxes that they don't hear the voice of the Lord. Not only do they not hear His voice, but they don't even have a relationship with Him. Ask them when the last time was when the Savior made them laugh, or moved them to say an encouraging word to a stranger, or inspired them to say a prayer for someone suffering right there on the spot (as opposed to just saying you'll do so later on), and they get quiet pretty darn fast.

"It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God

himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible." (Joseph Smith, Nauvoo, IL Conference, April 7, 1844)

"Verily, I say unto you, It is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

For the day soon cometh that men shall come before me to judgment, to be judged according to their works.

And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works?

And then will I say, Ye never knew me; depart from me, ye that work iniquity." (Matthew 7:30-33 JST; emphasis mine)

In my opinion, 99.9% of "exercising faith" involves hearkening to God -- in other words, hearing God and immediately acting on what you're told.

"OK, great! What boxes do I check off to do that," you ask?

Arrrrrggghhhh! ??

**To see God in action, you gotta step out of the box.**

A friend recently messaged me about how they corresponded with another well-known blogger about a spiritual experience. The blogger discounted the validity of my friend's experience, saying they didn't believe that kind of thing happened anymore.

And yet my friend's experience was real.

Quite a few people (even accomplished bloggers / authors) often get this notion in their heads that something can only happen one way, or the way they've read in the scriptures, or the way that they themselves experienced.

- "Receiving personal revelation can only happen a certain way, and if it didn't, it's invalid."
- "Baptism of Fire can only happen a certain way, and if it didn't, it's invalid."
- "The Second Comforter can only happen a certain way, and if it didn't, it's invalid."
- "The Gift of Healing can only happen a certain way, and if it didn't, it's invalid."

What a bunch of horse manure! Who are we to determine the validity of others' experiences, or that God does things **ONLY** in a certain way? **[Incidentally, the person posting this has actually received their second comforter, so he knows whereof he speaks.]**

The fact is, God can do whatever He wants however He wants whenever He wants.

Case in point: The New Testament is filled with stories of how Yeshua did the unorthodox, the unanticipated, and was even considered not only a maverick, but also a rebel. When you read the archeological accounts of Yeshua, you'll see that behavior exhibited in even more ways. I mean c'mon, seriously? A Jewish rabbi?

Speaking with a Samaritan woman? ALONE? And she's had five husbands? You wanna talk about doing something off the beaten path! How about a Jewish rabbi forgiving a woman caught in adultery? Changing water into wine? Feeding 5,000+ with a few loaves and fishes? Telling church authorities that they're vipers? Healing a Centurion's child from long distance? Raising the dead???!!!

Do you see my point?

Yeshua is THE Beautiful Outlaw! And if you're intending to be His disciple, then should you be any different? No.

If you want to be in sync with Yeshua, then you better get used to different. The unorthodox. Even the rebellious. If you let Him, He WILL challenge many things you've long considered fact.

And to many people, those facts, those truths, can be considered unfamiliar, weird, unorthodox and yes, even dangerous.

Let me make myself crystal clear: God lives out of the box. So should you. Wanna find God? Wanna see God in action? Then identify the traditions of men, then say bye-bye to them.

Many avenues to healing which the Lord will introduce to you can and will be considered unorthodox. Keep yourself in a box, and you may not be healing very much at all.

When you start putting God in a box, the only person you're really boxing up is yourself.

John 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**For God did not send the Son into the world in order to judge (to reject, to condemn, to pass sentence on) the world, but that the world might find salvation and be made safe and sound through Him. (AMP)**

I, too, have received my second comforter. One of the most lasting impressions I got from this experience was the supreme importance of the above verse. **Jesus did not come into the world to judge or condemn people (same word), but to save people.** When we condemn somebody to hell, we are taking the Lord's Name in vain and doing something that He would not do. He knows the fate of the unredeemed better than anybody, and His chief desire is that as many people come to Him and be saved as possible. This is His constant thought and concern. He is even trying to save us from the people who want to damn us.

All of this is what keeps Him up at night.

John 3:18 **He who believeth on him is not condemned; but he who believeth not is condemned already,** because he hath not believed on the name of the Only Begotten Son of God, which before was preached by the mouth of the holy prophets; for they testified of me.

He who believes in Him [who clings to, trusts in, relies on Him] is not judged [he who trusts in Him never comes up for judgment; for him there is no rejection, no condemnation--he incurs no damnation]; but he who does not believe (cleave to, rely on, trust in Him) is judged already [he has already been convicted and has already received his sentence] because he has not believed in and trusted in the name of the only begotten Son of God. [He is condemned for refusing to let his trust rest in Christ's name.] (AMP)

As I already explained, we, living in this Telestial world, are spiritually estranged from God. We are living under a death sentence, and if we pass the final judgment in this state, Satan will have sealed us him. This is why

<p>Jesus says that those who do not have faith in Jesus Christ are condemned/judged/damned (same words) already. The bad news is this is our default state if we do nothing. The good news is that there is a way out, through faith in Christ and the grace that He provides, and which He is more than happy to extend to us.</p> <p>Think of us as drowning in a river, about to be sucked down in a whirlpool, but we scream out to the Lord. We don't have to understand all the right doctrine or say the right words, we just have to cry out to Him in faith. We have to want him as much as a drowning man wants air. Then, when the Lord pokes a stick in the water to rescue us, we have to be willing to grab onto that stick and cling to it while He pulls us safely to shore.</p>	
<p>John 3:19 And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.</p>	<p><b>The [basis of the] judgment (indictment, the test by which men are judged, the ground for the sentence) lies in this: the Light has come into the world, and people have loved the darkness rather than and more than the Light, for their works (deeds) were evil. (AMP)</b></p>
<p>D&amp;C 93:38 Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.</p> <p>D&amp;C 93:39 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.</p>	
<p>John 3:20 For every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.</p>	<p>For every wrongdoer hates (loathes, detests) the Light, and will not come out into the Light but shrinks from it, lest his works (his deeds, his activities, his conduct) be exposed and reproved. (AMP)</p>
<p>John 3:21 But he who loveth truth, cometh to the light, that his deeds may be made manifest.</p>	<p>But he who practices truth [who does what is right] comes out into the Light; so that his works may be plainly shown to be what they are--wrought with God [divinely prompted, done with God's help, in dependence upon Him]. (AMP)</p>
<p>John 3:22 And he who obeyeth the truth, the works which he doeth they are of God.</p>	
<p>This is the answer to Nicodemus' question: how can you do the works of God?</p> <p>But people do evil say all kinds of things to rationalize and justify their behavior, which they do in the dark, or under the cover of guile and veiled speech, or hide behind the scriptures.</p> <p>D&amp;C 58:43 By this ye may know if a man repenteth of his sins--behold, <b>he will confess them and forsake them.</b></p> <p>D&amp;C 121:37 That they may be conferred upon us, it is true; but <b>when we undertake to cover our sins</b>, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.</p> <p>I know we all want to cover our sins and justify them, but I have learned that you can live a much happier life when you freely and quickly admit your faults and seek to make amends. Life is too short to go around cowering in guilt and guile.</p>	

John 3:23 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized;	After this, Jesus and His disciples went into the land (the countryside) of Judea, where He remained with them, and baptized. (AMP)
John 3:24 And John also was baptizing in Aenon, near to Salim, because there was much water there; and they came and were baptized;	But John also was baptizing at Aenon near Salim, for there was an abundance of water there, and the people kept coming and being baptized. (AMP)
These verses illustrate that Jesus not only taught the ordinance of baptism. He lived it. This verse is also used to illustrate that baptism is not by sprinkling. It required an abundance of water.	
John 3:25 For John was not yet cast into prison.	For John had not yet been thrown into prison. (AMP)
John 3:26 Then there arose a question between some of John's disciples, and the Jews, about purifying.	Therefore there arose a controversy between some of John's disciples and a Jew in regard to purification. (AMP)
John 3:27 And they came unto John, and said unto him, Rabbi, he who was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and he receiveth of all people who come unto him.	So they came to John and reported to him, Rabbi, the Man Who was with you on the other side of the Jordan [at the Jordan crossing]--and to Whom you yourself have borne testimony--notice, here He is baptizing too, and everybody is flocking to Him! (AMP)
John 3:28 John answered and said, A man can receive nothing, except it be given him from heaven.	John answered, A man can receive nothing [he can claim nothing, he can take unto himself nothing] except as it has been granted to him from heaven. [A man must be content to receive the gift which is given him from heaven; there is no other source.] (AMP)
John 3:29 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.	You yourselves are my witnesses [you personally bear me out] that I stated, I am not the Christ (the Anointed One, the Messiah), but I have [only] been sent before Him [in advance of Him, to be His appointed forerunner, His messenger, His announcer]. (AMP)
John 3:30 He who hath the bride, is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled.	He who has the bride is the bridegroom; but the groomsman who stands by and listens to him rejoices greatly and heartily on account of the bridegroom's voice. This then is my pleasure and joy, and it is now complete. [S. of Sol. :1.] (AMP)
John 3:31 He must increase, but I must decrease.	He must increase, but I must decrease. [He must grow more prominent; I must grow less so.] (AMP)
John 3:32 He who cometh from above is above all; he who is of the earth is earthly, and speaketh of the earth; he who cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and but few men receive his testimony.	He Who comes from above (heaven) is [far] above all [others]; he who comes from the earth belongs to the earth, and talks the language of earth [his words are from an earthly standpoint]. He Who comes from heaven is [far] above all others [far superior to all others in prominence and in excellence]. It is to what He has [actually] seen and heard that He bears testimony, and yet no one accepts His testimony [no one receives His evidence as true]. (AMP)
Today, we often see spiritual teachers who compete with one another. John the Baptist had absolutely no jealousy. He did all he could to give glory to the Lord.	



John 3:33 He who hath received his testimony, hath set to his seal that God is true.	Whoever receives His testimony has set his seal of approval to this: God is true. [That man has definitely certified, acknowledged, declared once and for all, and is himself assured that it is divine truth that God cannot lie]. (AMP)
John 3:34 For he whom God hath sent, speaketh the words of God; for God giveth him not the Spirit by measure, for he dwelleth in him, even the fullness.	For since He Whom God has sent speaks the words of God [proclaims God's own message], God does not give Him His Spirit sparingly or by measure, but boundless is the gift God makes of His Spirit! (AMP)
This is what it means to receive the “testimony of Jesus” and to be sent forth with a message from God. In other words, a man like Peter who witnessed the <i>dabarim</i> , and then went forth speak his own <i>dabarim</i> . Such a man is not given the Spirit, in small portion, but a fullness thereof.	
John 3:35 The Father loveth the Son, and hath given all things into his hands.	The Father loves the Son and has given (entrusted, committed) everything into His hand. (AMP)
John 3:36 And he who believeth on the Son hath everlasting life; and shall receive of his fullness. But he who believeth not the Son, shall not receive of his fullness; for the wrath of God is upon him.	And he who believes in (has faith in, clings to, relies on) the Son has (now possesses) eternal life. But whoever disobeys (is unbelieving toward, refuses to trust in, disregards, is not subject to) the Son will never see (experience) life, but [instead] the wrath of God abides on him. [God's displeasure remains on him; His indignation hangs over him continually.] (AMP)
To experience the wrath of God in the world – spiritual death – is to experience the situations in life which God causes to happen to us to nudge us or urge us in the direction of choosing to follow Him.	
<b>CHAPTER 4</b>	
John 4:1 When therefore the Pharisees had heard that Jesus made and baptized more disciples than John,	NOW WHEN the Lord knew (learned, became aware) that the Pharisees had been told that Jesus was winning and baptizing more disciples than John— (AMP)
John 4:2 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.	
John 4:3 Now the Lord knew this, though he himself baptized not so many as his disciples;	Though Jesus Himself did not baptize, but His disciples—(AMP)
John 4:4 For he suffered them for an example, preferring one another.	Jesus does not do Himself what He can delegate, so that others may learn.
John 4:5 And he left Judea, and departed again into Galilee,	He left Judea and returned to Galilee. (AMP)
John 4:6 And said unto his disciples, I must needs go through Samaria.	It was necessary for Him to go through Samaria. (AMP)
John 4:7 Then he cometh to the city of Samaria which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph; the place where Jacob's well was.	And in doing so, He arrived at a Samaritan town called Sychar, near the tract of land that Jacob gave to his son Joseph. (AMP)
“Jesus created many scandals upsetting not only the religious leaders, but the ideologies of His very own disciples. As One understanding His commission in Abraham to be a blessing to the nations, Jesus ignored Jewish conventions of His own time and traveled through Samaria. Worse yet in the eyes of His closest	

followers, He interacted and fellowshiped with them; even their women! The Samaritans had been anathematized by the Jews because they had separated themselves from the tribes of Judah and because they had built a rival temple, to the one in Jerusalem, on Mount Gerizim. Generations of loathsome hatred stood between the Jews and the Samaritans.” <i>Service, Lost and Forgotten Gospel.</i>	
John 4:8 Now Jesus being weary with his journey, it being about the sixth hour, sat down on the well;	And Jacob's well was there. So Jesus, tired as He was from His journey, sat down [to rest] by the well. It was then about the sixth hour (about noon). (AMP)
John 4:9 And there came a woman of Samaria to draw water; Jesus said unto her, Give me to drink.	Presently, when a woman of Samaria came along to draw water, Jesus said to her, Give Me a drink—(AMP)
John 4:10 Now his disciples were gone away into the city to buy meat.	For His disciples had gone off into the town to buy food—(AMP)
John 4:11 Wherefore he being alone, the woman of Samaria said unto him, How is it that thou being a Jew, askest drink of me, who am a woman of Samaria? The Jews have no dealings with the Samaritans.	The Samaritan woman said to Him, How is it that You, being a Jew, ask me, a Samaritan [and a] woman, for a drink?--For the Jews have nothing to do with the Samaritans—(AMP)
“At the well, Jesus requested that a woman should draw water for Him. She was surprised by His choice to ignore the animosity and silence maintained between their people. He created curiosity in her when He spoke of living water that would permanently overcome thirst and that would spring up to the ancient life in like manner to that experienced by their spiritual ancestors.” <i>Service, Lost and Forgotten Gospel</i>	
John 4:12 Jesus answered and said unto her, If thou knewest the gift of God, and 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.	Jesus answered her, If you had only known and had recognized God's gift and Who this is that is saying to you, Give Me a drink, you would have asked Him [instead] and He would have given you living water. (AMP)
John 4:13 The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?	She said to Him, Sir, You have nothing to draw with [no drawing bucket] and the well is deep; how then can You provide living water? [Where do You get Your living water?] (AMP)
John 4:14 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?	Are You greater than and superior to our ancestor Jacob, who gave us this well and who used to drink from it himself, and his sons and his cattle also? (AMP)
John 4:15 Jesus answered and said unto her, Whosoever shall drink of this well, shall thirst again;	Jesus answered her, All who drink of this water will be thirsty again. (AMP)
John 4:16 But whosoever drinketh of the water which I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.	But whoever takes a drink of the water that I will give him shall never, no never, be thirsty any more. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) [continually] within him unto (into, for) eternal life. (AMP)
John 4:17 The woman said unto him, Sir, give me of this water that I thirst not, neither come hither to draw.	The woman said to Him, Sir, give me this water, so that I may never get thirsty nor have to come [continually all the way] here to draw. (AMP)
John 4:18 Jesus said unto her, Go, call thy husband and come hither.	At this, Jesus said to her, Go, call your husband and come back here. (AMP)
John 4:19 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband.	The woman answered, I have no husband. Jesus said to her, You have spoken truly in saying, I have no husband. (AMP)

John 4:20 For thou hast had five husbands, and he whom thou now hast, is not thy husband; in that saidst thou truly.	For you have had five husbands, and the man you are now living with is not your husband. In this you have spoken truly. (AMP)
John 4:21 The woman said unto him, Sir, I perceive that thou art a prophet.	The woman said to Him, Sir, I see and understand that You are a prophet. (AMP)
<p>“Accordingly, Jesus challenged the woman prophetically, who had engaged in several adulterous relationships, calling her out of her wickedness. The so-called water Jesus offered was the word of God. Because of the sign, she, like others, recognized His identity as a prophet. John’s text indicated that she was counted among those who waited for the restoration of the prophetic rulership of Israel. ‘I know that Messiah is coming (he that is called Christ): when he comes, he will declare to us all things. Jesus said to her, I that speak to you am he.’”</p> <p><b>Service, <i>Lost and Forgotten Gospel</i></b></p>	
John 4:22 Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.	Our forefathers worshiped on this mountain, but you [Jews] say that Jerusalem is the place where it is necessary and proper to worship. (AMP)
John 4:23 Jesus said unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.	Jesus said to her, Woman, believe Me, a time is coming when you will worship the Father neither [merely] in this mountain nor [merely] in Jerusalem. (AMP)
John 4:24 Ye worship ye know not what; we know what we worship; and salvation is of the Jews.	You [Samaritans] do not know what you are worshiping [you worship what you do not comprehend]. We do know what we are worshiping [we worship what we have knowledge of and understand], for [after all] salvation comes from [among] the Jews. (AMP)
John 4:25 And the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.	A time will come, however, indeed it is already here, when the true (genuine) worshipers will worship the Father in spirit and in truth (reality); for the Father is seeking just such people as these as His worshipers. (AMP)
<p>“When David was young, he learned to enter into God’s presence by praising the name of <i>Yahweh/Jehovah</i> wherever he might be. Later in life, when the borders of the nation were secured, his son Solomon built the temple as a dwelling place for God’s name. Those who entered the temple, therefore, also entered God’s name. When Jesus was in the temple, He was in His Father’s name. A future day was coming, and was extant by the time of the writing of John’s Gospel, when worshippers gathered in the realm of the Spirit and Truth in the heavenly temple; which the physical earthly temple had symbolized. As those having entered into the marriage vow of faith also were gathered together in their spiritual dwelling place, so also they gained a privileged standing in the name of the Father. Because of the vantage point of their dwelling places before God, they could make requests of Him for the manifestations of His word/grace/kingdom to be imparted in the earth.” <i>Service, Lost and Forgotten Gospel</i></p>	
John 4:26 For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.	God is a Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality). (AMP)
<p>“If authentic worship was not going to be taking place in the Temple of Mount Garizim or in the Jerusalem Temple, where were the worshippers going to be gathered? By implication, in the realm of the Truth and the Spirit. As stated earlier, in the days of Jesus and today, the holy of holies, the inner most sacred location of the temple, was/is referenced as the <i>dabar</i>. Jesus had plainly stated that He would raise up the temple of His body. <b>In other words, those who faithfully sought after Jesus would find their abiding place in Him;</b> the word.</p>	

The veil of the temple that separated the holy place from the dabar was miraculously torn apart when Jesus was crucified. The day was soon coming when all would be allowed entry into the most holy presence of God; in the dabar! In fact, several decades later in 70 A.D, the Jewish temple was destroyed altogether by Roman conquerors. The chronological statement of John 4:23, 'The hour is coming and now is,' may be interpreted as follows: Jesus spoke to the Samaritan woman of the coming hour, however, by the time that John's Gospel was later written, John himself was interjecting 'and now is,' based upon his personal experience." Service, *Lost and Forgotten Gospel*

All of this is paralleled in D&C, Section 93.

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; **[Come into the Presence of Christ and commune with Him.]**

D&C 93:19 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.**

D&C 93:20 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. **[This is how you worship the Father in the spirit and in truth.]**

John 4:27 The woman said unto him, I know that Messiah cometh, who is called Christ; when he is come, he will tell us all things.	The woman said to Him, I know that Messiah is coming, He Who is called the Christ (the Anointed One); and when He arrives, He will tell us everything we need to know and make it clear to us. (AMP)
John 4:28 Jesus said unto her, I who speak unto thee am the Messiah.	Jesus said to her, I Who now speak with you am He. (AMP)
John 4:29 And upon this came his disciples, and marveled that he talked with the woman; yet no man said, What seekest thou? or, Why talkest thou with her?	Just then His disciples came and they wondered (were surprised, astonished) to find Him talking with a woman [a married woman]. However, not one of them asked Him, What are You inquiring about? or What do You want? or, Why do You speak with her? (AMP)
This would have been scandalous [a stumbling block], but Jesus thrived on scandal. By now, the apostles were getting used to it.	
John 4:30 The woman then left her waterpot, and went her way into the city, and said to the men,	Then the woman left her water jar and went away to the town. And she began telling the people, (AMP)
Jesus used this woman to bear witness of Him. She was one of the townspeople – a Samaritan – and would have been better received, initially.	
John 4:31 Come see a man who told me all things that I have ever done. Is not this the Christ?	Come, see a Man Who has told me everything that I ever did! Can this be [is not this] the Christ? [Must not this be the Messiah, the Anointed One?] (AMP)
John 4:32 Then they went out of the city, and came unto him.	So the people left the town and set out to go to Him. (AMP)
John 4:33 In the mean time his disciples prayed him, saying, Master, eat.	Meanwhile, the disciples urged Him saying, Rabbi, eat something. (AMP)

John 4:34 But he said unto them, I have meat to eat that ye know not of.	But He assured them, I have food (nourishment) to eat of which you know nothing and have no idea. (AMP)
John 4:35 Therefore said the disciples one to another, Hath any man brought him meat to eat?	So the disciples said one to another, Has someone brought Him something to eat? (AMP)
John 4:36 Jesus said unto them, My meat is to do the will of him who sent me, and to finish his work.	Jesus said to them, My food (nourishment) is to do the will (pleasure) of Him Who sent Me and to accomplish and completely finish His work. (AMP)
The words and works of God are compared to the bread of heaven. Working the works of God was food and drink to the Lord. Have you ever noticed that when you lose yourself in serving the Lord, such as on a mission, your desires of the flesh, even for food and drink, seem of less importance?	
John 4:37 Say not ye there are yet four months, then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.	Do you not say, It is still four months until harvest time comes? Look! I tell you, raise your eyes and observe the fields and see how they are already white for harvesting. (AMP)
John 4:38 And he who reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he who soweth, and he who reapeth, may rejoice together.	Already the reaper is getting his wages [he who does the cutting now has his reward], for he is gathering fruit (crop) unto life eternal, so that he who does the planting and he who does the reaping may rejoice together. (AMP)
John 4:39 And herein is that saying true, One soweth and another reapeth.	For in this the saying holds true, One sows and another reaps. (AMP)
John 4:40 I have sent you to reap that whereon ye bestowed no labor; the prophets have labored, and ye have entered into their labors.	I sent you to reap a crop for which you have not toiled. Other men have labored and you have stepped in to reap the results of their work. (AMP)
John 4:41 And many of the Samaritans of that city believed on him for the saying of the woman, who testified, saying, He told me all that I have ever done.	Now numerous Samaritans from that town believed in and trusted in Him because of what the woman said when she declared and testified, He told me everything that I ever did. (AMP)
John 4:42 So when the Samaritans were come unto him, they besought him that he would tarry with them; and he abode there two days.	So when the Samaritans arrived, they asked Him to remain with them, and He did stay there two days. (AMP)
Again, the three days' journey. Two days in Samaria, and on the third day, Jesus performed His second miracle in Capernaum.	
John 4:43 And many more believed because of his own word;	Then many more believed in and adhered to and relied on Him because of His personal message [what He Himself said]. (AMP)
John 4:44 And said unto the woman, Now we believe, not because of thy saying; we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world.	And they told the woman, Now we no longer believe (trust, have faith) just because of what you said; for we have heard Him ourselves [personally], and we know that He truly is the Savior of the world, the Christ. (AMP)
This is a very important verse. First, it reminds us that, it is through human testimony that we first learn of God. Then, through personal revelation, we can know for ourselves. John's gospel stresses personal witness, testimony, and knowledge over and over again.	
John 4:45 Now after two days he departed thence, and went into Galilee.	But after these two days Jesus went on from there into Galilee—(AMP)

John 4:46 For Jesus himself testified, that a prophet hath no honor in his own country.	Although He Himself declared that a prophet has no honor in his own country. (AMP)
John 4:47 Then when he had come into Galilee, the Galileans received him, having seen all the things which he did at Jerusalem at the feast; for they also went unto the feast.	However, when He came into Galilee, the Galileans also welcomed Him and took Him to their hearts eagerly, for they had seen everything that He did in Jerusalem during the Feast; for they too had attended the Feast. (AMP)
John 4:48 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.	So Jesus came again to Cana of Galilee, where He had turned the water into wine. And there was a certain royal official whose son was lying ill in Capernaum. (AMP)
John 4:49 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.	Having heard that Jesus had come back from Judea into Galilee, he went away to meet Him and began to beg Him to come down and cure his son, for he was lying at the point of death. (AMP)
John 4:50 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.	Then Jesus said to him, Unless you see signs and miracles happen, you [people] never will believe (trust, have faith) at all. (AMP)
Contrast this with the Samaritans, who saw no miracles, but immediately believed Jesus because of the witness of the woman and from listening to His teachings.	
John 4:51 The nobleman said unto him, Sir, come down before my child die.	The king's officer pleaded with Him, Sir, do come down at once before my little child is dead! (AMP)
John 4:52 Jesus said unto him, Go thy way, thy son liveth. And the man believed the word which Jesus had spoken unto him, and he went his way.	Jesus answered him, Go in peace; your son will live! And the man put his trust in what Jesus said and started home. (AMP)
This man had faith that moved him to action. He believed on the slightest of evidence, but that was sufficient for him, and immediately the miracle took place. This was the third day.	
John 4:53 And as he was now going down to his house, his servants met him, and spake, saying, Thy son liveth.	But even as he was on the road going down, his servants met him and reported, saying, Your son lives! (AMP)
John 4:54 Then inquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.	So he asked them at what time he had begun to get better. They said, Yesterday during the seventh hour (about one o'clock in the afternoon) the fever left him. (AMP)
John 4:55 So the father knew that his son was healed in the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house;	Then the father knew that it was at that very hour when Jesus had said to him, Your son will live. And he and his entire household believed (adhered to, trusted in, and relied on Jesus). (AMP)
John 4:56 This being the second miracle which Jesus had done when he had come out of Judea into Galilee.	This is the second sign (wonderwork, miracle) that Jesus performed after He had come out of Judea into Galilee. (AMP)
<b>CHAPTER 5</b>	
John 5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.	LATER ON there was a Jewish festival (feast) for which Jesus went up to Jerusalem. (AMP)
John 5:2 Now there is at Jerusalem, by the sheep market, a pool which is called in the Hebrew tongue, Bethesda, having five porches.	Now there is in Jerusalem a pool near the Sheep Gate. This pool in the Hebrew is called Bethesda, having five porches (alcoves, colonnades, doorways). (AMP)

John 5:3 In these porches lay a great many impotent folk, of blind, halt, withered, waiting for the moving of the water.	In these lay a great number of sick folk--some blind, some crippled, and some paralyzed (shriveled up)--waiting for the bubbling up of the water. (AMP)
This is another lesson concerned with water. Apparently, this was some kind of mineral spring, which occasionally bubbled up, and people believe that the first one in the water after the bubbling would be healed. This reminds me of Boy Scout camp when I was a teenager. We camped by a lake in Washington State that had what the Indians called a "ghost wave" occasionally passing over the lake. They named it "Spirit Lake". Perhaps you are familiar with this lake. It stood at the foot of Mt. St. Helens, a volcano which erupted in the 80's. Rumbblings under the earth were no doubt the source of these "ghost waves". Jerusalem is near a great rift valley, a fault line, which runs up through Africa, through the Red Sea, up along the Jordan River, between the Dead Sea and the Sea of Galilee, and further up north. Many seemingly miraculous phenomena described in the Bible are no doubt due to seismic activity along this fault.	
John 5:4 For an angel went down at a certain season into the pool, and troubled the water, whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.	For an angel of the Lord went down at appointed seasons into the pool and moved and stirred up the water; whoever then first, after the stirring up of the water, stepped in was cured of whatever disease with which he was afflicted. (AMP)
John 5:5 And a certain man was there, who had an infirmity thirty and eight years.	There was a certain man there who had suffered with a deep-seated and lingering disorder for thirty-eight years. (AMP)
John 5:6 And Jesus saw him lie, and knew that he had been now a long time afflicted; and he said unto him, Wilt thou be made whole?	When Jesus noticed him lying there [helpless], knowing that he had already been a long time in that condition, He said to him, Do you want to become well? [Are you really in earnest about getting well?] (AMP)
John 5:7 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.	The invalid answered, Sir, I have nobody when the water is moving to put me into the pool; but while I am trying to come [into it] myself, somebody else steps down ahead of me. (AMP)
It is important in order to exercise faith that we state the object of our desire, and demonstrate sufficient faith to obtain it.	
This was no chance encounter. Out of the many disabled people putting their faith in the forces of nature and passively waiting for a miracle, while crowding ahead of others, Jesus approached this man, because He sensed something different about him. He had real faith.	
John 5:8 Jesus said unto him, Rise, take up thy bed and walk.	Jesus said to him, Get up! Pick up your bed (sleeping pad) and walk! (AMP)
John 5:9 And immediately the man was made whole, and took up his bed, and walked; and it was on the Sabbath day.	Instantly the man became well and recovered his strength and picked up his bed and walked. But that happened on the Sabbath. (AMP)
To truly have faith, we must take action based on that faith. Therefore, the Lord commanded the man to pick up his bed and walk.	
'According to the Hebraic perspective, what was another general term that described the work of angels and that had been likened to the bursting forth of water? <i>Dabar</i> ! <b>In the Hebraic sense of the story, the invalids were waiting for a manifestation of the word, when Jesus, Who Himself was the word in human flesh, had arrived. Jesus was the Living Water Who poured out Himself upon the lame man satisfying his thirst for healing.</b> Moreover, there was again, further correlation between the workings of the word of God and His	

impartation through those sent forth; likened to a burst of water: A word [dabar] in the heart of a man is a deep water, and a river and fountain of life spring forth.'	
"Again, Jesus created scandal. Rather than simply saying 'Be healed' He commanded the man to pick up his pallet and to walk. It was the sabbath when work was not permitted. The religious leaders, therefore, accused the man who had been healed and anathematized Jesus for healing on God's day of rest. Apart from the controversy, John used the occurrence as a means of instructing others how they might also participate in the workings of the word on future sabbaths." <i>Service, Lost and Forgotten Gospel</i>	
John 5:10 The Jews therefore said unto him who was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed.	So the Jews kept saying to the man who had been healed, It is the Sabbath, and you have no right to pick up your bed [it is not lawful]. (AMP)
People should have rejoiced at this miracle, but instead used it as an occasion to find fault with Jesus and accuse him of breaking their law.	
John 5:11 He answered them, He who made me whole, said unto me, Take up thy bed and walk.	He answered them, The Man Who healed me and gave me back my strength, He Himself said to me, Pick up your bed and walk! (AMP)
John loves to teach through the testimony of others.	
John 5:12 Then answered they him, saying, What man is he who said unto thee, Take up thy bed and walk?	They asked him, Who is the Man Who told you, Pick up your bed and walk? (AMP)
John 5:13 And he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.	Now the invalid who had been healed did not know who it was, for Jesus had quietly gone away [had passed on unnoticed], since there was a crowd in the place. (AMP)
John 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee.	Afterward, when Jesus found him in the temple, He said to him, See, you are well! Stop sinning or something worse may happen to you. (AMP)
John 5:15 The man departed, and told the Jews that it was Jesus who had made him whole;	The man went away and told the Jews that it was Jesus Who had made him well. (AMP)
John 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.	For this reason the Jews began to persecute (annoy, torment) Jesus and sought to kill Him, because He was doing these things on the Sabbath. (AMP)
John 5:17 But Jesus answered them, My Father worketh hitherto, and I work.	But Jesus answered them, My Father has worked [even] until now, [He has never ceased working; He is still working] and I, too, must be at [divine] work. (AMP)
There is no end to the works and words [dabar] of God	
John 5:18 Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his father, making himself equal with God.	This made the Jews more determined than ever to kill Him [to do away with Him]; because He not only was breaking (weakening, violating) the Sabbath, but He actually was speaking of God as being [in a special sense] His own Father, making Himself equal [putting Himself on a level] with God. (AMP)
John 5:19 Then answered Jesus and said unto them, Verily, Verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise.	So Jesus answered them by saying, I assure you, most solemnly I tell you, the Son is able to do nothing of Himself (of His own accord); but He is able to do only what He sees the Father doing, for whatever the



	Father does is what the Son does in the same way [in His turn].
<p>“Jesus the Rabbi was human. God healed others through Him. If God chose to heal on any particular day of the week, who had the right to judge God? As <i>Yeshuah</i>, Jesus was also the provision of God’s help. In human terms, Jesus had to enter into, and receive the word in order to become the <i>Yeshuah</i> of God and to perform signs. He could only work those miracles which His Father revealed.” Service, <i>The Lost and Forgotten Gospel</i></p>	
John 5:20 For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.	The Father dearly loves the Son and discloses to (shows) Him everything that He Himself does. And He will disclose to Him (let Him see) greater things yet than these, so that you may marvel and be full of wonder and astonishment. (AMP)
John 5:21 For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.	Just as the Father raises up the dead and gives them life [makes them live on], even so the Son also gives life to whomever He wills and is pleased to give it. (AMP)
This is the type of relationship that we should have with Jesus as our spiritual father. He will teach us how to speak the words of God in order to do the works of God in this world.	
John 5:22 For the Father judgeth no man; but hath committed all judgment unto the Son;	Even the Father judges no one, for He has given all judgment (the last judgment and the whole business of judging) entirely into the hands of the Son,
John 5:23 That all should honor the Son, even as they honor the Father. He who honoreth not the Son, honoreth not the Father who hath sent him.	So that all men may give honor (reverence, homage) to the Son just as they give honor to the Father. [In fact] whoever does not honor the Son does not honor the Father, Who has sent Him. (AMP)
By suffering as the innocent victim because of our sins, Jesus purchased the right to judge and either condemn or forgive us of and for our sins. And, just as Jesus speaks and works in order to give glory to Him who sent Him, so should everything we say and do, give glory to the Lord, not to an office, an institution, or ourselves.	
John 5:24 Verily, verily, I say unto you, He who heareth my word, and believeth on him who sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.	I assure you, most solemnly I tell you, the person whose ears are open to My words [who listens to My message] and believes and trusts in and clings to and relies on Him Who sent Me has (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation], but he has already passed over out of death into life. (AMP)
John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live.	Believe Me when I assure you, most solemnly I tell you, the time is coming and is here now when the dead shall hear the voice of the Son of God and those who hear it shall live. (AMP)
We often hear this phrase in the gospel of John: “The time is coming and now is.” I believe it was Jesus who says “the time is coming”, and John adding “and now is”, meaning that the events are now happening at the time of his writing.	
John 5:26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;	For even as the Father has life in Himself and is self-existent, so He has given to the Son to have life in Himself and be self-existent. (AMP)

John 5:27 And hath given him authority to execute judgment also, because he is the Son of Man.	And He has given Him authority and granted Him power to execute (exercise, practice) judgment because He is a Son of man [very man]. (AMP)
<p>"Participants in the ancient life encountered the Father, seeing and hearing what He was doing and saying. Therefore, they did not come under judgment regarding working on the Sabbath because they were acting in accordance with the Spirit of God (or were moving mysteriously like the wind). If they were heeding the voice of God, how could they come under His condemnation? He reiterated the same point in different terms: 'and he gave him authority to execute judgment, because he is a son of man.' Recall that in the sacred writings several individuals who encountered the word were given the title "son of man." [Ezekiel, Daniel] They were authorized to act according to their understanding of God's voice above all else. And so Jesus asserted the same: 'I can of myself do nothing: as I hear, I judge [my actions]: and my judgment is righteous; because I seek not my own will, but the will of him that sent me.' Service, <i>Lost and Forgotten Gospel</i></p>	
John 5:28 Marvel not at this; for the hour is coming, in the which all who are in their graves shall hear his voice.	Do not be surprised and wonder at this, for the time is coming when all those who are in the tombs shall hear His voice, (AMP)
John 5:29 And shall come forth; they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.	And they shall come out--those who have practiced doing good [will come out] to the resurrection of [new] life, and those who have done evil will be raised for judgment [raised to meet their sentence]. (AMP)
<p>This refers to Christ speaking to the spirits of the dead. (1 Pet. 3:18-19) This was the verse that prompted Joseph Smith to asked the question, which prompted the vision of the three degrees of glory.</p> <p>"It was the winter of 1832. Joseph Smith had been engaged in his work of inspired translation of the Bible since June of 1830, and since April of 1831 had concentrated on the New Testament. Joseph and Emma were then living in the home of John Johnson in Hiram, Ohio. On February 16 in the year 1832 Joseph the Prophet and Sidney Rigdon his scribe prayerfully pondered the fifth chapter of John's Gospel, particularly verse 29. By the power of the Spirit the translators felt impressed to alter the King James verse so as to refer to the 'resurrection of the just' and the 'resurrection of the unjust,' instead of the resurrections of life and damnation. <b>This change 'caused us to marvel,' the Prophet said, 'for it was given unto us of the Spirit.</b> And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.' (D&amp;C 76:18-19.)" Joseph Smith (Robert L. Millet and Joseph Fielding McConkie, <i>The Life Beyond</i> [Salt Lake City: Bookcraft, 1986], 3)</p> <p>"The first resurrection (the just) includes the Celestial and the Terrestrial people. The second resurrection (the unjust) includes the Telestial people and the sons of perdition. Occasionally, reference is made to the 'morning of the first resurrection.' This term would apply to the first phase (Celestial) of the first resurrection. This phase is depicted by the sounding of the first trump at the time of the Savior's second coming. (See D&amp;C 88:92-98) This sounding of the trump pertains to the saints of God who have died since the Savior's resurrection.</p> <p>"The second phase of the first resurrection, is depicted by the second trump. (See D&amp;C 88:99) This phase is the resurrection of the Terrestrial people and is sometimes referred to as the afternoon of the first resurrection. This concludes the first resurrection.</p> <p>"The second resurrection consists of two groups. The Telestial will be first and is depicted by the sounding of the third trump. This event will occur at the conclusion of the thousand-year period of millennial peace. (D&amp;C 88:100-101) The second phase of the second resurrection is the resurrection of the sons of perdition and is</p>	

depicted by the sounding of the fourth trump. (D&C 88:102)" (L. G. Otten and C. M. Caldwell, Sacred Truths of the Doctrine and Covenants [Salt Lake City: Deseret Book Co., 1982-1983], 2: 107 - 108.)	
30 And shall all be judged of the Son of Man. For as I hear, I judge, and my judgment is just;	I am able to do nothing from Myself [independently, of My own accord--but only as I am taught by God and as I get His orders]. Even as I hear, I judge [I decide as I am bidden to decide. As the voice comes to Me, so I give a decision], and My judgment is right (just, righteous), because I do not seek or consult My own will [I have no desire to do what is pleasing to Myself, My own aim, My own purpose] but only the will and pleasure of the Father Who sent Me. (AMP)
John 5:31 For I can of mine own self do nothing; because I seek not mine own will, but the will of the Father who hath sent me.	
John 5:32 Therefore if I bear witness of myself, yet my witness is true.	If I alone testify in My behalf, My testimony is not valid and cannot be worth anything. (AMP)
John 5:33 For I am not alone, there is another who beareth witness of me, and I know that the testimony which he giveth of me is true.	There is Another Who testifies concerning Me, and I know and am certain that His evidence on My behalf is true and valid. (AMP)
John 5:34 Ye sent unto John, and he bare witness also unto the truth.	You yourselves have sent [an inquiry] to John and he has been a witness to the truth. (AMP)
John 5:35 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. These things I say that ye might be saved.	But I do not receive [a mere] human witness [the evidence which I accept on My behalf is not from man]; but I simply mention all these things in order that you may be saved (made and kept safe and sound). (AMP)
John 5:36 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.	John was the lamp that kept on burning and shining [to show you the way], and you were willing for a while to delight (sun) yourselves in his light. (AMP)
John 5:37 But I have a greater witness than the testimony of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.	But I have as My witness something greater (weightier, higher, better) than that of John; for the works that the Father has appointed Me to accomplish and finish, the very same works that I am now doing, are a witness and proof that the Father has sent Me. (AMP)
John 5:38 And the Father himself who sent me, hath borne witness of me. And verily I testify unto you, that ye have never heard his voice at any time, nor seen his shape;	And the Father Who sent Me has Himself testified concerning Me. Not one of you has ever given ear to His voice or seen His form (His face--what He is like). [You have always been deaf to His voice and blind to the vision of Him.] (AMP)
John 5:39 For ye have not his word abiding in you; and him whom he hath sent, ye believe not.	And you have not His word (His thought) living in your hearts, because you do not believe and adhere to and trust in and rely on Him Whom He has sent. [That is why you do not keep His message living in you, because you do not believe in the Messenger Whom He has sent.]

<p>You do not have a relationship with Christ, and are not familiar with the word of God. It does not abide in you.</p> <p>“And so the indictment was one that stands to the present day. <b>Snide, holier than thou, finger pointing, religious fundamentalism derived from the inspired writings of the sacred scriptures was not the source of life. The blessing of life was intended to have been realized, instead, in an intimate marriage relationship with the abiding presence of the word.</b> In agreement with the teachings of Moses, hearing the cherished voice of God and receiving tangible daily rescue by y/Yeshuah through miracles or His revelation through dreams, visions and by other subjective means, was the true fountain of the ancient life. The dabar burst forth like refreshing water in the lives of the recipients giving them life that indeed was life.” Service, <i>Lost and Forgotten Gospel</i></p>	
<p>John 5:40 Search the Scriptures <b>[said sarcastically]</b>; for in them ye think ye have eternal life; and they are they which testify of me.</p>	<p>You search and investigate and pore over the Scriptures diligently, because you suppose and trust that you have eternal life through them. And these [very Scriptures] testify about Me!</p>
<p>“Because of the historical lack of exposure to the Hebraic Paradigm, and <b>due to the absence of a biblical translation that has supported a spirituality of fellowship with the living active divine word</b>, some well intended Christian groups have gone to the extreme of compelling members to sign statements of doctrinal agreement asserting that the “scriptures” are the “only word of God.” This notion has been powerfully reinforced by interpretive translations. They have not understood that within the Hebrew, Aramaic and Greek biblical languages of the scriptures, the sacred writings were differentiated from the <i>word of God</i> (Christ).</p> <p>“Nevertheless, just as He admonished them, <b>the Jewish leaders of Jesus’ day had not personally experienced the word, 1) in the dynamic hearing of God’s voice, 2) through visions, dreams, by angelic visitation or the miraculous, and therefore, 3) they did not become personally faithful to Yahweh’s abiding presence. The word had not been active among them for centuries, following the famine of the dabar/word that had been proclaimed by Amos.</b> Therefore, their social religious culture and practices gravitated solely toward a focus upon the rabbinical man made interpretations of Torah that had come to dominate Judaism by the first century A.D.” Steven R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i>.</p> <p>These verses clearly illustrate between the written scriptures and the living word of God.</p> <p>For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, and you do not have his <b>[living] word [logos]</b> abiding in you, for you do not believe the one whom he has sent. You search the <b>[written] Scriptures [grahpe]</b> because you think that in them you have eternal life <b>[i.e. the ancient life]</b>; and it is they that bear witness about me, yet you refuse to come to me that you may have life. (Translated from the ESV.)</p>	
<p>John 5:41 And ye will not come to me that ye might have life, lest ye should honor me.</p>	<p>And still you are not willing [but refuse] to come to Me, so that you might have life. (AMP)</p>
<p>John 5:42 I receive not honor from men.</p>	<p>I receive not glory from men [I crave no human honor, I look for no mortal fame], (AMP)</p>
<p>John 5:43 But I know you, that ye have not the love of God in you.</p>	<p>But I know you and recognize and understand that you have not the love of God in you. (AMP)</p>
<p>John 5:44 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.</p>	<p>I have come in My Father's name and with His power, and you do not receive Me [your hearts are not open to Me, you give Me no welcome]; but if another comes in his own name and his own power and with</p>

	no other authority but himself, you will receive him and give him your approval. (AMP)
John 5:45 How can ye believe, who seek honor one of another, and seek not the honor which cometh from God only?	How is it possible for you to believe [how can you learn to believe], you who [are content to seek and] receive praise and honor and glory from one another, and yet do not seek the praise and honor and glory which come from Him Who alone is God? (AMP)
John 5:46 Do not think that I will accuse you to the Father; there is Moses who accuseth you, in whom ye trust.	Put out of your minds the thought and do not suppose [as some of you are supposing] that I will accuse you before the Father. There is one who accuses you--it is Moses, the very one on whom you have built your hopes [in whom you trust]. (AMP)
John 5:47 For had ye believed Moses, ye would have believed me; for he wrote of me.	For if you believed and relied on Moses, you would believe and rely on Me, for he wrote about Me [personally]. (AMP)
John 5:48 But if ye believe not his writings, how shall ye believe my words?	But if you do not believe and trust his writings, how then will you believe and trust My teachings? [How shall you cleave to and rely on My words?] (AMP)
It is easy to honor the dead prophets because it is too easy to put words in dead men's mouths. Dead prophets do not surprise and challenge us as living prophets do.	
<b>CHAPTER 6</b>	
John 6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.	AFTER THIS, Jesus went to the farther side of the Sea of Galilee--that is, the Sea of Tiberias. (AMP)
John 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.	And a great crowd was following Him because they had seen the signs (miracles) which He [continually] performed upon those who were sick. (AMP)
John 6:3 And Jesus went up into a mountain, and there he sat with his disciples.	And Jesus walked up the mountainside and sat down there with His disciples. (AMP)
John 6:4 And the passover, a feast of the Jews, was nigh.	Now the Passover, the feast of the Jews, was approaching. (AMP)
John 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?	Jesus looked up then, and seeing that a vast multitude was coming toward Him, He said to Philip, Where are we to buy bread, so that all these people may eat? (AMP)
Once the Lord has taught us, He puts us in a position to test our knowledge, by using faith.	
John 6:6 And this he said to prove him; for he himself knew what he would do.	But He said this to prove (test) him, for He well knew what He was about to do. (AMP)
John 6:7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.	Philip answered Him, Two hundred pennies' (forty dollars) worth of bread is not enough that everyone may receive even a little. (AMP)
Philip wasn't quite ready. He was still looking at the circumstance, not the possibility,	
John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,	Another of His disciples, Andrew, Simon Peter's brother, said to Him, (AMP)
John 6:9 There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?	There is a little boy here, who has [with him] five barley loaves, and two small fish; but what are they among so many people? (AMP)
Andrew, at least started thinking toward a solution to the problem, but he wasn't thinking big enough.	

<p>John 6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.</p>	<p>Jesus said, Make all the people recline (sit down). Now the ground (a pasture) was covered with thick grass at the spot, so the men threw themselves down, about 5,000 in number. (AMP)</p>
<p>John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.</p>	<p>Jesus took the loaves, and <b>when He had given thanks</b>, He distributed to the disciples and the disciples to the reclining people; so also [He did] with the fish, as much as they wanted. (AMP)</p>
<p>Jesus showed them the possibility. He took what little they had and multiplied it. The expression “given thanks” comes from the Greek word <i>eucharist</i>, literally “the good word [<i>dabar</i>]”. We call it “saying grace”, but what it really entails is “call forth grace”, or in other words, to call down light from heaven to infuse and enrich the food. I know a man who, every time he prays or blesses the food, he calls down light from heaven. He has not read any scholarly or theological books. He does it because the Lord, himself, instructed him to do so. Isn’t this wonderful? We have two witnesses.</p> <p>When you read this simple verse, do you see how much meaning is behind it?</p> <p>“Consider: <b>‘Pray without ceasing. In everything, call forth grace</b> [<i>eucharist</i>eo; i.e. God’s gifts]: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit’ (1 Thessalonians 5:17-19). As the admonition occurs in the context of instruction regarding prayer, it seems instead that Paul desired believers to understand that they should ‘call forth grace’ into all situations where they needed the help of the Spirit of God. In the same way, Jesus called forth grace into the loaves and fish (note Matthew 15:36 &amp; John 6:11). <b>The Hebraic minded follower of God lived a life of prayer in constant conversation and fellowship with Yahweh. In times of worship and seeking of the Lord, they called forth His help from the realm of heaven. In biblical contexts discussing prayer or miracles, ‘charis’ and other Greek terms containing the ‘-chari-’ root term that are usually translated as ‘grace,’ ‘favor,’ or in reference to ‘thanksgiving,’ should instead be understood as having to do with ‘the gift of God’s manifest presence.’</b></p> <p><b>[Living a life of constant prayer develops the ability to constantly be in God’s Presence, and in a constant state of revelatory conversation all day long. I promise you it works. I found out for myself. When I first read about it, I decided to ask the Lord if this was a true principle. I asked Him: “Lord, what would you have me do?” His answer: “Talk to me.”]</b></p> <p>“In the reading of John’s Gospel, especially in chapters 5-6 it is essential to note the Hebraic understanding of the interplay between the word and the works of God. Recall that in the Hebrew text, the term ‘word’ could be used to speak of the “actions” of God. It was the word that brought the manifestations of the reign of God. Miracles, signs and wonders could equally be identified either as divine ‘words’ or as God’s ‘works/actions.’ There was a functional linguistic equivalency between divine “words” and “works.” An author could have spoken either of God’s word or His works and have been discussing the same reality. Combine this understanding with the recollection that the manna God gave Israel to feed on in the wilderness was called <i>dabar</i>, and the text of John chapters 5-6 takes on new significance in accordance with the Hebraic perspective from which it was written.” Service, <i>Lost and Forgotten Gospel</i>.</p>	
<p>John 6:12 When they had eaten and were satisfied, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.</p>	<p>When they had all had enough, He said to His disciples, Gather up now the fragments (the broken pieces that are left over), so that nothing may be lost and wasted. (AMP)</p>

John 6:13 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.	So accordingly they gathered them up, and they filled twelve [small hand] baskets with fragments left over by those who had eaten from the five barley loaves. (AMP)
John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.	When the people saw the sign (miracle) that Jesus had performed, they began saying, Surely and beyond a doubt this is the Prophet Who is to come into the world! (AMP)
John 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.	Then Jesus, knowing that they meant to come and seize Him that they might make Him king, withdrew again to the hillside by Himself alone. (AMP)
John 6:16 And when even was come, his disciples went down unto the sea,	When evening came, His disciples went down to the sea, (AMP)
John 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them.	And they took a boat and were going across the sea to Capernaum. It was now dark, and still Jesus had not [yet] come back to them. (AMP)
John 6:18 And the sea arose by reason of a great wind that blew.	Meanwhile, the sea was getting rough and rising high because of a great and violent wind that was blowing. (AMP)
John 6:19 So when they had rowed about five and twenty or thirty furlongs, they saw Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.	[However] when they had rowed three or four miles, they saw Jesus walking on the sea and approaching the boat. And they were afraid (terrified). (AMP)
John 6:20 But he saith unto them, It is I; be not afraid.	But Jesus said to them, It is I; be not afraid! [I AM; stop being frightened!] (AMP)
John 6:21 Then they willingly received him into the ship; and immediately the ship was at the land whither they went.	Then they were quite willing and glad for Him to come into the boat. And now the boat went at once to the land they had steered toward. [And immediately they reached the shore toward which they had been slowly making their way.] (AMP)
Keep in mind that this miracle occurred after a period the Lord quietly communing with His Father in Heaven. Since Jesus only does what the Father shows him, this miracle must have been commanded by the Father.	
John 6:22 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;	The next day the crowd [that still remained] standing on the other side of the sea realized that there had been only one small boat there, and that Jesus had not gone into it with His disciples, but that His disciples had gone away by themselves. (AMP)
John 6:23 Howbeit there came other boats from Tiberias nigh unto the place <b>where they did eat bread, after that the Lord had given thanks;</b>	But now some other boats from Tiberias had come in near the place where they ate the bread after the Lord had given thanks. (AMP)
Note the emphasis on the Lord's calling down grace. This was the important part, not the miracle of feeding the 5,000.	
John 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.	So the people, finding that neither Jesus nor His disciples were there, themselves got into the small

	boats and came to Capernaum looking for Jesus. (AMP)
John 6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, how camest thou hither?	And when they found Him on the other side of the lake, they said to Him, Rabbi! When did You come here? (AMP)
John 6:26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye desire to keep my sayings, neither because ye saw the miracles, but because ye did eat of the loaves and were filled.	Jesus answered them, I assure you, most solemnly I tell you, you have been searching for Me, not because you saw the miracles and signs but because you were fed with the loaves and were filled and satisfied. (AMP)
How often are we so distracted by showy signs and fancy doctrines that we don't see the Christ standing right there before us with open arms, inviting us to come to Him and have faith in Him? Come to Him and partake of the bread of life.	
John 6:27 Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man hath power to give unto you; for him hath God the Father sealed.	Stop toiling and doing and producing for the food that perishes and decomposes [in the using], but strive and work and produce rather for the [lasting] food which endures [continually] unto life eternal; the Son of Man will give (furnish) you that, for God the Father has authorized and certified Him and put His seal of endorsement upon Him. (AMP)
John 6:28 Then said they unto him, What shall we do, that we might work the works of God?	They then said, What are we to do, that we may [habitually] be working the works of God? [What are we to do to carry out what God requires?] (AMP)
<p>"The working of signs, which came by empowerment of the prophetic ancient life, was the bread they should have been seeking; rather than just desiring to fill their bellies.</p> <p>"The Rabbi reiterated Isaiah's admonition in chapter 55, 'Why do you spend your money on that which is not bread?' The prophet directed his adherents instead to the word of God that would be like bread coming out of heaven.</p> <p>"The reply of Jesus' audience here indicated that these ones finally realized that the Rabbi was directing them toward the word because they associated what He told them with performance of God's miracles:</p> <p>"They said therefore to Him, 'What shall we do, that we may work the works of God?' Jesus answered and said to them, 'This is the work of God, that you <u>believe in</u> [i.e. <u>entrust yourselves to</u>] Him whom He has sent [i.e. the word of God].'<i> Service, Lost and Forgotten Gospel.</i></p>	
John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.	Jesus replied, This is the work (service) that God asks of you: that you believe in the One Whom He has sent [that you cleave to, trust, rely on, and have faith in His Messenger]. (AMP)
John 6:30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?	Therefore they said to Him, What sign (miracle, wonderwork) will You perform then, so that we may see it and believe and rely on and adhere to You? What [supernatural] work have You [to show what You can do]? (AMP)
John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	Our forefathers ate the manna in the wilderness; as the Scripture says, He gave them bread out of heaven to eat. (AMP)



Their questions showed that they were beginning to “get it”, but even after the feeding of the 5,000, they still wanted yet another sign. Wasn’t that enough?	
John 6:32 Then Jesus said unto them Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.	Jesus then said to them, I assure you, most solemnly I tell you, Moses did not give you the Bread from heaven [what Moses gave you was not the Bread from heaven], but it is My Father Who gives you the true heavenly Bread. (AMP)
John 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.	For the Bread of God is He Who comes down out of heaven and gives life to the world. (AMP)
John 6:34 Then said they unto him, Lord, evermore give us this bread.	Then they said to Him, Lord, give us this bread always (all the time)! (AMP)
What Jesus was saying was that God has already sent you the greatest sign you could ever see: the bread of life, itself. Who or what is this bread of life? They asked.	
John 6:35 And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	Jesus replied, I am the Bread of Life. He who comes to Me will never be hungry, and he who believes in and cleaves to and trusts in and relies on Me will never thirst any more (at any time). (AMP)
John 6:36 But I said unto you, That ye also have seen me, and believe not.	But [as] I told you, although you have seen Me, still you do not believe and trust and have faith. (AMP)
John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.	All whom My Father gives (entrusts) to Me will come to Me; and the one who comes to Me I will most certainly not cast out [I will never, no never, reject one of them who comes to Me]. (AMP)
John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.	For I have come down from heaven not to do My own will and purpose but to do the will and purpose of Him Who sent Me. (AMP)
John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	And this is the will of Him Who sent Me, that I should not lose any of all that He has given Me, but that I should give new life and raise [them all] up at the last day. (AMP)
John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up in the resurrection of the just at the last day.	For this is My Father's will and His purpose, that everyone who sees the Son and believes in and cleaves to and trusts in and relies on Him should have eternal life, and I will raise him up [from the dead] at the last day. (AMP)
John 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.	Now the Jews murmured and found fault with and grumbled about Jesus because He said, I am [Myself] the Bread that came down from heaven. (AMP)
Not what they expected. They were looking beyond the mark.	
John 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?	They kept asking, Is not this Jesus, the Son of Joseph, Whose father and mother we know? How then can He say, I have come down from heaven? (AMP)
John 6:43 Jesus therefore answered and said unto them, Murmur not among yourselves.	So Jesus answered them, Stop grumbling and saying things against Me to one another. (AMP)
John 6:44 No man can come unto me, 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	<b>No one is able to come to Me unless the Father Who sent Me attracts and draws him and gives him the</b>

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 in the resurrection of the just.	<b>desire to come to Me</b> , and [then] I will raise him up [from the dead] at the last day. (AMP)
John 6:45 For it is written in the prophets, And these shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.	It is written in [the book of] the Prophets, And they shall all be taught of God [have Him in person for their Teacher]. <b>Everyone who has listened to and learned from the Father comes to Me</b> —(AMP)
John 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.	Which does not imply that anyone has seen the Father [not that anyone has ever seen Him] except He [Who was with the Father] Who comes from God; He [alone] has seen the Father. (AMP)
From the Father, comes the desire to come to Christ.	
John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.	I assure you, most solemnly I tell you, he who believes in Me [who adheres to, trusts in, relies on, and has faith in Me] has (now possesses) eternal life. (AMP)
John 6:48 I am that bread of life.	I am the Bread of Life [that gives life--the Living Bread]. (AMP)
The Lord is the substance of that life: he is the bread of life, the essential ingredient of that life. To come to him and the Father and to know them is eternal life.	
John 6:49 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.	Your forefathers ate the manna in the wilderness, and [yet] they died. (AMP)
John 6:50 Your fathers did eat manna in the wilderness, and are dead.	[But] this is the Bread that comes down from heaven, so that [any]one may eat of it and never die. (AMP)
This is comparable to the “living waters” of Chapter 5. Whoever drinks from a well in the earth will thirst again. Whoever eats the manna in the wilderness will eventually die.	
John 6:51 But I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.	I [Myself] am this Living Bread that came down from heaven. If anyone eats of this Bread, he will live forever; and also the Bread that I shall give for the life of the world is My flesh (body). (AMP)
But, he who eats of the Living Bread will never die. Recall that from the standpoint of God in heaven, we in the Telestial Kingdom are spiritually dead. We are separated from God, however ...	
<b>“The sacrifice Jesus was going to make would have the potential to restore them to their heavenly dwelling place while they yet lived on earth through encounter with the word (and of course, eternally after they died). The life they might have today if they became faithful was the life of the Spirit of God, which came to them as the word dwelt in them, even as Moses had taught. With the power of the word/Spirit of God working through them, faithful followers could work the works of God, but only if they partook of the divine meal of the word.”</b> Service, <i>The Lost and Forgotten Gospel</i>	
We will speak more about this later, but are some of more mysterious passages in the gospel of John starting to make more sense?	
John 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?	Then the Jews angrily contended with one another, saying, How is He able to give us His flesh to eat? (AMP)

John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.	And Jesus said to them, I assure you, most solemnly I tell you, you cannot have any life in you unless you eat the flesh of the Son of Man and drink His blood [unless you appropriate His life and the saving merit of His blood]. (AMP)
Like Nicodemus, the Jews took all of this literally.	
John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just at the last day.	He who feeds on My flesh and drinks My blood has (possesses now) eternal life, and I will raise him up [from the dead] on the last day. (AMP)
John 6:55 For my flesh is meat indeed, and my blood is drink indeed.	For My flesh is true and genuine food, and My blood is true and genuine drink. (AMP)
John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.	He who feeds on My flesh and drinks My blood dwells continually in Me, and I [in like manner dwell continually] in him. (AMP)
<p>D&amp;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;</p> <p>D&amp;C 93:3 And that I am in the Father, and the Father in me, and the Father and I are one—</p> <p>As we shall see later in John, in like manner, the apostles will be one with Jesus and the Father because He gives the same glory which He received of the Father. And, we, in turn, will partake of the same glory and be one in the same manner.</p>	
John 6:57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.	Just as the living Father sent Me and I live by (through, because of) the Father, even so whoever continues to feed on Me [whoever takes Me for his food and is nourished by Me] shall [in his turn] live through and because of Me. (AMP)
We are not talking cannibalism here. We are talking about feasting on the words of Christ, feasting on His Love, and about partaking of His divine nature.	
John 6:58 This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.	This is the Bread that came down from heaven. It is not like the manna which our forefathers ate, and yet died; he who takes this Bread for his food shall live forever. (AMP)
John 6:59 These things said he in the synagogue, as he taught in Capernaum.	He said these things in a synagogue while He was teaching at Capernaum. (AMP)
John 6:60 Many therefore of his disciples, when they had heard this, said, This is a <b>hard</b> saying; who can hear it?	When His disciples heard this, many of them said, This is a <b>hard and difficult and strange saying (an offensive and unbearable message)</b> . Who can stand to hear it? [Who can be expected to listen to such teaching?] (AMP)
John 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?	But Jesus, knowing within Himself that His disciples were complaining and protesting and grumbling about it, said to them: Is this a stumbling block and an offense to you? [Does this upset and displease and shock and scandalize you?] (AMP)

John 6:62 What and if ye shall see the Son of Man ascend up where he was before?	What then [will be your reaction] if you should see the Son of Man ascending to [the place] where He was before? (AMP)
If you, the disciples, continue as you are, this is what you will see – and more.	
John 6:63 It is the Spirit that quickeneth; the flesh profiteth nothing; <b>the words that I speak unto you, they are spirit, and they are life.</b>	It is the Spirit Who gives life [He is the Life-giver]; the flesh conveys no benefit whatever [there is no profit in it]. The words (truths) that I have been speaking to you are spirit and life. (AMP)
In a revelation to me, the Lord showed me that this is the only kind of “food” which nourishes our Spirit and makes us grow in light, love, and power. In the scriptures, the Lord often compares us to trees, vines, or plants. Plants need sunlight to grow. Spirits need the Light of Christ to grow. You get that light through what we have collectively called the words, <i>dabar</i> , of God. Through direct contact with God, through the Holy Spirit, through reading the scriptures, and through listening to people speak through the power and authority of the Holy Ghost. (See D&C Section 50.) Trying to grow your spirit any other way is a waste of time.	
John 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.	But [still] some of you fail to believe and trust and have faith. For Jesus knew from the first who did not believe and had no faith and who would betray Him and be false to Him. (AMP)
John 6:65 And he said, Therefore said I unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me.	And He said, This is why I told you that no one can come to Me unless it is granted him [unless he is enabled to do so] by the Father. (AMP)
John 6:66 From that time many of his disciples went back, and walked no more with him.	After this, many of His disciples drew back (returned to their old associations) and no longer accompanied Him. (AMP)
John 6:67 Then said Jesus unto the twelve, Will ye also go away?	Jesus said to the Twelve, Will you also go away? [And do you too desire to leave Me?] (AMP)
John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? <b>thou hast the words of eternal life.</b>	Simon Peter answered, Lord, to whom shall we go? You have the words (the message) of eternal life. (AMP)
Jesus’ closest followers could never leave Him because they had simply seen too much. They unmistakably recognized His identity as the <i>word</i> , because of the signs and wonders. They firmly intended to establish themselves at His table and to feast upon the <i>word</i> . [Feast upon the words of Christ.]	
Peter knew that the <i>dabar</i> (works and words) of the Lord lead to eternal life.	
John 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.	And we have learned to believe and trust, and [more] we have come to know [surely] that You are the Holy One of God, the Christ (the Anointed One), the Son of the living God. (AMP)
John 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?	Jesus answered them, Did I not choose you, the Twelve? And [yet] one of you is a devil (of the evil one and a false accuser).
Jesus chose them because of their great faith.	
John 6:71 He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve.	He was speaking of Judas, the son of Simon Iscariot, for he was about to betray Him, [although] he was one of the Twelve. (AMP)
<b>CHAPTER 7</b>	

John 7:1 After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.	AFTER THIS, Jesus went from place to place in Galilee, for He would not travel in Judea because the Jews were seeking to kill Him. (AMP)
John 7:2 Now the Jews' feast of tabernacles was at hand.	Now the Jewish Feast of Tabernacles was drawing near. (AMP)  See the commentary in Mark chapter 9 for a description of the Feast of Tabernacles. (AMP)
John 7:3 His brethren <b>[siblings]</b> therefore said unto him, Depart hence, and go into Judea, that thy disciples there also may see the works that thou doest.	So His brothers said to Him, Leave here and go into Judea, so that Your disciples [there] may also see the works that You do. [This is no place for You.] (AMP)
John 7:4 For there is no man that doeth any thing in secret, but he himself seeketh to be known openly. If thou do these things, show thyself to the world.	For no one does anything in secret when he wishes to be conspicuous and secure publicity. If You [must] do these things [if You must act like this], show Yourself openly and make Yourself known to the world! (AMP)
<p>Since this was a pilgrimage feast, every Jewish man would have to be there. Naturally, our Jewish Messiah Yeshua [Jesus] would be there, too. John 7 tells us Yeshua celebrated the festival. Verses 1-4 say, "After this, Yeshua traveled around in the Galil [Galilee], intentionally avoiding Y'hudah [Judea] because the Judeans were out to kill him. But the festival of Sukkot in Y'hudah [Feast of Tabernacles in Judea] was near; so his brothers said to him, 'Leave here and go into Y'hudah, so that your talmidim [disciples] can see the miracles you do; for no one who wants to become known acts in secret. If you're doing these things, show yourself to the world!'"</p> <p>So here were James and Jude and Joses and Simon encouraging their brother Yeshua to go up to Jerusalem for Sukkot, because after the people saw His miracles, He would get some really good publicity out of it. As it says it John 7:5, "His brothers spoke this way because they had not put their trust in him. Yeshua said to them, 'My time has not yet come; but for you, any time is right.'" In other words, Yeshua was saying, "It's not time for Me to offer Myself up as Messiah. My appointed time won't be until Passover, but you go to the festival, since the time is right for you.</p> <p>It's Sukkot [The festival was named for the booths that they built.]. You're supposed to be there. You go, and I'll stay here." In verses 7-10, John continues, "'The world can't hate you, but it does hate me, because I keep telling it how wicked its ways are. You, go on up to the festival; as for me, I am not going up to this festival now, because the right time for me has not yet come.'</p> <p>Having said this, he stayed on in the Galil. But after his brothers had gone up to the festival, he too went up, not publicly but in secret. If He had gone with His brothers, they would have brought too much attention to Him. But He didn't want the attention, so He went up alone to celebrate the festival. During Sukkot He was in the Temple courts teaching Torah, and all the people were impressed with Him—until He told them they didn't practice the very Torah they were preaching.</p> <p>Here's what they didn't understand: While others might have been sitting in the Temple watching the priest pour the water around the altar to give recognition to an animal sacrifice, we know that in John 7:37, when on the last day of Sukkot, which is Hashanah Rabbah [the Great Supplication, or the Great Hosanna], Yeshua cried out, "Do you thirst for water?" His point was that it isn't water on a sacrificial altar that cleanses your sins, it's the sacrifice that He would provide, and you, if you trust Him, will never go thirsty because He is the living water!</p>	

Can't you picture Yeshua watching the priest recite the prayer "Please, God, save us; please, God, rescue us"? I can see Yeshua almost jumping out of His seat saying, "Here I am. I'm the One who's going to save you!"

For more information about the celebration of Hashanan Rabbah and Sukkot, see the following:

[https://en.wikipedia.org/wiki/Hoshana\\_Rabbah](https://en.wikipedia.org/wiki/Hoshana_Rabbah)

<https://en.wikipedia.org/wiki/Sukkot>

John 7:5 For neither did his brethren believe in him.	For [even] His brothers did not believe in or adhere to or trust in or rely on Him either. (AMP)
John 7:6 Then Jesus said unto them, My time is not yet come; but your time is always ready.	Whereupon Jesus said to them, My time (opportunity) has not come yet; but any time is suitable for you and your opportunity is ready any time [is always here]. (AMP)
John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.	The world cannot [be expected to] hate you, but it does hate Me because I denounce it for its wicked works and reveal that its doings are evil. (AMP)
John 7:8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.	Go to the Feast yourselves. I am not [yet] going up to the Festival, because My time is not ripe. [My term is not yet completed; it is not time for Me to go.] (AMP)
John 7:9 When he had said these words unto them, he continued still in Galilee.	Having said these things to them, He stayed behind in Galilee. (AMP)
John 7:10 But after his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.	But afterward, when His brothers had gone up to the Feast, He went up also, not publicly [not with a caravan], but by Himself quietly and as if He did not wish to be observed. (AMP)
John 7:11 Then the Jews sought him at the feast, and said, Where is he?	Therefore the Jews kept looking for Him at the Feast and asking, Where can He be? [Where is that Fellow?] (AMP)
John 7:12 And there was much murmuring among the people concerning him; for some said, He is a good man; others said, Nay; but he deceiveth the people.	And there was among the mass of the people much whispered discussion and hot disputing about Him. Some were saying, He is good! [He is a good Man!] Others said, No, He misleads and deceives the people [gives them false ideas]! (AMP)
John 7:13 Howbeit no man spake openly of him for fear of the Jews.	But no one dared speak out boldly about Him for fear of [the leaders of] the Jews. (AMP)
John 7:14 Now about the midst of the feast Jesus went up into the temple, and taught.	When the Feast was already half over, Jesus went up into the temple [court] and began to teach. (AMP)
John 7:15 And the Jews marveled, saying, How knoweth this man letters, having never learned?	The Jews were astonished. They said, How is it that this Man has learning [is so versed in the sacred Scriptures and in theology] when He has never studied? (AMP)
John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.	Jesus answered them by saying, My teaching is not My own, but His Who sent Me. (AMP)
John 7:17 <b>If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.</b>	If any man desires to do His will (God's pleasure), he will know (have the needed illumination to recognize, and can tell for himself) whether the teaching is from

	God or whether I am speaking from Myself and of My own accord and on My own authority. (AMP)
<p>John is constantly giving us tests to determine the truth of a messenger, the truth of a witness, and the truth of Jesus' teachings. Note, however, that the gospel of John is about Christ, Himself, and having faith in Him, coming to a knowledge of God, and thus receive eternal life. The gospel doesn't get into specific teachings. Why is this? Jesus wants you to enter into a relationship with God and be taught by the Lord, Himself/</p> <p>John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.</p> <p>John 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.</p> <p>"To have received instruction from God implied encounter with the word. If the religious leaders also would have pursued God in faithfulness, they too would have experienced immersion into His presence. Nevertheless, they would accept none of it. They were unfamiliar with the prophetic teaching of Isaiah:"</p> <p>And a Redeemer will come to Zion, and to them that turn from transgression in Jacob, says Jehovah. And as for me, this is my covenant with them, says Jehovah: my Spirit that is upon you, and my words [dabar] which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your children, nor out of the mouth of thy children's children, says Jehovah, from henceforth and forever. (Isaiah 59:20-21 ASV English rendition modified)</p> <p><i>Service, Lost and Forgotten Gospel</i></p>	
John 7:18 He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	He who speaks on his own authority seeks to win honor for himself. [He whose teaching originates with himself seeks his own glory.] But He Who seeks the glory and is eager for the honor of Him Who sent Him, He is true; and there is no unrighteousness or falsehood or deception in Him. (AMP)
This is an invaluable truth to determine who is a true messenger. Does he direct you to himself, or to Christ?	
John 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?	Did not Moses give you the Law? And yet not one of you keeps the Law. [If that is the truth] why do you seek to kill Me [for not keeping it]? (AMP)
John 7:20 The people answered and said, Thou hast a devil; who goeth about to kill thee?	The crowd answered Him, You are possessed by a demon! [You are raving!] Who seeks to kill You? (AMP)
John 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.	Jesus answered them, I did one work, and you all are astounded. (AMP)
John 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man.	Now Moses established circumcision among you--though it did not originate with Moses but with the previous patriarchs--and you circumcise a person [even] on the Sabbath day. (AMP)
John 7:23 If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?	If, to avoid breaking the Law of Moses, a person undergoes circumcision on the Sabbath day, have you any cause to be angry with (indignant with, bitter

	against) Me for making a man's whole body well on the Sabbath? (AMP)
John 7:24 Judge not according to your traditions, but judge righteous judgment.	Be honest in your judgment and do not decide at a glance (superficially and by appearances); but judge fairly and righteously. (AMP)
This passage refers not to judging people, or their actions. This passage refers to judging doctrines or practices according to justice, not according to traditions or appearances. There is no double standard. As pointed out in the Sermon on the Mount, we should not judge other people, unless we are willing to be judged by the same standard with which we judge.	
John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?	Then some of the Jerusalem people said, Is not this the Man they seek to kill? (AMP)
While some in the crowd doubted that anybody wanted to kill Jesus, apparently some knew that the Jewish leaders wanted to kill Jesus.	
John 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?	And here He is speaking openly, and they say nothing to Him! Can it be possible that the rulers have discovered and know that this is truly the Christ? (AMP)
John 7:27 Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is.	No, we know where this Man comes from; when the Christ arrives, no one is to know from what place He comes (AMP).
This area of the gospel discusses arguments and questions had about Jesus' identity.  Notice how John gets into the thinking of people, and considers many possible conflicting possibilities. People built up myths in their imaginations, but when the real thing is standing in front of you, it's hard for them to accept reality.	
John 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.	Whereupon Jesus called out as He taught in the temple [porches], Do you know Me, and do you know where I am from? I have not come on My own authority and of My own accord and as self-appointed, but the One Who sent Me is true (real, genuine, steadfast); and Him you do not know! (AMP)
John 7:29 But I know him; for I am from him, and he hath sent me.	I know Him [Myself] because I come from His [very] presence, and it was He [personally] Who sent Me. (AMP)
He says, in effect, here I am. I know where I came from. I knew who sent me. Deal with it.	
John 7:30 Then they sought to take him; but no man laid hands on him, because his hour was not yet come.	Therefore they were eager to arrest Him, but no one laid a hand on Him, for His hour (time) had not yet come. (AMP)
John 7:31 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?	And besides, many of the multitude believed in Him [adhered to Him, trusted in Him, relied on Him]. And they kept saying, When the Christ comes, will He do [can He be expected to do] more miracles and produce more proofs and signs than what this Man has done? (AMP)
John 7:32 The Pharisees heard that the people murmured such things concerning him; and the	The Pharisees learned how the people were saying these things about Him under their breath; and the



Pharisees and the chief priests sent officers to take him.	chief priests and Pharisees sent attendants (guards) to arrest Him. (AMP)
John again drew a contrast between the religious rulers who remained ignorant and many in the crowds who came to faith. "But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man has done?" Jesus' identity as the word Who rendered <i>Yeshuah</i> was evident by His works.	
John 7:33 Then said Jesus unto them, Yet a little while I am with you, and then I go unto him that sent me.	Therefore Jesus said, For a little while I am [still] with you, and then I go back to Him Who sent Me. (AMP)
John 7:34 Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.	You will look for Me, but you will not [be able to] find Me; where I am, you cannot come. (AMP)
John 7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?	Then the Jews said among themselves, Where does this Man intend to go that we shall not find Him? Will He go to the Jews who are scattered in the Dispersion among the Greeks, and teach the Greeks? (AMP)
Again, taking things literally instead of understanding the spiritual meaning. Obviously, Christ would be returning to heaven – some place these wicked and faithless people would never see, much less go to.	
John 7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am thither ye cannot come?	What does this statement of His mean, You will look for Me and not be able to find Me, and, Where I am, you cannot come? (AMP)
John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.	Now on the final and most important day of the Feast, Jesus stood, and He cried in a loud voice, If any man is thirsty, let him come to Me and drink! (AMP)
See the comment above about the Feast of Tabernacles. This was the day of the Great Supplication.	
John 7:38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.	He who believes in Me [who cleaves to and trusts in and relies on Me] as the Scripture has said, From his innermost being shall flow [continuously] springs and rivers of living water. (AMP)
John 7:39 (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was promised unto them who believe, after that Jesus was glorified.)	But He was speaking here of the Spirit, Whom those who believed (trusted, had faith) in Him were afterward to receive. For the [Holy] Spirit had not yet been given, because Jesus was not yet glorified (raised to honor). (AMP)
John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.	Listening to those words, some of the multitude said, This is certainly and beyond doubt the Prophet! (AMP)
John 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?	Others said, This is the Christ (the Messiah, Anointed One)! But some said, What? Does the Christ come out of Galilee? (AMP)
Someone could have spoken up and said that Christ was born in Bethlehem, not Galilee.	
John 7:42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?	Does not the Scripture tell us that the Christ will come from the offspring of David and from Bethlehem, the village where David lived?
John 7:43 So there was a division among the people because of him.	So there arose a division and dissension among the people concerning Him. (AMP)
John 7:44 And some of them would have taken him; but no man laid hands on him.	Some of them wanted to arrest Him, but no one [ventured and] laid hands on Him. (AMP)

John 7:45 Then came the officers to the Chief priests and Pharisees; and they said unto them, Why have ye not brought him?	Meanwhile the attendants (guards) had gone back to the chief priests and Pharisees, who asked them, Why have you not brought Him here with you? (AMP)
John 7:46 The officers answered, Never man spake like this man.	The attendants replied, Never has a man talked as this Man talks! [No mere man has ever spoken as He speaks!] (AMP)
John 7:47 Then answered them the Pharisees, Are ye also deceived?	The Pharisees said to them, Are you also deluded and led astray? [Are you also swept off your feet?] (AMP)
John 7:48 Have any of the rulers or of the Pharisees believed on him?	Has any of the authorities or of the Pharisees believed in Him? (AMP)
As if, acceptance by the authorities was a standard of truth. The Pharisees wouldn't even listen to Jesus with an open mind. They were blinded by their traditions.	
John 7:49 But this people who knoweth not the law are cursed.	As for this multitude (rabble) that does not know the Law, they are contemptible and doomed and accursed! (AMP)
John 7:50 Nicodemus saith unto them, (he that came to Jesus by night being one of them,)	Then Nicodemus, who came to Jesus before at night and was one of them, asked, (AMP)
John 7:51 Doth our law judge any man, before it hear him, and know what he doeth?	Does our Law convict a man without giving him a hearing and finding out what he has done? (AMP)
John 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.	They answered him, Are you too from Galilee? Search [the Scriptures yourself], and you will see that no prophet comes (will rise to prominence) from Galilee. (AMP)
<p>This is factually incorrect. It is said that the prophet Jonah came from the area. Also, take the name "Capernaum". In Hebrew, the name is <i>Kfar Nahūm</i>, "the village of Nahum". Nahum was a prophet.</p> <p>The comment about Nicodemus being from Galilee is meant to be an insult. As prior verses showed, the Pharisees considered themselves well above the common people, mostly by virtue of their education. However, there was a cultural basis to this, as well. Most of the Pharisees were from the (relatively) urban Jerusalem, and they instinctively saw people from the surrounding (relatively) rural areas as backwards, low-class hicks. Suggesting that Nicodemus is "from Galilee, too," is the equivalent of calling him a rube or insulting his family. This is how hatefully arrogant the Pharisees are with respect to Jesus: they are willing to ignore their own laws while calling each other names.</p>	
John 7:53 And every man went unto his own house.	And they went [back], each to his own house. (AMP)
<b>CHAPTER 8</b>	
John 8:1 And Jesus went unto the mount of Olives.	BUT JESUS went to the Mount of Olives. (AMP)
John 7:53 and 8:1 are related thoughts and should have been combined into the same chapter. Jesus probably went into seclusion to commune with the Father, as He was wont to do.	
John 8:2 Early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.	Early in the morning (at dawn), He came back into the temple [court], and the people came to Him in crowds. He sat down and was teaching them, (AMP)
John 8:3 And the scribes and Pharisees brought unto him a woman taken an adultery; and when they had set her in the midst of the people,	When the scribes and Pharisees brought a woman who had been caught in adultery. They made her stand in the middle of the court and put the case before Him. (AMP)

This was another attempt to entrap Jesus. If Jesus condemned her to be stoned, the Pharisees would have Jesus arrested for violating Roman law. If Jesus said not to stone her, the Pharisees could have Him accused before the people for violating Moses' law.	
John 8:4 They say unto him, Master, this woman was taken in adultery, in the very act.	Teacher, they said, This woman has been caught in the very act of adultery. (AMP)
John 8:5 Now Moses in the law commanded us, that such should be stoned; but what sayest thou?	Now Moses in the Law commanded us that such [women--offenders] shall be stoned to death. But what do You say [to do with her--what is Your sentence]? (AMP)
John 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.	This they said to try (test) Him, hoping they might find a charge on which to accuse Him. But Jesus stooped down and wrote on the ground with His finger. (AMP)
John 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.	However, when they persisted with their question, He raised Himself up and said, Let him who is without sin among you be the first to throw a stone at her. (AMP)
After building up a little tension, Jesus chose a middle way out. According to the law of Moses, if there were no accusers, the woman could not be stoned, and the question was moot.	
John 8:8 And again he stooped down, and wrote on the ground.	Then He bent down and went on writing on the ground with His finger. (AMP)
John 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst of the temple.	They listened to Him, and then they began going out, conscience-stricken, one by one, from the oldest down to the last one of them, till Jesus was left alone, with the woman standing there before Him in the center of the court. (AMP)
John 8:10 When Jesus had raised up himself, and saw none of her accusers, and the woman standing, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?	When Jesus raised Himself up, He said to her, Woman, where are your accusers? Has no man condemned you? (AMP)
John 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. And the woman glorified God from that hour, and believed on his name.	She answered, No one, Lord! <b>And Jesus said, I do not condemn you either.</b> Go on your way and from now on sin no more. (AMP)
<p>Religious people today twist this story and use it as an excuse to condemn people out of hand, despite the fact that Jesus said that He did not condemn the woman. They say: "Jesus told the woman to sin no more, therefore we are justified in condemning people." (What kind of twisted logic is that?) Then they go on to condemn people they don't know, and people they have never witnessed having sinned. This is hypocrisy. It doesn't work, because the situations are different. Jesus forgave the woman. <b>Then</b>, he told her to go and sin no more.</p> <p>Jesus came to save not to condemn, and He does everything possible to save a person. Judgment comes later, but some people are so eager to pass judgment, that they can't wait for a righteous judgment, but take things into their own hands. This is the spirit of Satan, the accuser, who condemns people for sinning and tries to convince them that they have gone past the point of no return, and that faith in Christ and repentance cannot avail them. But the truth is, the Lord continually stretches out his arm in mercy.</p>	

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.	Once more Jesus addressed the crowd. He said, I am the Light of the world. He who follows Me will not be walking in the dark, but will have the Light which is Life. (AMP)
We just saw an example of walking in the dark, vs walking in the light. If you are walking in the dark, you seek <b>to make everybody else miserable like yourself</b> . You have no interest in teaching faith and repentance, but only in condemning (or judging, same word) people. If you are walking in the light, you will be like Jesus, who is dwelling in you. You will act like He did, teach like He did, and love like He did. You will do anything to <b>help a person become as full of joy as you are</b> . (Note the contrast of the phrases in boldface. All of these words were carefully chosen. It is up to you to connect the dots.)	
John 8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.	Whereupon the Pharisees told Him, You are testifying on Your own behalf; Your testimony is not valid and is worthless. (AMP)
This touched off the Pharisees. As legalists, they understood the value or lack of value of a single personal testimony alone.	
John 8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.	Jesus answered, Even if I do testify on My own behalf, My testimony is true and reliable and valid, for I know where I came from and where I am going; but you do not know where I come from or where I am going.
John 8:15 Ye judge after the flesh; I judge no man.	You [set yourselves up to] judge according to the flesh (by what you see). [You condemn by external, human standards.] I do not [set Myself up to] judge or condemn or sentence anyone. (AMP)
John 8:16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.	Yet even if I do judge, My judgment is true [My decision is right]; for I am not alone [in making it], but [there are two of Us] I and the Father, Who sent Me. (AMP)
John 8:17 It is also written in your law, that the testimony of two men is true.	In your [own] Law it is written that the testimony (evidence) of two persons is reliable and valid. (AMP)
Justice is a law of heaven, which neither God nor Satan can escape. The “accuser” is always ready to pounce on any mis-step. But God sends more than one witness and he proves all His words.	
John 8:18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.	I am One <b>[of the Two]</b> bearing testimony concerning Myself; and My Father, Who sent Me, He also testifies about Me. (AMP)
John 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father; if ye had known me, ye should have known my Father also.	Then they said to Him, Where is this Father of Yours? Jesus answered, You know My Father as little as you know Me. If you knew Me, you would know My Father also. (AMP)
John 8:20 These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come.	Jesus said these things in the treasury while He was teaching in the temple [court]; but no one ventured to arrest Him, because His hour had not yet come. (AMP)
When they finally to arrest Jesus, He reminds them that He daily taught openly in the temple. Why are they coming to secretly arrest Him by night? The answer is obvious: they feared the people.	
John 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.	Therefore He said again to them, I am going away, and you will be looking for Me, and you will die in (under the curse of) your sin. Where I am going, it is not possible for you to come. (AMP)

John 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.	At this the Jews began to ask among themselves, Will He kill Himself? Is that why He says, Where I am going, it is not possible for you to come? (AMP)
Blinded by rage and tradition, they could only see the literal meaning of His words.	
John 8:23 And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.	He said to them, You are from below; I am from above. You are of this world (of this earthly order); I am not of this world. (AMP)
John 8:24 I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.	That is why I told you that you will die in (under the curse of) your sins; for if you do not believe that I am He [Whom I claim to be--if you do not adhere to, trust in, and rely on Me], you will die in your sins. (AMP)
Recall our discussion about spiritual death.	
John 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.	Then they said to Him, Who are You anyway? Jesus replied, [Why do I even speak to you!] I am exactly what I have been telling you from the first. (AMP)
John 8:26 I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him.	I have much to say about you and to judge and condemn. But He Who sent Me is true (reliable), and I tell the world [only] the things that I have heard from Him. (AMP)
John 8:27 They understood not that he spake to them of the Father.	They did not perceive (know, understand) that He was speaking to them about the Father. (AMP)
John 8:28 Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.	So Jesus added, When you have lifted up the Son of Man [on the cross], you will realize (know, understand) that I am He [for Whom you look] and that I do nothing of Myself (of My own accord or on My own authority), but I say [exactly] what My Father has taught Me. (AMP)
John 8:29 And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.	And He Who sent Me is ever with Me; My Father has not left Me alone, for I always do what pleases Him. (AMP)
<b>In the gospel of John, Jesus speaks more of His relationship with the Father than in any other gospel. If you want to know how to relate to Christ, or how deep and profound your relationship with Christ can be, with Him as your Father, and you as His Son or Daughter, look no further than this gospel for an explanation. But then go on, seek that relationship, and live out that relationship. Don't imitate it. Don't worship the God of your traditions. Worship God as He is – the God you have come to know and experience for yourself,</b>	
John 8:30 As he spake these words, many believed on him.	As He said these things, many believed in Him [trusted, relied on, and adhered to Him]. (AMP)
John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word [ <i>dabar</i> ], then are ye my disciples indeed;	So Jesus said <b>to those Jews who had believed in Him, If you abide in My word [hold fast to My teachings and live in accordance with them]</b> , you are truly My disciples. (AMP)
John 8:32 And ye shall know [ <i>gonosko</i> – come to know] the truth [ <b>things not hidden</b> ], and the truth shall make you free.	And you will know the Truth, and the Truth will set you free. (AMP)
This is a statement of Christ that everybody thinks they know, but few quote it correctly, and fewer still understand it. You must understand that Jesus was talking to His disciples – the ones who already had faith in them. You are not His disciple if you don't have faith in Him. He is telling them to continue in his word –	

<p>continue to commune with Him and experience the manifest Presence of God in your life. And if you will do this, you will come to know the truth. The truth doesn't hit you all at once. The Greek word <i>gonosko</i> means a gradual coming to know (line upon line) the truth – the knowledge of things as they are, were, and will come to be.</p> <p>Another point to emphasize is that the truth cannot make you free unless you actually <b>know</b> it. You can't just know <b>about</b> it.</p> <p>Joseph Smith said that salvation is to obtain victory over all your enemies. Is not this freedom?</p>	
John 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free?	They answered Him, We are Abraham's offspring (descendants) and have never been in bondage to anybody. What do You mean by saying, You will be set free? (AMP)
Bear in mind that these were His disciples protesting to His saying. "Never in bondage?" What about Egypt?	
John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.	Jesus answered them, I assure you, most solemnly I tell you, Whoever commits and practices sin is the slave of sin. (AMP)
<p>The first step is getting out of a trap is knowing you are in a trap. The first step in obtaining freedom is knowing that you are not free. This cannot happen if you are in denial.</p> <p>To sin is to be separated from God. To sin is to miss the mark. The ancient Hebraic concept of sin was an entanglement with the person you have harmed, or entanglement with the person who has harmed you and you have not forgiven. You have a symbolic ball and chain that you are carrying around. The way out of this is (1) repentance, and (2) forgiveness. Come to Christ, and through His grace (endowments of the Spirit), it will be infinitely easier to repent and forgive, thus freeing yourself.</p>	
John 8:35 And the servant abideth not in the house for ever, but the Son abideth ever.	Now a slave does not remain in a household permanently (forever); the son [of the house] does remain forever. (AMP)
John 8:36 If the Son therefore shall make you free, ye shall be free indeed.	So if the Son liberates you [makes you free men], then you are really and unquestionably free. (AMP)
John 8:37 I know that ye are Abraham's seed; but ye seek to kill me because my word [ <i>dabar</i> ] hath no place in you.	[Yes] I know that you are Abraham's offspring; yet you plan to kill Me, because My word has no entrance (makes no progress, does not find any place) in you. (AMP)
<p>John constantly mentions the word dwelling in us. The Greek translation uses <i>logos</i>, but this was translated by someone who didn't know what the <i>word</i> was, much less had it dwelling in him.</p> <p>His disciples apparently didn't have the <i>word</i> dwelling in them either because when Christ introduced new truths and new understandings to them, their first reaction was to kill him.</p>	
John 8:38 I speak that which I have seen with my Father; and ye do that which ye have seen with your father.	I tell the things which I have seen and learned at My Father's side, and your actions also reflect what you have heard and learned from your father. (AMP)
<p>Jesus continued to learn from His Father. He followed His own advice from verse 31 and 32, and he became free.</p> <p style="text-align: center;">D&amp;C 93:12 And I, John, saw that he received not of the fulness at the first, but received grace for grace; D&amp;C 93:13 And he received not of the fulness at first, but continued from grace to grace, until he</p>	

<p>received a fulness; D&amp;C 93:14 And thus he was called the Son of God, because he received not of the fulness at the first.</p> <p>Jesus entered into a covenant relationship with His Father, just as we should enter into a covenant relationship with Jesus as our Father.</p>	
John 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.	They retorted, Abraham is our father. Jesus said, If you were [truly] Abraham's children, then you would do the works of Abraham [follow his example, do as Abraham did]. (AMP)
John 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham.	But now [instead] you are wanting and seeking to kill Me, a Man Who has told you the truth which I have heard from God. This is not the way Abraham acted. (AMP)
Abraham sought a covenant relationship with God. He sought the <i>word</i> and continued to live it, and it was counted to him as righteousness.	
John 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.	You are doing the works of your [own] father. They said to Him, We are not illegitimate children and born out of fornication; we have one Father, even God. (AMP)
John 8:42 Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.	Jesus said to them, If God were your Father, you would love Me and respect Me and welcome Me gladly, for I proceeded (came forth) from God [out of His very presence]. I did not even come on My own authority or of My own accord (as selfappointed); but He sent Me. (AMP)
John 8:43 Why do ye not understand my speech? even because ye cannot bear my word.	Why do you misunderstand what I say? It is because you are unable to hear what I am saying. [You cannot bear to listen to My message; your ears are shut to My teaching.] (AMP)
John 8:44 Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the 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.	You are of your father, the devil, and it is your will to practice the lusts and gratify the desires [which are characteristic] of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks a falsehood, he speaks what is natural to him, for he is a liar [himself] and the father of lies and of all that is false. (AMP)
John 8:45 And because I tell you the truth, ye believe me not.	But because I speak the truth, you do not believe Me [do not trust Me, do not rely on Me, or adhere to Me]. (AMP)
John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?	Who of you convicts Me of wrongdoing or finds Me guilty of sin? Then if I speak truth, why do you not believe Me [trust Me, rely on, and adhere to Me]? (AMP)
John 8:47 He that is of God receiveth God's words; ye therefore receive them not, because ye are not of God.	Whoever is of God listens to God. [Those who belong to God hear the words of God.] This is the reason that you do not listen [to those words, to Me]: because

	you do not belong to God and are not of God or in harmony with Him. (AMP)
John 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?	The Jews answered Him, Are we not right when we say You are a Samaritan and that You have a demon [that You are under the power of an evil spirit]? (AMP)
When faced with the truth, their only reaction is denial, projection, and accusation. The devil was their father, and as proof of that, they were acting just like him.	
John 8:49 Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.	Jesus answered, I am not possessed by a demon. On the contrary, I honor and reverence My Father and you dishonor (despise, vilify, and scorn) Me. (AMP)
John 8:50 And I seek not mine own glory; there is one that seeketh and judgeth.	However, I am not in search of honor for Myself. [I do not seek and am not aiming for My own glory.] There is One Who [looks after that; He] seeks [My glory], and He is the Judge. (AMP)
John 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see [spiritual] death.	I assure you, most solemnly I tell you, if anyone observes My teaching [lives in accordance with My message, keeps My word], he will by no means ever see and experience death. (AMP)
John 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.	The Jews said to Him, Now we know that You are under the power of a demon (insane). Abraham died, and also the prophets, yet You say, If a man keeps My word, he will never taste of death into all eternity. (AMP)
John 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makest thou thyself?	Are You greater than our father Abraham? He died, and all the prophets died! Who do You make Yourself out to be? (AMP)
This is an interesting twist on the sermon about manna compared with the Bread of Life. Your father ate manna in the wilderness and are dead, but of you eat of the Bread of Life, you shall never see death.	
John 8:54 Jesus answered, If I honor myself, my honor is nothing; it is my father that honoreth me; of whom ye say, that he is your God;	Jesus answered, If I were to glorify Myself (magnify, praise, and honor Myself), I would have no real glory, for My glory would be nothing and worthless. [My honor must come to Me from My Father.] It is My Father Who glorifies Me [Who extols Me, magnifies, and praises Me], of Whom you say that He is your God. (AMP)
John 8:55 Yet ye have not known him; 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.	Yet you do not know Him or recognize Him and are not acquainted with Him, but I know Him. If I should say that I do not know Him, I would be a liar like you. But I know Him and keep His word [obey His teachings, am faithful to His message]. (AMP)
John 8:56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.	Your forefather Abraham was extremely happy at the hope and prospect of seeing My day (My incarnation); and he did see it and was delighted. (AMP)
'Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham. Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice.' (Hel. 8:16-17.)	



John 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?	Then the Jews said to Him, You are not yet fifty years old, and have You seen Abraham? (AMP)
John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.	Jesus replied, I assure you, most solemnly I tell you, before Abraham was born, I AM. (AMP)
John 8:59 Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	So they took up stones to throw at Him, but Jesus, by mixing with the crowd, concealed Himself and went out of the temple [enclosure]. (AMP)
<p>Keep in mind that Jesus was still talking to those who believed on Him, and probably to the Pharisees who gathered to listen, hoping to catch him in error. Calling Himself “I AM” was the equivalent of uttering the name of YHVH. The name that was the portal to the Presence of God was utterly forbidden to utter – not by Moses, but by Pharisaic law. This chapter began with the Pharisees wanting to stone the woman caught in adultery and ended by them wanting to stone Jesus. These people never quit. They are constantly looking out for somebody to accuse and condemn.</p> <p>“These things Jesus spoke, and he departed and hid himself from them. But though he had done so many signs before them, yet they did not believe on him: that the word of Isaiah the prophet might be fulfilled, which he spoke, Lord, who has believed our report? And to whom has the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again, He has blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. These things said Isaiah, because he saw his glory; and he spoke of him” Service, <i>Lost and Forgotten Gospel</i>.</p>	
<b>CHAPTER 9</b>	
John 9:1 And as Jesus passed by, he saw a man which was blind from his birth.	AS HE passed along, He noticed a man blind from his birth. (AMP)
John 9:2 And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind?	His disciples asked Him, Rabbi, who sinned, this man or his parents, that he should be born blind? (AMP)
<p>“The reversal of the satirical story of the blind man in John chapter 9 humorously put the religious leaders in a difficult situation. They who called the formerly blind man to trial, found themselves being judged. “Tell us again how Jesus healed you!” “I already told you, but you refused to listen! Perhaps you religious leaders are asking once more because you also want to become His disciples?” Isaiah had seen God’s glory in <i>dabar</i> encounters, but these men who claimed that their spiritual heritage was rooted in the prophets were blind to the word.</p> <p>“John desired to deal with the matter of sin throughout the story of the man who was born blind. “<i>Hamartia</i>” literally meant to have missed the mark. The religious leaders accused both the infirmed man and Jesus as being “sinners.” The context of their usage of the term implied ignorance, and perhaps much worse. Yet, Jesus and the man were innocent of these charges. At the conclusion of the story above, Jesus used the term to indict the religious rulers of both blindness and guilt.” Service, <i>Lost and Forgotten Gospel</i></p>	
John 9:3 Jesus answered, Neither hath this man sinned, nor his parents; but that the works [ <i>dabarim</i> ] of God should be made manifest in him.	Jesus answered, It was not that this man or his parents sinned, but he was born blind in order that the workings of God should be manifested (displayed and illustrated) in him. (AMP)
<p>What parent hasn’t wondered what they or their child did to deserve being born with a birth defect or disability of some kind. I know I asked that question of my mother. I was born with poor vision. I received a Priesthood blessing and my eyesight greatly improved over the years, but it has never been perfect. Because of</p>	

this, people often expressed doubt in me and wondered if I could even drive or succeed in honors academics. It was a hurdle and a challenge to be overcome, and the Lord was with me every step of the way.

But, to even ask such a question in the Bible, presupposed a prior lifetime where a person was in the situation where they could sin. This wouldn't have happened in the Mormon "pre-existence", where we had perfect knowledge. There must have been a prior veiled mortal probation where we would have had the opportunity to sin, if such be the case that this disability was in fact a punishment. To ask such a question is evidence that the Jews believed in multiple mortalities.

If we were all born perfect (i.e., with all body parts performing their proper function), there would be little, if any, need for the power of God to be manifest, and without experiencing the grace of God, and the need for faith in order to enjoy that grace, this lifetime would not be a place of growth, but a place of stagnation (damnation). I wonder whether Satan's plan, where all would return, would include any pain, suffering, or challenges. People who are quick to imitate Satan are the first to point the finger and accuse somebody of sinning when they suffer some kind of misfortune. Actually, these are the people that God loves, and He challenges and chastises them (i.e., prunes the branches), so that they will yield even more fruit,

John 9:4 I must work the works of him that sent me, while I am with you; the time cometh when I shall have finished my work, then I go unto the Father.	We must work the works of Him Who sent Me and be busy with His business while it is daylight; night is coming on, when no man can work. (AMP)  Which is exactly what He was doing: manifesting the works of God.
John 9:5 As long as I am in the world, I am the light of the world.	As long as I am in the world, I am the world's Light. (AMP)
John 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,	When He had said this, He spat on the ground and made clay (mud) with His saliva, and He spread it [as ointment] on the man's eyes. (AMP)
John 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.	And He said to him, Go, wash in the Pool of Siloam-- which means Sent. So he went and washed, and came back seeing. (AMP)
Rather than encouraging Priesthood holders to follow the Holy Ghost, the LDS church has certain prescribed methods So, for administering to the sick. Jesus breaks that mold. He heals in a variety of ways in order to demonstrate the many manifest works of God.	
John 9:8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?	When the neighbors and those who used to know him by sight as a beggar saw him, they said, Is not this the man who used to sit and beg? (AMP)
John 9:9 Some said, This is he; others said, He is like him; but he said, I am he.	Some said, It is he. Others said, No, but he looks very much like him. But he said, Yes, I am the man. (AMP)
John 9:10 Therefore said they unto him, How were thine eyes opened?	So they said to him, How were your eyes opened? (AMP)
John 9:11 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; and I went and washed, and I received sight.	He replied, The Man called Jesus made mud and smeared it on my eyes and said to me, Go to Siloam and wash. So I went and washed, and I obtained my sight! (AMP)
John 9:12 Then said they unto him, Where is he? He said, I know not.	They asked him, Where is He? He said, I do not know. (AMP)

John 9:13 And they brought him who had been blind to the Pharisees.	Then they conducted to the Pharisees the man who had formerly been blind. (AMP)
John 9:14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.	Now it was on the Sabbath day that Jesus mixed the mud and opened the man's eyes. (AMP)
<p>"Their Messiah stoops down; he spits on the ground, he makes clay with the spittle; and he anoints the eyes of the blind man with the saliva-filled lump of the dust of the earth...<b>There can be little doubt that he is deliberately violating the [rabbinical] law of the Sabbath in two major respects: (1) he made clay, and (2) he applied a healing remedy to an impaired person, which of itself was forbidden, and in addition there was a specific prohibition against the application of saliva to the eyes on the Sabbath.</b> This strange restriction came into being because of a common belief that saliva was a remedy for diseases of the eye." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 3: 208.)</p> <p>"The Rabbis had forbidden any man to smear even one of his eyes with spittle on the Sabbath, except in cases of mortal danger. Jesus had not only smeared both the man's eyes, but had actually mingled the saliva with clay!...The Sabbath of Rabbinism, with all its petty servility, was in no respect the Sabbath of God's loving and holy law. It had degenerated into that which St. Paul calls it, a 'beggarly element.' And these Jews were so imbued with this utter littleness, that a unique miracle of mercy awoke in them less of astonishment and gratitude than the horror kindled by a neglect of their Sabbatical superstition.' Bruce R. McConkie (Farrar, p. 439. Gal. 4:9.)" (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 3: 202.)</p>	
John 9:15 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.	So now again the Pharisees asked him how he received his sight. And he said to them, He smeared mud on my eyes, and I washed, and now I see. (AMP)
John 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.	Then some of the Pharisees said, This Man [Jesus] is not from God, because He does not observe the Sabbath. But others said, How can a man who is a sinner (a bad man) do such signs and miracles? So there was a difference of opinion among them. (AMP)
John 9:17 They say unto the blind man again, What sayest thou of him who hath opened thine eyes? He said, He is a prophet.	Accordingly they said to the blind man again, What do you say about Him, seeing that He opened your eyes? And he said, He is [He must be] a prophet! (AMP)
John 9:18 But the Jews 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.	However, the Jews did not believe that he had [really] been blind and that he had received his sight until they called (summoned) the parents of the man.
John 9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?	They asked them, Is this your son, whom you reported as having been born blind? How then does he see now? (AMP)
John 9:20 His parents answered them and said, We know that this is our son, and that he was born blind.	His parents answered, We know that this is our son, and that he was born blind. (AMP)
John 9:21 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.	But as to how he can now see, we do not know; or who has opened his eyes, we do not know. He is of age. Ask him; let him speak for himself and give his own account of it. (AMP)
John 9:22 These words spake his parents, because they feared the Jews; for the Jews had agreed already,	His parents said this because they feared [the leaders of] the Jews; for the Jews had already agreed that if anyone should acknowledge Jesus to be the Christ, he

that if any man did confess that he was Christ, he should be put out of the synagogue.	should be expelled and excluded from the synagogue. (AMP)
<p>I see many well-meaning church members trying to show love and tolerance to some of the marginalized members of the church, or others, coming dangerously close to the brink of being excommunicated because of the testimonies of Christ, or for questioning church history. You see these people carefully walking the tightrope. Eventually, however, they do get excommunicated for “apostasy”, which is defined as disagreeing with the “brethren”. How ironic that one of the “big brethren” (Think 1984.) Said this:</p> <p><b>"How sad that so many cannot see that to be put out of the secular synagogues for one's belief in Christ is the first step toward being let in the kingdom of God!"</b> Neal A. Maxwell (<i>Things As They Really Are</i>, p. 62.)</p>	
John 9:23 Therefore said his parents, He is of age; ask him.	On that account his parents said, He is of age; ask him. (AMP)
John 9:24 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.	So the second time they summoned the man who had been born blind, and said to him, Now give God the glory (praise). This Fellow we know is only a sinner (a wicked person). (AMP)
John 9:25 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.	Then he answered, I do not know whether He is a sinner and wicked or not. But one thing I do know, that whereas I was blind before, now I see. (AMP)
John 9:26 Then said they to him again, What did he to thee? how opened he thine eyes?	So they said to him, What did He [actually] do to you? How did He open your eyes? (AMP)
John 9:27 He answered them, I have told you already, and ye did not believe; wherefore would you believe if I should tell you again? and would you be his disciples?	He answered, I already told you and you would not listen. Why do you want to hear it again? Can it be that you wish to become His disciples also? (AMP)
John 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.	And they stormed at him [they jeered, they sneered, they reviled him] and retorted, You are His disciple yourself, but we are the disciples of Moses. (AMP)
John 9:29 We know that God spake unto Moses; as for this man we know not from whence he is.	We know for certain that God spoke with Moses, but as for this Fellow, we know nothing about where He hails from. (AMP)
John 9:30 The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.	The man replied, Well, this is astonishing! Here a Man has opened my eyes, and yet you do not know where He comes from. [That is amazing!] (AMP)
John 9:31 Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth.	We know that God does not listen to sinners; but if anyone is God-fearing and a worshiper of Him and does His will, He listens to him. (AMP)
John 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind, except he be of God.	Since the beginning of time it has never been heard that anyone opened the eyes of a man born blind. (AMP)
John 9:33 If this man were not of God, he could do nothing.	If this Man were not from God, He would not be able to do anything like this. (AMP)
John 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.	They retorted, You were wholly born in sin [from head to foot]; and do you [presume to] teach us? So they cast him out [threw him clear outside the synagogue]. (AMP)

I could easily see the above conversation taking place at an excommunication trial.	
John 9:35 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?	Jesus heard that they had put him out, and meeting him He said, Do you believe in and adhere to the Son of Man or the Son of God ? (AMP)
Jesus was actually concerned enough to follow up with this man. He had exercised faith, gone and washed, been healed. Now, it was time to “close the deal”. Jesus is in the business of saving souls, not working miraculous cures for the sake of entertaining the masses.	
John 9:36 He answered and said, Who is he, Lord, that I might believe on him?	He answered, Who is He, Sir? Tell me, that I may believe in and adhere to Him. (AMP)
This man is ready to believe. Some of the most faithful people in history are not the famous apostles or prophets thundering down from the walls of Zarahemla, shocking his brothers, or having a stand-off with King Noah and his priests. But, the nameless faceless people that Jesus touched and healed. There is only one instance of a man being healed where we get to know his name, but in heaven they probably have billboards and statues honoring these men and women with exceeding great faith.	
John 9:37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	Jesus said to him, You have seen Him; [in fact] He is talking to you right now. (AMP)
John 9:38 And he said, Lord, I believe. And he worshipped him.	He called out, Lord, I believe! [I rely on, I trust, I cleave to You!] And he worshiped Him. (AMP)
John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.	Then Jesus said, I came into this world for judgment <b>[as a Separator, in order that there may be separation between those who believe on Me and those who reject Me]</b> , to make the sightless see and to make those who see become blind. (AMP)
John 9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?	Some Pharisees who were near, hearing this remark, said to Him, Are we also blind? (AMP)
John 9:41 Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.	Jesus said to them, If you were blind, you would have no sin; but because you now claim to have sight, your sin remains. [If you were blind, you would not be guilty of sin; but because you insist, We do see clearly, you are unable to escape your guilt.] (AMP)
We need to bring to the Lord eyes that see, ears that hear, and hearts that understand. We are really going to need these as we read the next chapter.	
<b>CHAPTER 10</b>	
John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.	I ASSURE you, most solemnly I tell you, he who does not enter by the door into the sheepfold, but climbs up some other way (elsewhere, from some other quarter) is a thief and a robber. (AMP)
John 10:2 But he that entereth in by the door is the shepherd of the sheep.	But he who enters by the door is the shepherd of the sheep. (AMP)
John 10:3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.	The watchman opens the door for this man, and the sheep listen to his voice and heed it; and he calls his own sheep by name and brings (leads) them out. (AMP)
John 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.	When he has brought his own sheep outside, he walks on before them, and the sheep follow him because they know his voice. (AMP)

John 10:5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.	They will never [on any account] follow a stranger, but will run away from him because they do not know the voice of strangers or recognize their call. (AMP)
John 10:6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.	Jesus used this parable (illustration) with them, but they did not understand what He was talking about. (AMP)
Jesus is inviting us all to enter into a relationship with Him. This passage describes this relationship, which is actually an evolving relationship which progresses forward on many levels. As we come to know Christ, our relationship develops. In like fashion, one could understand this parable on many levels. Next, Jesus explains the parable.	
John 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheepfold.	So Jesus said again, I assure you, most solemnly I tell you, that I Myself am the Door for the sheep. (AMP)
At the Celestial level, the sheep-fold is the presence of the Lord and the church of the firstborn, and the Name of Christ is the key to the portal that lets us enter. At the Telesstial and Terrestrial levels, these are the church of Christ – those who are called-out from the world, who repent and come to Him (D&C 10:67).	
All other churches are of the devil. Jesus warned of imposters. All other ways to enter His Presence are attempts by thieves to break in and enter. By this point in their relationship Christ's sheep are familiar with His voice and will not listen to a stranger.	
John 10:8 All that ever came before me who testified not of me are thieves and robbers; but the sheep did not hear them.	All others who came [as such] before Me are thieves and robbers, but the [true] sheep did not listen to and obey them. (AMP)
John 10:9 I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.	<b>I am the Door</b> ; anyone who enters in through Me will be saved (will live). He will come in and he will go out [freely], and will find pasture. (AMP)
The Good Shepherd leads His sheep in and out of the sheep-fold so that they may find pasture. The meaning of this is He leads them in and out of mortality, and they follow Him wherever He goes. These are the ones that the Father has given Him, and no one can snatch them out of His hand.	
John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.	The <b>thief</b> comes only in order to steal and kill and destroy. I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows). (AMP)
John 10:11 I am the good shepherd; the good shepherd giveth his life for his sheep.	I am the <b>Good Shepherd</b> . The Good Shepherd risks and lays down His [own] life for the sheep. (AMP)
John 10:12 And the shepherd is not as a hireling, whose own the sheep are not, who seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth the sheep and scattereth them.	But the <b>hired servant</b> (he who merely serves for wages) <b>who is neither the shepherd nor the owner of the sheep</b> , when he sees the <b>wolf</b> coming, deserts the flock and runs away. And the wolf chases and snatches them and scatters [the flock]. (AMP)
The <b>owner</b> of the sheep is the Father. He has given them to His Son, the <b>Good Shepherd</b> to take care of the sheep. The <b>thief</b> wants to steal the sheep. The <b>hired servant</b> is pretending to be the shepherd, but when the <b>wolf</b> [Satan] comes to devour the sheep, the hired servant is nowhere to be found.	
In this parable, Christ also hints at many mysteries, and there is much detail that is left out concerning the church of the firstborn. There is much that the Lord can reveal to you concerning this, and also much you can read. But the Lord invites us all to come to Him and see for ourself:	

<p>D&amp;C 76:114 But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion;</p> <p>D&amp;C 76:115 Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter;</p> <p>D&amp;C 76:116 Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him;</p> <p>D&amp;C 76:117 To whom he grants this privilege of seeing and knowing for themselves;</p> <p>D&amp;C 76:118 That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.</p> <p>D&amp;C 76:119 And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen.</p>	
John 10:13 For I am the good shepherd, and know my sheep, and am known of mine.	Now the hireling flees because he merely serves for wages and is not himself concerned about the sheep [cares nothing for them]. (AMP)
John 10:14 But he who is a hireling fleeth, because he is a hireling, and careth not for the sheep.	I am the Good Shepherd; and I know and recognize My own, and My own know and recognize Me— (AMP)
John 10:15 As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.	Even as [truly as] the Father knows Me and I also know the Father--and I am giving My [very own] life and laying it down on behalf of the sheep. (AMP)
John 10:16 And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.	And I have other sheep [beside these] that are not of this fold. I must bring and impel those also; and they will listen to My voice and heed My call, and so there will be [they will become] one flock under one Shepherd. (AMP)
Christ has manifested Himself to many other people around the world, including the peoples of the Book of Mormon. He must visit and minister to each of them in turn, so that they also may be gathered in.	
John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.	<b>For this [reason] the Father loves Me, because I lay down My [own] life--to take it back again.</b> (AMP)
John 10:18 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. This commandment have I received of my Father.	<b>No one takes it away from Me. On the contrary, I lay it down voluntarily. [I put it from Myself.] I am authorized and have power to lay it down (to resign it) and I am authorized and have power to take it back again. These are the instructions (orders) which I have received [as My charge] from My Father.</b> (AMP)
<p>John gets to the heart of everything. Here, he is talking about the intimate relationship between the Father and the Son. Let's dig out what the Lord says, and then dig a little deeper by applying what we learn to ourselves.</p> <p>Some people believe that the death of Jesus was an act of suicide, or that it was a terrible accident that would not have happened, had not Judas intervened, or that it was an inevitable outcome of anybody who radically disturbs the <i>status quo</i> in the way that Jesus did. None of this is true, and the above two verses prove it. Given</p>	

the power that Jesus demonstrated throughout his life, we know that He had power over life and death. **His death and resurrection were deliberate acts of love.** He had life in himself, just as the Father had life in Himself.

Imagine being born, as we are, under a veil of forgetfulness, and gradually, because of perfect obedience and living a sinless life, growing from grace to grace, and communing constantly with your Father in Heaven. Imagine being told that because of your relationship with the Father, you have His power with you, enabling you to heal the sick and raise the dead. Imagine having the faith to believe this and act on it. Then, imagine the Father telling you that you previously covenanted with Him to suffer for the sins of the world, lay down your own life, and take it up again. Can you imagine the faith it would take to accomplish this, or to even believe that it was possible? Here, Jesus is speaking in faith, talking about it as if it had already been accomplished.

His relationship with the Father is what ours should be with Him. Just as Christ rejoices and loves us when we exercise faith, so does the Father love the Son when He obeys His commandments, and acts on His promises.

John 10:19 There was a division therefore again among the Jews for these sayings.	Then a fresh division of opinion arose among the Jews because of His saying these things. (AMP)
John 10:20 And many of them said, He hath a devil, and is mad; why hear ye him?	And many of them said, He has a demon and He is mad (insane--He raves, He rambles). Why do you listen to Him? (AMP)
John 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?	Others argued, These are not the thoughts and the language of one possessed. Can a demon-possessed person open blind eyes? (AMP)
John gets into the heads of the people who don't understand what Jesus is saying because they don't understand their own prophets' teachings about the <i>word</i> ; they don't have the Spirit of understanding. They lack the eyes to see, ears to hear, and hearts open to understanding. So, what does human nature do when it doesn't understand and doesn't even try to understand, even when Jesus explains the parable? Assume insanity. Look for a sign. And, if that fails try to kill Him or arrest Him.	
Are we any better today? How would we recognize and receive the Lord or His servants if they came, speaking like this, today?	
John 10:22 And it was at Jerusalem the feast of the dedication, and it was winter.	After this the Feast of Dedication [of the reconsecration of the temple] was taking place at Jerusalem. It was winter, (AMP)
John 10:23 And Jesus walked in the temple in Solomon's porch.	And Jesus was walking in Solomon's Porch in the temple area. (AMP)
John 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.	So the Jews surrounded Him and began asking Him, How long are You going to keep us in doubt and suspense? If You are really the Christ (the Messiah), tell us so plainly and openly. (AMP)
John 10:25 Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.	Jesus answered them, I have told you so, yet you do not believe Me [you do not trust Me and rely on Me]. The very works that I do by the power of My Father and in My Father's name bear witness concerning Me [they are My credentials and evidence in support of Me]. (AMP)
He <b>is</b> trying to tell you and show you, but you are not seeing it.	



John 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.	But you do not believe and trust and rely on Me because you do not belong to My fold [you are no sheep of Mine]. (AMP)
John 10:27 My sheep hear my voice, and I know them, and they follow me;	The sheep that are My own hear and are listening to My voice; and I know them, and they follow Me. (AMP)
John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.	<b>And I give them eternal life, and they shall never lose it or perish throughout the ages. [To all eternity they shall never by any means be destroyed.]</b> And no one is able to snatch them out of My hand. (AMP)
As stated earlier, His sheep are the one who covenanted with the Father to seek eternal life, and the Father has given them to Christ to be their Shepherd. They have received eternal life. The AMP gives the correct translation of “eternal life”, which in the Greek is “life eonian”, or “life throughout the ages [estates]”. Steven R. Service in his book <i>The Lost and Forgotten Gospel of the Kingdom</i> , uses the term “ancient life”, instead of “eternal life”. The brief explanation of this for LDS readers is to live the kind of life like the ancients lived: to walk and talk with God, like Adam and Eve and the patriarchs of old. This makes sense because in the Restoration, the Lord will gather all things into one, and the same Priesthood that was in the beginning of the world will be in the end also. (Mos 6:7)	
John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.	My Father, Who has given them to Me, is greater and mightier than all [else]; and no one is able to snatch [them] out of the Father's hand. (AMP)
John 10:30 I and my Father are one.	I and the Father are One. (AMP)
We will get into this later.	
John 10:31 Then the Jews took up stones again to stone him.	Again the Jews brought up stones to stone Him. (AMP)
John 10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?	Jesus said to them, My Father has enabled Me to do many good deeds. [I have shown many acts of mercy in your presence.] For which of these do you mean to stone Me? (AMP)
John 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.	The Jews replied, We are not going to stone You for a good act, but for blasphemy, because You, a mere Man, make Yourself [out to be] God. (AMP)
Anybody who committed blasphemy must be stoned, according to the Law of Moses. But, here stood the one exception. The reason this law was instituted was to prevent deception by false Messiahs, but here stood the true Messiah – the one person who was incapable of committing blasphemy.	
John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?	Jesus answered, Is it not written in your Law, I said, You are gods? (AMP)
Jesus refers to Psalm 82:6 “I have said, Ye are gods; and all of you are children of the most High.”	
The word “gods” here is <i>Elohim</i> . This is not a name. It is a title. Like the Jews, we tend to literalize everything. Elohim is a Hebrew word that refers to multiple gods. It is the same word used in the creation story. There is a lot of detail behind this, but let’s get back to the story and let the Lord, himself, comment.	
John 10:35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;	<b>So men are called gods</b> [by the Law], men to whom God's message came--and the Scripture cannot be set aside or cancelled or broken or annulled—(AMP)

John 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?	<b>[If that is true] do you say of the One Whom the Father consecrated and dedicated and set apart for Himself and sent into the world, You are blaspheming, because I said, I am the Son of God?</b> (AMP)
John 10:37 If I do not the works of my Father, believe me not.	If I am not doing the works [performing the deeds] of My Father, then do not believe Me [do not adhere to Me and trust Me and rely on Me]. (AMP)
John 10:38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.	But if I do them, even though you do not believe Me or have faith in Me, [at least] believe the works and have faith in what I do, in order that you may know and understand [clearly] that the Father is in Me, and I am in the Father [One with Him]. (AMP)
John 10:39 Therefore they sought again to take him; but he escaped out of their hand,	They sought again to arrest Him, but He escaped from their hands. (AMP)
John 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.	He went back again across the Jordan to the locality where John was when he first baptized, and there He remained. (AMP)
John 10:41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.	And many came to Him, and they kept saying, John did not perform a [single] sign or miracle, but everything John said about this Man was true. (AMP)
John 10:42 And many believed on him there.	And many [people] there became believers in Him. [They adhered to and trusted in and relied on Him.] (AMP)
Some of the most profound teachings of the Lord and of prophets were delivered to a hostile audience. Witness Alma and Amulek speaking to the citizens of Amonihah, or Nephi explaining the Doctrine of Christ to his brothers, or Abinadi preaching before King Noah and His Priests. But, there always some believers in the audience who had faith, believed the message, and acted on it.	
<b>CHAPTER 11</b>	
John 11:1 Now a certain man was sick, whose name was Lazarus, of the town of Bethany;	NOW A certain man named Lazarus was ill. He was of Bethany, the village where Mary and her sister Martha lived. (AMP)
John 11:2 And Mary, his sister, who anointed the Lord with ointment and wiped his feet with her hair, lived with her sister Martha, in whose house her brother Lazarus was sick.	This Mary was the one who anointed the Lord with perfume and wiped His feet with her hair. It was her brother Lazarus who was [now] sick. (AMP)
John 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.	So the sisters sent to Him, saying, Lord, he whom You love [so well] is sick. (AMP)
John 11:4 And when Jesus heard he was sick, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.	When Jesus received the message, He said, This sickness is not to end in death; but [on the contrary] it is to honor God and to promote His glory, that the Son of God may be glorified through (by) it. (AMP)
John 11:5 Now Jesus loved Martha, and her sister, and Lazarus.	Now Jesus loved Martha and her sister and Lazarus. [They were His dear friends, and He held them in loving esteem.] (AMP)

John 11:6 And Jesus tarried two days, after he heard that Lazarus was sick, in the same place where he was.	Therefore [even] when He heard that Lazarus was sick, He still stayed two days longer in the same place where He was. (AMP)
John 11:7 After that he said unto his disciples, Let us go into Judea again.	Then after that interval He said to His disciples, Let us go back again to Judea. (AMP)
<p>This is another example of the three days' journey.</p> <p>"Why did Jesus choose to wait two days? Was it for the purpose of making a journey into the spiritual realm in preparation for the third day?</p> <p>"Interestingly, when Jesus chose to go to Lazarus in Judea, His disciples warned Him regarding those who desired to kill Him. Jesus responded eschatologically. 'Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. But if a man walk in the night, he stumbles, because the light is not in him.'</p> <p>"John had initially identified the word as the Light that darkness could not overcome. This Light bore children who received power. Ones who pursued a faith relationship with God became enlightened. Such were 'born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Interpreting Jesus' response in accordance with other statements made regarding the I/Light, may give readers the sense that John understood something about traversing the spiritual realm; a place of I/Light. John knew from his own sojourn in the word that the Lord Himself was the heavenly Source of light.</p> <p>"However difficult Jesus' chronological connective regarding '12 hours in a day' and 'light' may be to the English reader, this was the explanation that justified His decision to travel at that moment. Perhaps the simplest interpretation was that there was a light that told its seeker when and when not to travel. Recall the praise of the Psalmist: 'Your word is a lamp to my feet, And light to my path.' <b>Jesus 12 hour phrase, however, might be more clearly understood if one considers its meaning in the Hebraic Paradigm of the three day journey. By waiting two days, Jesus had time to seek His Father's will. By prioritizing worship of God's name and by taking time to enter into the rest provided by His Father, Jesus avoided being motivated by fear, worry or doubt. He would move when He saw the Father move and thereby walk according to the Light.</b></p> <p>"Reading a similar passage from Luke, it is noteworthy that <b>Jesus managed life fearlessly and wisely in the context of understanding His own three day journey:</b></p> <p style="padding-left: 40px;">Just at that time some Pharisees came up, saying to Him, 'Go away and depart from here, for Herod wants to kill You.' And He said to them, 'Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I reach My goal.' Nevertheless I must journey on today and tomorrow and the next day; for it cannot be that a prophet should perish outside of Jerusalem. O Jerusalem, Jerusalem, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! Behold, your house is left to you desolate; and I say to you, you shall not see Me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'" (Luke 13:31-35 NASB)</p> <p>"Jesus was not reactionary, like most who would have heard that their lives were threatened. <b>Instead He knew that it was through worshipful entry into the eschatological presence of His Father that He would find His sustenance and protection.</b> The third day of encounter in God's spiritual abode was intended to be the goal for all of Ish-ra-El (i.e. those like Jacob who were willing to fight to embrace God's presence). That which Luke</p>	

referred to as the “goal” or the “third day” was synonymous with John’s understanding of a dwelling place in the Light. Ones moved forward, back into the world, having become the children of Light, not being tossed this way and that way by the cares and worries of life, but instead in the empowerment of God to remain with His mission for them.” <i>Service, Lost and Forgotten Gospel</i>	
John 11:8 But his disciples said unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?	The disciples said to Him, Rabbi, the Jews only recently were intending and trying to stone You, and are You [thinking of] going back there again? (AMP)
John 11:9 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.	Jesus answered, Are there not twelve hours in the day? Anyone who walks about in the daytime does not stumble, because he sees [by] the light of this world. (AMP)
John 11:10 But if a man walk in the night, he stumbleth, because there is no light in him.	But if anyone walks about in the night, he does stumble, because there is no light in him [the light is lacking to him]. (AMP)
John 11:11 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.	He said these things, and then added, Our friend Lazarus is at rest and sleeping; but I am going there that I may awaken him out of his sleep. (AMP)
John 11:12 Then said his disciples, Lord, if he sleep, he shall do well.	The disciples answered, Lord, if he is sleeping, he will recover. (AMP)
John 11:13 Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.	However, Jesus had spoken of his death, but they thought that He referred to falling into a refreshing and natural sleep. (AMP)
John 11:14 Then said Jesus unto them plainly, Lazarus is dead.	So then Jesus told them plainly, Lazarus is dead, (AMP)
The apostles thought Jesus was just being figurative about Lazarus, not being dead, but sleeping. After all, who would conceive of actually raising a man from the dead. But Jesus assured them that Lazarus was really dead.	
John 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.	And for your sake I am glad that I was not there; it will help you to believe (to trust and rely on Me). However, let us go to him. (AMP)
This seems rather macabre, doesn’t it? “I am glad because I wasn’t there. I let him languish and die for your sakes.” Jesus waited so that He could manifest his power to the faithful, and hint to them, that even though He would shortly give his own life, He too would arise.	
John 11:16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him; 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.	Then Thomas, who was called the Twin, said to his fellow disciples, Let us go too, that we may die [be killed] along with Him. (AMP)
Unlike many pundits, John does not denigrate Thomas, and neither do I. He was willing to return to Jerusalem and die alongside Christ, if necessary.	
<p><b>"Clearly this holy man, known also as Didymus, was one of the most valiant and courageous of the Twelve, one whose sure witness of the divine Sonship is recorded in fervent and worshipful words. When others of the Twelve counseled Jesus not to go into Judea, where the Jews then sought his life and where Lazarus lay in need of divine help, it was Thomas who said, 'Let us also go, that we may die with him.'</b> (John 11:16.)</p> <p><b>When Jesus told the Twelve that he was going to prepare a heavenly place for them and that they knew the way to obtain such a high status, it was Thomas who dared to say: 'Lord, we know not whither thou goest; and how can we know the way?' (John 14:5), which brought forth the great pronouncement that Jesus was the</b></p>	

way, the truth, and the life." Bruce R. McConkie (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 2: 110.)	
John 11:17 And when Jesus came to Bethany, to Martha's house, Lazarus had already been in the grave four days.	So when Jesus arrived, He found that he [Lazarus] had already been in the tomb four days. (AMP)
Three-day journey for Jesus. Four days for Lazarus.	
John 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.	Bethany was near Jerusalem, only about two miles away, (AMP)
John 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.	And a considerable number of the Jews had gone out to see Martha and Mary to console them concerning their brother. (AMP)
John 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.	When Martha heard that Jesus was coming, she went to meet Him, while Mary remained sitting in the house. (AMP)
John 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.	Martha then said to Jesus, Master, if You had been here, my brother would not have died. (AMP)
John 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.	And even now I know that whatever You ask from God, He will grant it to You. (AMP)
A great expression of faith.	
John 11:23 Jesus saith unto her, Thy brother shall rise again.	Jesus said to her, Your brother shall rise again. (AMP)
John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.	Martha replied, I know that he will rise again in the resurrection at the last day. (AMP)
John 11:25 Jesus said unto her, I am the <b>resurrection</b> , and the <b>life</b> ; he that believeth in me, though he were dead, yet shall he live;	Jesus said to her, I am [Myself] the Resurrection and the Life. Whoever believes in (adheres to, trusts in, and relies on) Me, although he may die, yet he shall live; (AMP)
John 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?	And whoever continues to live and believes in (has faith in, cleaves to, and relies on) Me shall never [actually] die at all. Do you believe this?
<p>Jesus had the power behind both resurrection (I am the resurrection) and translation (life).</p> <ul style="list-style-type: none"> <li>• Resurrection: "Though he were <b>dead</b>, yet shall he <b>live</b>."</li> <li>• Translation: "He that <b>liveth</b> and believeth in me <b>shall never die</b>."</li> </ul> <p>After Jesus said this, he asked Martha, who said she believed in the resurrection at the last day, whether she specifically believed that Jesus truly had this power. She said she did.</p>	
John 11:27 She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.	She said to Him, <b>Yes, Lord, I have believed [I do believe] that You are the Christ (the Messiah, the Anointed One), the Son of God, [even He] Who was to come into the world. [It is for Your coming that the world has waited.]</b> (AMP)
John 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.	After she had said this, she went back and called her sister Mary, privately whispering to her, The Teacher is close at hand and is asking for you. (AMP)

Recall that when Jesus visited with Lazarus, Mary, and Martha. It was Martha who spent all her time waiting on others, while Mary sat the Lord's feet and listened. Now it was Martha's chance to get a little "alone time" with Jesus. She took advantage of the opportunity.	
John 11:29 As soon as Mary heard that Jesus was come, she arose quickly, and came unto him.	When she <b>[Mary]</b> heard this, she sprang up quickly and went to Him. (AMP)
John 11:30 Now Jesus was not yet come into the town, but was in the place where Martha met him.	Now Jesus had not yet entered the village, but was still at the same spot where Martha had met Him. (AMP)
John 11:31 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, She goeth unto the grave to weep there.	When the Jews who were sitting with her in the house and consoling her saw how hastily Mary had arisen and gone out, they followed her, supposing that she was going to the tomb to pour out her grief there. (AMP)
John 11:32 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.	When Mary came to the place where Jesus was and saw Him, she dropped down at His feet, saying to Him, Lord, if You had been here, my brother would not have died. (AMP)
John 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,	When Jesus saw her sobbing, and the Jews who came with her [also] sobbing, He was deeply moved in spirit and troubled. [He chafed in spirit and sighed and was disturbed.] (AMP)
John 11:34 And said, Where have ye laid him, They say unto him, Lord, come and see.	And He said, Where have you laid him? They said to Him, Lord, come and see. (AMP)
John 11:35 Jesus wept.	Jesus wept. (AMP)
John 11:36 Then said the Jews, Behold how he loved him!	The Jews said, See how [tenderly] He loved him! (AMP)
Another example of the Lord showing emotion. What makes God weep? What keeps Him up at night?	
It is His sorrow out of concern for our personal salvation. It is sorrow over lack of faith. It is also joy when we demonstrate faith. It is also joy for the opportunity to manifest the works of God in this world.	
John 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?	But some of them said, Could not He Who opened a blind man's eyes have prevented this man from dying? (AMP)
Again, with the doubters and accusers. The Pharisees and priests echoed this same mocking sentiment at the foot of the cross. "He saved others, but he cannot save himself."	
John 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.	Now Jesus, again sighing repeatedly and deeply disquieted, approached the tomb. It was a cave (a hole in the rock), and a boulder lay against [the entrance to close] it. (AMP)
I think that if this were me, on a razor's edge, knowing what was coming in a couple of days, having prepared for three days to bring my dear friend back to life, knowing that I had the power to do it, and after witnessing the exceeding great faith of the family, then to hear these snide remarks from the "peanut gallery", I think I would have been highly offended, and done something rash and foolish, and broken the spirit of the occasion. But, not Jesus. He had not an ounce of pride -- even when He was personally insulted, or when His Father was insulted. He did not lose His temper. Even in the face of this lack of faith, He continued on to raise his friend from the dead, as if this was something He did every day.	

I suppose this is something He does do every day – save souls, that is. He does not put unequal emphasis on one miracle above another. All are alike to Him. All are lost sheep needing to be found.	
John 11:39 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.	Jesus said, Take away the stone. Martha, the sister of the dead man, exclaimed, But Lord, by this time he [is decaying and] throws off an offensive odor, for he has been dead four days! (AMP)
John 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?	Jesus said to her, Did I not tell you and promise you that if you would believe and rely on Me, you would see the glory of God? (AMP)
John 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.	So they took away the stone. And Jesus lifted up His eyes and said, Father, I thank You that You have heard Me. (AMP)
John 11:42 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.	Yes, I know You always hear and listen to Me, but I have said this on account of and for the benefit of the people standing around, so that they may believe that You did send Me [that You have made Me Your Messenger]. (AMP)
He paused to give glory to the Father, and thank Him for the opportunity to demonstrate the works of God.	
John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.	When He had said this, He shouted with a loud voice, Lazarus, come out! (AMP)
John 11:44 And he that was dead came forth, bound hand and foot with grave- clothes; and his face was bound about with a napkin. Jesus saith unto them. Loose him, and let him go.	And out walked the man who had been dead, his hands and feet wrapped in burial cloths (linen strips), and with a [burial] napkin bound around his face. Jesus said to them, Free him of the burial wrappings and let him go. (AMP)
Jesus did the things that only He could do, and let others roll away the stone and unwrap the body, allowing as many people as possible to participate in the miracle.	
John 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.	Upon seeing what Jesus had done, many of the Jews who had come with Mary believed in Him. [They trusted in Him and adhered to Him and relied on Him.] (AMP)
John 11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.	But some of them went back to the Pharisees and told them what Jesus had done. (AMP)
John 11:47 Then gathered the chief priests and the Pharisees a council, and said, What shall we do? for this man doeth many miracles.	So the chief priests and Pharisees called a meeting of the council (the Sanhedrin) and said, What are we to do? For this Man performs many signs (evidences, miracles). (AMP)
There's one or two in every crowd who have to spoil it for everybody. This is why we can't have "nice things" – like Zion. But Jesus' time had come, and he needed to stir up the chief priests and Pharisees to action.	
John 11:48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.	If we let Him alone to go on like this, everyone will believe in Him and adhere to Him, and the Romans will come and suppress and destroy and take away our [holy] place and our nation [our temple and city and our civil organization]. (AMP)
John unmasks the true motives of the priests and Pharisees. There were never about defending God and their law. It was all about their prestige.	

John 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,	But one of them, Caiaphas, who was the high priest that year, declared, You know nothing at all! (AMP)
John 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.	Nor do you understand or reason out that it is expedient and better for your own welfare that one man should die on behalf of the people than that the whole nation should perish (be destroyed, ruined). (AMP)
John 11:51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation;	Now he did not say this simply of his own accord [he was not self-moved]; but being the high priest that year, he prophesied that Jesus was to die for the nation, (AMP)
John 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.	And not only for the nation but also for the purpose of uniting into one body the children of God who have been scattered far and wide. (AMP)
If God can speak through the mouth of Balaam's ass, God can speak through the mouth of a wicked and uninspired man. That body of men who would condemn Jesus to death needed to hear this testimony before rising up and taking counsel against the Lord, and against His Anointed.	
John 11:53 Then from that day forth they took counsel together for to put him to death.	So from that day on they took counsel and plotted together how they might put Him to death. (AMP)
John 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.	For that reason Jesus no longer appeared publicly among the Jews, but left there and retired to the district that borders on the wilderness (the desert), to a village called Ephraim, and there He stayed with the disciples. (AMP)
John 11:55 And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.	Now the Jewish Passover was at hand <b>[after some time passed]</b> , and many from the country went up to Jerusalem in order that they might purify and consecrate themselves before the Passover. (AMP)
John 11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye of Jesus? Will he not come to the feast?	So they kept looking for Jesus and questioned among themselves as they were standing about in the temple [area], What do you think? Will He not come to the Feast at all? (AMP)
John 11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should show them, that they might take him.	Now the chief priests and Pharisees had given orders that if anyone knew where He was, he should report it to them, so that they might arrest Him. (AMP)
Judas must have known about this standing offer, and so decided to take the authorities up on it.	
<b>CHAPTER 12</b>	
John 12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.	SO SIX days before the Passover Feast, Jesus came to Bethany, where Lazarus was, who had died and whom He had raised from the dead. (AMP)
John 12:2 There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.	So they made Him a supper; and Martha served, but Lazarus was one of those at the table with Him. (AMP)  Other gospels locate this dinner at the home of Simon, a Pharisee.



John 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.	Mary took a pound of ointment of pure liquid nard [a rare perfume] that was very expensive, and she poured it on Jesus' feet and wiped them with her hair. And the whole house was filled with the fragrance of the perfume. (AMP)
<p>As a memorial, this account is preserved in all four gospels, but John is the only one who provides a specific name. What would you do in the presence of the Lord? Would you do as this woman did? Or would you do this?</p> <p>3 Nephi 11:19 And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet.</p> <p>3 Nephi 17:10 And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.</p>	
John 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,	But Judas Iscariot, the one of His disciples who was about to betray Him, said, (AMP)
John 12:5 Why was not this ointment sold for three hundred pence, and given to the poor?	Why was this perfume not sold for 300 denarii [a year's wages for an ordinary workman] and that [money] given to the poor (the destitute)? (AMP)
John 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein,	Now he did not say this because he cared for the poor but because he was a thief; and having the bag (the money box, the purse of the Twelve), he took for himself what was put into it [pilfering the collections]. (AMP)
John 12:7 Then said Jesus, Let her alone; for she hath preserved this ointment until now, that she might anoint me in token of my burial.	But Jesus said, Let her alone. It was [intended] that she should keep it for the time of My preparation for burial. [She has kept it that she might have it for the time of My embalming.] (AMP)
John 12:8 For the poor always ye have with you; but me ye have not always.	You always have the poor with you, but you do not always have Me. (AMP)
<p>The point was not that we should neglect the poor, for we always have the opportunity to serve them, but this was a special occasion, and a special opportunity for Mary to show her devotion. The Lord doesn't need our praise, but He appreciates it because of the good that praising Him does for us. If you don't believe this, it is a sure sign that you have never truly praised the Lord.</p>	
John 12:9 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.	Now a great crowd of the Jews heard that He was at Bethany, and they came there, not only because of Jesus but that they also might see Lazarus, whom He had raised from the dead. (AMP)
John 12:10 But the chief priests consulted that they might put Lazarus also to death;	So the chief priests planned to put Lazarus to death also, (AMP)
John 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.	Because on account of him many of the Jews were going away [were withdrawing from and leaving the Judeans] and believing in and adhering to Jesus. (AMP)
John 12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,	The next day a vast crowd of those who had come to the Passover Feast heard that Jesus was coming to Jerusalem. (AMP)

Jesus was beginning to attract attention and crowds were following him all over. They couldn't have Lazarus around, either. He was proof the Christ had great power.	
John 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.	So they took branches of palm trees and went out to meet Him. And as they went, they kept shouting, Hosanna! Blessed is He and praise to Him Who comes in the name of the Lord, even the King of Israel! (AMP)
John 12:14 And Jesus, when he had sent two of his disciples and got a young ass, sat thereon; as it is written,	And Jesus, having found a young donkey, rode upon it, [just] as it is written in the Scriptures, (AMP)
John 12:15 Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.	Do not fear, O Daughter of Zion! Look! Your King is coming, sitting on a donkey's colt! (AMP)
John 12:16 These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.	His disciples did not understand and could not comprehend the meaning of these things at first; but when Jesus was glorified and exalted, they remembered that these things had been written about Him and had been done to Him. (AMP)
John 12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.	The group that had been with Jesus when He called Lazarus out of the tomb and raised him from among the dead kept telling it [bearing witness] to others. (AMP)
John 12:18 For this cause the people also met him, for that they heard that he had done this miracle.	It was for this reason that the crowd went out to meet Him, because they had heard that He had performed this sign (proof, miracle). (AMP)
John 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.	Then the Pharisees said among themselves, You see how futile your efforts are and how you accomplish nothing. See! The whole world is running after Him! (AMP)
This was the pinnacle of Jesus' career and mission. He could have stopped right now, basking in glory, and living a somewhat "normal" life. But, no. He came to this hour and was determined to finish the work that the Father had given Him to do. I have discussed this event in detail in the other gospels.	
John 12:20 And there were certain Greeks among them that came up to worship at the feast;	Now among those who went up to worship at the Feast were some Greeks. (AMP)
John 12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.	These came to Philip, who was from Bethsaida in Galilee, and they made this request, Sir, we desire to see Jesus. (AMP)
John 12:22 Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.	Philip came and told Andrew; then Andrew and Philip together [went] and told Jesus. (AMP)
John 12:23 And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified.	And Jesus answered them, The time has come for the Son of Man to be glorified and exalted. (AMP)
<p>Andrew is always bringing people to Jesus.</p> <p>"Sooner or later, every person who has ever lived on earth will be given a knowledge about the divinity of Jesus Christ...But knowledge about him is not enough. The knowledge that saves comes from our personal efforts to develop a close companionship with the Lord through prayer and meditation.</p> <p><b>"Let us, like the Greeks who approached Philip, be sufficiently motivated by what we have heard about Christ that we desire to develop a personal, intimate relationship with him. As we spend time with him</b></p>	

<p>through mighty prayer and thoughtful meditation, we will gain a personal knowledge of the God we worship and realize that he is indeed our dearest friend.</p> <p>"As we do, we will begin to appreciate the insight of Paul, truly one of Christ's friends, who declared: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things ... that I may know him, and the power of his resurrection, and the fellowship of his sufferings!' (Philip. 3:8, 10.)" (David A. Whetten, "Sir, We Would See Jesus," Ensign, Oct. 1978, 5-7)</p>	
John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.	I assure you, most solemnly I tell you, Unless a grain of wheat falls into the earth and dies, it remains [just one grain; it never becomes more but lives] by itself alone. But if it dies, it produces many others and yields a rich harvest. (AMP)
John 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.	Anyone who loves his life loses it, but anyone who hates his life in this world will keep it to life eternal. [Whoever has no love for, no concern for, no regard for his life here on earth, but despises it, preserves his life forever and ever.] (AMP)
John 12:26 If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will my Father honor.	<b>If anyone serves Me, he must continue to follow Me [to cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying] and wherever I am, there will My servant be also. If anyone serves Me, the Father will honor him.</b> (AMP)
John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.	Now My soul is troubled and distressed, and what shall I say? Father, save Me from this hour [of trial and agony]? <b>But it was for this very purpose that I have come to this hour [that I might undergo it].</b> (AMP)
John 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.	[Rather, I will say,] Father, glorify (honor and extol) Your [own] name! Then there came a voice out of heaven saying, I have already glorified it, and I will glorify it again. (AMP)
John 12:29 The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to him.	The crowd of bystanders heard the sound and said that it had thundered; others said, An angel has spoken to Him! (AMP)
John 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.	Jesus answered, This voice has not come for My sake, but for your sake. (AMP)
This is another example of people not seeing, hearing, or understanding. It happened when the Father spoke to the Nephites out of heaven, and it happened again with Paul on the road to Damascus.	
John 12:31 Now is the judgment of this world; now shall the prince of this world be cast out.	Now the <b>judgment (crisis)</b> of this world is coming on [sentence is now being passed on this world]. Now the ruler (evil genius, prince) of this world shall be cast out (expelled). (AMP)
The actual Greek word used here is <i>crisis</i> . It is a situation which requires a decision. The 'prince of this world' is Satan (see Jn. 14:30; 16:11; DC 127:11). Jesus says 'now' he will be cast out in the sense that Christ's atonement will deny the prince of all his power over death. In another sense, the prince of this world will be literally cast from the earth at the beginning of the Millennium (Rev. 20:1-3).	

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.	<b>And I, if and when I am lifted up from the earth [on the cross], will draw and attract all men</b> [Gentiles as well as Jews] to Myself. (AMP)
<p>We must be attracted to Christ in order to understand and participate in his atonement. We need to understand that if Christ is willing to suffer for our sins in order to earn the right to forgive us, on conditions of faith and repentance, they we should also be willing to forgive ourselves, and anybody who has sinned against us.</p> <p>Mosiah 15:9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.</p> <p>Alma 34:15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.</p> <p>Whose “bowels of mercy”? Ours.</p>	
John 12:33 This he said, signifying what death he should die.	He said this to signify in what manner He would die. (AMP)
John 12:34 The people answered him, We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?	At this the people answered Him, We have learned from the Law that the Christ is to remain forever; how then can You say, The Son of Man must be lifted up [on the cross]? Who is this Son of Man? (AMP)
The apostles and the rest of the Jews believed that the Messiah would live forever. They didn’t understand about the seed of grain that must die and be buried in the earth in order that new life may spring up, Jesus Christ, Himself, being the first fruits.	
John 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.	So Jesus said to them, You will have the Light only a little while longer. Walk while you have the Light [keep on living by it], so that darkness may not overtake and overcome you. He who walks about in the dark does not know where he goes [he is drifting]. (AMP)
<p>Jesus was speaking both of the immediate future and in general of our probation on the earth.</p> <p>Alma 34:33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.</p>	
John 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.	<b>While you have the Light, believe in the Light [have faith in it, hold to it, rely on it], that you may become sons of the Light and be filled with Light.</b> Jesus said these things, and then He went away and hid Himself from them [was lost to their view]. (AMP)
John 12:37 But though he had done so many miracles before them, yet they believed not on him;	Even though He had done so many miracles before them (right before their eyes), yet they still did not trust in Him and failed to believe in Him—(AMP)

John 12:38 That the saying of Esaias 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?	So that what Isaiah the prophet said was fulfilled: Lord, who has believed our report and our message? And to whom has the arm (the power) of the Lord been shown (unveiled and revealed)? (AMP)
John 12:39 Therefore they could not believe, because that Esaias said again,	Therefore they could not believe [they were unable to believe]. For Isaiah has also said, (AMP)
John 12:40 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.	He has blinded their eyes and hardened and benumbed their [callous, degenerated] hearts [He has made their minds dull], to keep them from seeing with their eyes and understanding with their hearts and minds and repenting and turning to Me to heal them. (AMP)
John 12:41 These things said Esaias, when he saw his glory, and spake of him.	Isaiah said this because he saw His glory and spoke of Him. (AMP)
John 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue;	And yet [in spite of all this] many even of the leading men (the authorities and the nobles) believed and trusted in Him. But because of the Pharisees they did not confess it, for fear that [if they should acknowledge Him] they would be expelled from the synagogue; (AMP)
John 12:43 For they loved the praise of men more than the praise of God.	For they loved the approval and the praise and the glory that come from men [instead of and] more than the glory that comes from God. [They valued their credit with men more than their credit with God.] (AMP)
<p>John introduces his gospel with: "He came unto him own, but his own received him not." Now, John offers this summary and conclusion, thus proving his initial point. People refused to follow Jesus, even though they saw many miracles. And those who did follow Him, were afraid of losing their membership in the church, and loved the approval of men, so they were afraid to come to Christ and to speak up for Him.</p> <p>At this point in the gospel, it is pretty easy to get into peoples' heads, but John, with his usual insight, brings the doubts, fears, and pride of the people out of their hearts and heads and puts it on display. What can we learn from this? John's witness is that we might come to Christ and have faith in Him, but the path will not be easy. Here are some of the doubts and fears you will have. Seeing them in others helps you recognize them in yourself. Forewarned is forearmed.</p>	
John 12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.	But Jesus loudly declared, The one who believes in Me does not [only] believe in and trust in and rely on Me, but [in believing in Me he believes] in Him Who sent Me. (AMP)
John 12:45 And he that seeth me seeth him that sent me.	And whoever sees Me sees Him Who sent Me. (AMP)
John 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.	I have come as a Light into the world, so that whoever believes in Me [whoever cleaves to and trusts in and relies on Me] may not continue to live in darkness. (AMP)

D&C 84:36 For he that receiveth my servants receiveth me;	
D&C 84:37 And he that receiveth me receiveth my Father;	
D&C 84:38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.	
John 12:47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.	If anyone hears My teachings and fails to observe them [ <b>does not keep them</b> , but disregards them], it is not I who judges him. <b>For I have not come to judge and to condemn and to pass sentence and to inflict penalty on the world, but to save the world.</b> (AMP)
<p>To keep the Lord's commandments is to guard them as a treasure. What are those commandments? They are the general commandments He gives to everybody, and also the specific commandments which He gives to you.</p> <p>2 Nephi 32:2 Do ye not remember that I said unto you that after ye had received the Holy Ghost ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels save it were by the Holy Ghost?</p> <p>2 Nephi 32:3 Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, <b>fast upon the words of Christ; for behold, the words of Christ will tell you all things what ye should do.</b></p> <p>If you are constantly seeking the words of Christ [works, words, manifestations] in your life, and if you obey them, then you are perfectly obedient to the <i>word</i> of the Lord. And you can forget about those endless checklists and heavy burdens that the "Pharisees" put in front of you.</p>	
John 12:48 He that rejecteth me, 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.	Anyone who rejects Me and persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge and convict him at the last day. (AMP)
<p>At the final judgment, if we haven't been resurrected already, we will be judged by our works. We will be our own accusers. Who and what we have become and the degree of glory which is quickening us at this point is a product of who and what we are. The book which is "opened" is the book of your life.</p> <p>Joseph admonished the Saints to be willing to bear one another's shortcomings because that is what "the Lord does with us." "I charged the Saints," he said, "not to follow the example of the adversary in accusing the brethren, and said, 'If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins.'" Joseph Smith TPJS, p. 193.</p>	
John 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.	This is because I have never spoken on My own authority or of My own accord or as self-appointed, but the Father Who sent Me has Himself given Me orders [concerning] what to say and what to tell. (AMP)

John 12:50 And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.	And I know that His commandment is (means) eternal life. So whatever I speak, I am saying [exactly] what My Father has told Me to say and in accordance with His instructions. (AMP)
Again, Jesus always points to the Father and gives glory to Him.	
<b>CHAPTER 13</b>	
John 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, <b>having loved his own which were in the world, he loved them unto the end.</b>	[NOW] BEFORE the Passover Feast began, Jesus knew (was fully aware) that the time had come for Him to leave this world and return to the Father. And as He had loved those who were His own in the world, He loved them to the last and to the highest degree.
<p>I just had to highlight this: Having loved his own sheep which were in the world, who heard and knew His voice, He loved them unto the end. Christ knows and loves his sheep, and they know and love him. They follow him wherever he goes, worlds without end.</p> <p>“John's chronology of the final week and crucifixion differs considerably from the synoptic gospels. Matthew, Mark, and Luke are thought to be derived from one source for which Peter was responsible. <b>In all three texts, the "Last Supper" is described as the paschal meal, the celebration which begins in the late afternoon on the fourteenth day of the first Hebrew month</b>, i.e., in the spring (Lev. 23:4-8). Late afternoon or early evening, one male lamb, without blemish, and of the first year was sacrificed (Ex. 12:6). After sunset, technically the fifteenth day of Nisan, the first Hebrew month, the Passover meal was celebrated.</p> <p>“In perhaps the most significant and irreconcilable discrepancy in the gospels, <b>John states that the Last Supper was before the Passover. His record is consistent: the Last Supper was a meal celebrated the night before the rest of the Jews celebrated. He says the reason that the Sanhedrin, which had just condemned Christ of blasphemy, would not enter the Roman judgment hall was to avoid becoming "defiled...that they might eat the passover" (John 18:28).</b> By Matthew, Mark, and Luke's versions, they should have eaten it the night before. <b>John goes on to record the Pilate exchange as occurring the night before the Passover</b>, "it was the preparation of the Passover" when Pilate presented a bloodied Christ to the masses declaring, "Behold your King!" (John 19:14). <b>With the crucifixion just hours later, this chronology has Christ's crucifixion at the same time as the slaughter and preparation of thousands of paschal lambs throughout Jerusalem. Finally, the day after the paschal meal was a special holiday, or "high day."</b> Under Jewish law, the first and seventh days of the Passover week were "holy convocations," holy days, or "holidays" that were celebrated as sabbaths regardless of which day of the week they occurred. These holy days were prescribed to be the fifteenth and twenty-first days of the first month (Lev. 23:4-8). John's record clearly indicates that the legs of the thieves were broken and Christ was already dead before the beginning of the "high day" Sabbath, which would again place the crucifixion on the 14th day of the first month (John 19:31).</p> <p>“<b>John's chronology has Christ's death at precisely the same time that the Jews were all killing their paschal lambs. The symbolism here is both powerful and poignant.</b> The synoptic chronology has Christ eating his last meal as the Passover meal. The symbolism here is poignant as well because the promised Paschal Lamb was eating the ceremonial paschal lamb with his apostles. <b>After the meal, the messianic text for the hymn they sang came from psalms (Ps. 115-118), including the phrase, "The stone which the builders refused is become the head stone of the corner" (Ps. 118:22).</b> If the Master told his apostles they would be celebrating the Passover meal a day early, the discrepancy could be resolved. But there is no record that He did.”</p> <p><a href="http://GospelDoctrine.com">http://GospelDoctrine.com</a></p>	

John 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;	So [it was] during supper, Satan having already put the thought of betraying Jesus in the heart of Judas Iscariot, Simon's son, (AMP)
It was time for Judas Iscariot to sacrifice himself in order that the Lord might sacrifice himself.	
John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	[That] Jesus, knowing (fully aware) that the Father had put everything into His hands, and that He had come from God and was [now] returning to God, (AMP)
50:27. Wherefore, he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power, sent forth by the will of the Father through Jesus Christ, his Son.	
50:28. But no man is possessor of all things except he be purified and cleansed from all sin.	
John 13:4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.	Got up from supper, took off His garments, and taking a [servant's] towel, He fastened it around His waist.
John 13:5 After that he poureth water into a basin, and he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.	Then He poured water into the washbasin and began to wash the disciples' feet and to wipe them with the [servant's] towel with which He was girded. (AMP)
<p>John's coverage of the Last Supper omits the sacrament of bread and wine, but includes the ordinance of the washing of feet.</p> <p>"Washing of feet is a gospel ordinance; it is a holy and sacred rite, one performed by the saints in the seclusion of their temple sanctuaries. It is not done before the world or for worldly people. For his day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.</p> <p>"...December 27, 1832, this command was given to 'the first laborers in this last kingdom': 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation.' (D&amp;C 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that 'ye shall not receive any among you into this school save he is clean from the blood of this generation; And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D&amp;C 88:127-141.)</p> <p>"In the case of this school the ordinance is to be performed by the President of the Church. In compliance with this revelation the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. 'By the power of the Holy Ghost I pronounced them all clean from the blood of this generation,' he recorded." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 708-709.)</p> <p>"On the 23rd of January (1833), we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded... I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin willfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption." Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 7 Vols. 1:323-24)</p>	



John 13:6 Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?	When He came to Simon Peter, [Peter] said to Him, Lord, are my feet to be washed by You? [Is it for You to wash my feet?] (AMP)
John 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.	Jesus said to him, You do not understand now what I am doing, but you will understand later on. (AMP)
John 13:8 Peter saith unto him, Thou needest not to wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.	Peter said to Him, You shall never wash my feet! Jesus answered him, Unless I wash you, you have no part with (in) Me [you have no share in companionship with Me]. (AMP)
John 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.	Simon Peter said to Him, Lord, [wash] not only my feet, but my hands and my head too! (AMP)
This was an ordinance. Peter still didn't understand. We must perform each ordinance with exactness. No more. No less.	
John 13:10 Jesus saith to him, <b>He that has washed his hands and his head, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.</b> Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled.	Jesus said to him, Anyone who has bathed needs only to wash his feet, but is clean all over. And you [My disciples] are clean, but not all of you. (AMP)
John 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.	For He knew who was going to betray Him; that was the reason He said, Not all of you are clean. (AMP)
If Jesus, or somebody authorized to act in His Name, washes you and pronounces you clean, then you are "clean every whit". This is a phrase which is used in LDS temple ordinances and has a special meaning,	
John 13:12 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?	So when He had finished washing their feet and had put on His garments and had sat down again, He said to them, Do you understand what I have done to you? (AMP)
John 13:13 Ye call me Master and Lord; and ye say well; for so I am.	You call Me the Teacher (Master) and the Lord, and you are right in doing so, for that is what I am. (AMP)
John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.	If I then, your Lord and Teacher (Master), have washed your feet, you ought [it is your duty, you are under obligation, you owe it] to wash one another's feet. (AMP)
John 13:15 For I have given you an example, that ye should do as I have done to you.	For I have given you this as an example, so that you should do [in your turn] what I have done to you. (AMP)
John 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.	I assure you, most solemnly I tell you, A servant is not greater than his master, and no one who is sent is superior to the one who sent him. (AMP)
John 13:17 If ye know these things, happy are ye if ye do them.	If you know these things, blessed and happy and to be envied are you if you practice them [if you act accordingly and really do them]. (AMP)
John 13:18 I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.	I am not speaking of and I do not mean all of you. I know whom I have chosen; but it is that the Scripture may be fulfilled, He who eats My bread with Me has raised up his heel against Me. (AMP)

<p>"King David...declaimed his betrayal by the traitor Ahithopel in these words: 'Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.' (Ps. 41:9.) Interestingly, when Absalom failed to follow Ahithopel's counsel, that traitor, as though his name were Judas, went and hanged himself. (2 Sam. 15:10-17; 2 Sam. 17:23.)</p> <p>"Now we find Jesus quoting David's words and ascribing to them Messianic import, a meaning which was of course intended from the beginning. These words thus become a classical illustration of how Messianic prophecies were often given and of why they can be interpreted only by the power of the Holy Ghost." Bruce R. McConkie (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 715.)</p>	
John 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am the Christ.	<p>I tell you this now before it occurs, so that when it does take place you may be persuaded and believe that I am He [Who I say I am--the Christ, the Anointed One, the Messiah]. (AMP)</p> <p>Constantly teaching. Right to the end.</p>
John 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.	I assure you, most solemnly I tell you, he who receives and welcomes and takes into his heart any messenger of Mine receives Me [in just that way]; <b>and he who receives and welcomes and takes Me into his heart receives Him Who sent Me [in that same way].</b> (AMP)
John 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.	After Jesus had said these things, He was troubled (disturbed, agitated) in spirit and said, I assure you, most solemnly I tell you, one of you will deliver Me up [one of you will be false to Me and betray Me]! (AMP)
John 13:22 Then the disciples looked one on another, doubting of whom he spake.	The disciples kept looking at one another, puzzled as to whom He could mean. (AMP)
<p>"I think one of the greatest pictures ever painted is by Da Vinci, 'The Last Supper.' I was studying, this morning, the expressions on the faces of those twelve men. Sometimes that occasion is called, 'the picture of the hands,' for as Christ announced, '... One of you shall betray me,' every man moved forward, and each man gestured 'Is it I?' 'Who is it?' And if you look at the picture carefully you see the hands in the forefront all the way. Then Jesus said, '... He it is, to whom I shall give a sop, when I have dipped it. . .' (John 13:26.) And Judas was there. Can you imagine the pathos, the heartache, the heartbreak, to know that Judas had been with Him, had partaken of His spirit to a degree, had seen His miracles, had testified of Him, and then was about to betray Him?</p> <p>"There is little more poignant in the suffering of life than that which comes from betrayal, when our friends turn against us. We can fight our enemies on the outside, but there is nothing we look upon with such distaste as a traitor, a traitor to our country, a traitor to the truth, a traitor to the Church. So Christ at this crucial hour said, 'One of you will betray me.' And He knew that during that very night He would be betrayed into the hands of His enemies, go through a mock trial, be condemned without any evidence against Him, and crucified. He knew all that." Hugh B. Brown (The Abundant Life [Salt Lake City: Bookcraft, 1965], 295.)</p>	
John 13:23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	One of His disciples, whom Jesus loved [whom He esteemed and delighted in], was reclining [next to Him] on Jesus' bosom. (AMP)
Jesus, himself, in latter-day revelations, called this apostle "my beloved". Jesus loved everybody, so why did He call John "his beloved"? Perhaps it was because of John's insight into people. He understood them. Perhaps Jesus recognized a kindred spirit – somebody out of the thousands of people He met and dealt with who even	

had an ounce of understanding Him. Perhaps, the apostle who wrote more about love than any other writer, felt the love of Jesus first, and spontaneously responded in kind.

I believe that the reason John was laying on Jesus' bosom was, first of all, that people in that age, reclined when they ate. Perhaps, in some way, John knew what was about to happen, and wanted to draw strength from and lend strength to the Master prior to the hours which would define Him for all time as our Savior and Redeemer.

I also believe that the reason John omitted his own name from his own gospel was so he could step into the background, despite the great role that he plays. Jesus lived and died to prove that man could enter into this supreme relationship with the Father, and John's role was to show that it was possible that an ordinary man could be a "perfect" disciple. With John's name absent, we are free to visualize the events in this gospel and place ourselves at Jesus' side as the disciple He loved.

John 13:24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.	So Simon Peter motioned to him to ask of whom He was speaking. (AMP)
John 13:25 He then lying on Jesus' breast saith unto him, Lord, who is it?	Then leaning back against Jesus' breast, he asked Him, Lord, who is it? (AMP)
<p>So respected was Judas among the Twelve, that none of them suspected him. From a group of rag tag misfits wondering why Jesus chose any of them, and constantly trying to one-up, and seek occasion against one another, to evolve into a group of men who respected and trusted each other.</p> <p>Peter seems to have emerged as the default leader of the Twelve, after Jesus. He desired to know this information as a key to knowing, understanding, and leading his fellow apostles better.</p> <p>It should be no surprise that I love the Lord; I love this gospel; and I love the Twelve. All of them. What a delight to study their lives and try to see what the Lord saw in each of them!</p> <p>The chemistry between Peter and John was amazing. They were two unlikely missionary companions in the Book of Acts, and possibly even before that, when Jesus sent the Twelve out to preach. Anybody who has ever served a mission know that missionary companions rub off on each other. Knowing this, I am sure that Peter and John rubbed off on each other. "Fools rush in where angels fear to tread." Describes them at the tomb. Brash, savvy, powerful, impetuous vs calm, quiet, reserved, sensitive love. Put them together and you have near perfection.</p> <p>Prov 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.</p>	
John 13:26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.	Jesus answered, It is the one to whom I am going to give this morsel (bit) of food after I have dipped it. So when He had dipped the morsel of bread [into the dish], He gave it to Judas, Simon Iscariot's son. (AMP)
John 13:27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.	Then after [he had taken] the bit of food, Satan entered into and took possession of [Judas]. Jesus said to him, What you are going to do, do more swiftly than you seem to intend and make quick work of it. (AMP)
John 13:28 Now no man at the table knew for what intent he spake this unto him.	But nobody <b>reclining</b> at the table knew why He spoke to him or what He meant by telling him this. (AMP)

John 13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.	Some thought that, since Judas had the money box (the purse), Jesus was telling him, Buy what we need for the Festival, or that he should give something to the poor. (AMP)  Nobody suspected Judas.
John 13:30 He then, having received the sop, went immediately out; and it was night.	So after receiving the bit of bread, he went out immediately. And it was night. (AMP)
1John emphasizes darkness here as a literary device. It was dark outside, and it was dark in Judas' heart.	
John 13:31 Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.	When he had left, Jesus said, Now is the Son of Man glorified! [Now He has achieved His glory, His honor, His exaltation!] And God has been glorified through and in Him. (AMP)
<p>Jesus saves His best and most profound teachings for when after the traitor and faithless Judas leaves. He has been teaching all about His relationship with the Father. But He will soon be gone; the Twelve will be sent out into the world; and the key to their success will be their relationship with Jesus.</p> <p>"While Jesus, Who was the word of God had dwelt among them, they stood in the presence of God. Nevertheless, Jesus was limited by the human constraints of being bound in one place at any single moment. From the vantage point of heaven, and being made alive to them from the realm of the Spirit, He was unlimited." Service, <i>Lost and Forgotten Gospel</i></p> <p>Although he was about to descend below all things. Jesus looked past that to understand that this was the path to lead to greater glory for him and the Father.</p>	
John 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.	And if God is glorified through and in Him, God will also glorify Him in Himself, and He will glorify Him at once and not delay. (AMP)
His major focus was that the Father might be glorified in his unselfish act on behalf of all mankind.	
John 13:33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.	[Dear] little children, I am to be with you only a little longer. You will look for Me and, as I told the Jews, so I tell you now: you are not able to come where I am going. (AMP)
None of them could follow the path he took, and enter the destination he was about to enter, though he was preparing the way for them do eventually do both.	
John 13:34 A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another.	I give you a new commandment: that you should love one another. Just as I have loved you, so you too should love one another. (AMP)
<p>Charity is the state of being one with the Father, Son, and Holy Ghost. When we are one, we see them as they see us. We see others as The Father, Son, and the Holy Ghost see them.</p> <p>Not only would they need their relationship with the Lord; they would need their relationship with each other. Priesthood is a relationship. We may be ordained and have authority, but authority in the Priesthood is not the same thing as power in the Priesthood. The power comes from the quality of our relationship with the Lord. And when Priesthood holders are knit together in love in their Priesthood quorums, they generate a power that cannot be stopped – in this world, or the next. This is a principle which many Priesthood holders do not</p>	

understand. There are no lone wolves. There are no cowboy apostles. Our strength lies in our love for the Lord, and our love for one another.

D&C 38:23 But, verily I say unto you, teach one another according to the office wherewith I have appointed you;

D&C 38:24 **And let every man esteem his brother as himself**, and practise virtue and holiness before me.

D&C 38:25 **And again I say unto you, let every man esteem his brother as himself.**

D&C 38:26 For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there--and looketh upon his sons and saith I am just?

D&C 38:27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

John 13:35 <b>By this shall all men know that ye are my disciples, if ye have love one to another.</b>	By this shall all [men] know that you are My disciples, if you love one another [if you keep on showing love among yourselves]. (AMP)
John 13:36 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.	Simon Peter said to Him, Lord, where are You going? Jesus answered, You are not able to follow Me now where I am going, but you shall follow Me afterwards. (AMP)
John 13:37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.	Peter said to Him, Lord, why cannot I follow You now? I will lay down my life for You. (AMP)
John 13:38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.	Jesus answered, Will you [really] lay down your life for Me? I assure you, most solemnly I tell you, before a rooster crows, you will deny Me [completely disown Me] three times. (AMP)
Before you commit to anything, know what you are committing to, and make sure you have the wherewithal to make good on your promises, or you will be disappointed in yourself. Jesus understood that Peter was just being Peter. There was no judgment or condemnation in Jesus' tone whatsoever.	
<b>CHAPTER 14</b>	
John 14:1 Let not your heart be troubled; ye believe in God, believe also in me.	DO NOT let your hearts be troubled (distressed, agitated). You believe in and adhere to and trust in and rely on God; believe in and adhere to and trust in and rely also on Me. (AMP)
John 14:2 In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.	In My Father's house there are many dwelling places (homes). If it were not so, I would have told you; for I am going away to prepare a place for you. (AMP)
John 14:3 And when I go, I will prepare a place for you, and come again and receive you unto myself; that where I am, ye may be also.	And when (if) I go and make ready a place for you, I will come back again and will take you to Myself, that where I am you may be also. (AMP)
Jesus was leaving to prepare a dwelling place for them in the <i>word</i> . Later in the chapter, Jesus explains the manner in which He will return to take them unto Himself.	

"More than forty years ago I had a dream, which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him. I would have remained in his presence, but there was a power drawing me away from him, and as a result of that dream I had this feeling, that no matter what might be required at my hands, what the gospel might entail unto me, I would do what I should be asked to do, even to the laying down of my life.

"And so when we read in the scriptures what the Savior said to his disciples: 'In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also' (John 14:2,3.)

"I think that is where I want to be. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life." George F. Richards (Conference Report, October 1946, Afternoon Meeting 139.)

How often do you hear that in General Conference? Elder Richards speaks for many people who have been in the Presence of the Lord and don't want to leave.

John 14:4 And whither I go ye know; and the way ye know.	And [to the place] where I am going, you know the way. (AMP)
John 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?	Thomas said to Him, Lord, we do not know where You are going, so how can we know the way? (AMP)
John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.	Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me. (AMP)

A great question is one that brings forth a great answer. Thomas asked one of the greatest questions of all time. And Philip had a great follow-on question. These apostles did not yet have the gift of the Holy Ghost, but Jesus was hoping that in their recognition of Him as the Messiah, they might have also picked up on the fact, that He (Himself, His teachings, His guidance, His Name, His Nature) was the way into His Presence.

Books could be written on this subject, alone, but I'll just hit a few highlights. In teaching us and in commanding us to do things, and I speak from experience, the Lord often asks us to do things or understand principles that we are not prepared to do or don't understand how to do, yet He asks them anyway. Why? To show us our inadequacies, to show us what we lack, so that we will approach Him in humility in order to learn what we lack. In other cases, we may know the answer, but we just don't think we know the answer because we haven't searched our own minds, or haven't yet connected all the dots.

Incidentally, you may be asking yourself the following question. I know I did, when I first began to seek after my second comforter. I read the words of many other people. I wanted to know the Lord more than anything else, so I cried to Him many times, and I also studied the words of others, who had received their second comforter, like you would read a college textbook. They knew so much. They had so much insight. I asked myself "How did they know so much?" I assumed that they stood in the Presence of the Lord and He taught them all this face to face everything -- they knew. But, if that were true, how did they come to the Lord in the first place? The secret is they learned so much along the way, and I learned so much along the way. They were taught by the Lord every step of the way.

Nephi said: "Obey the words of Christ, for the words of Christ will show you all the things that you must do." And not just the verbal words, the thoughts and impressions, but your interactions, what you learn, how you

learn, the signs, the miracles great and small. These are all the *words* of God: manifestations of the divine. Keep your eyes open, and everything adds up to an incredible experience. The whole trip is an educational experience from start to finish. (Actually the “finish” is a whole other beginning. The process of perfection is a series of meeting and achieving one goal at a time. Grace to grace.)

Then, when you reach the fulfillment of some of these goals, you reach the point where you want to share what you have learned. Not, so you can stand up and say: “I am an apostle. I have these keys and you must follow and obey me.” Not at all. When you find something good, you want to share it. You understand that the way to Christ is open to all. You want to seek experiences with the Lord because you love having a relationship with Him, and you realize more than ever: **the way to Christ is open to all. And you wouldn’t want it any other way.**

“He marks the path, and leads the way, and every point defines,  
to life and light and endless day, where God’s full Presence shines.”

John 14:7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

If you had known Me [**had learned to recognize Me**], you would also have known My Father. From now on, you know Him and have seen Him. (AMP)

Jesus said the same thing (“if you had known me”) to the Pharisees: you don’t know my Father, so you don’t know me. This sound kind of harsh and final, but the AMP version has a better translation which described that we have to **learn** to recognize Christ. And, to do so, requires the endowment of the Spirit, which brings charity, which enables us to see things as they really are. (See my comment to John 13:34.)

John 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Philip said to Him, Lord, show us the Father [cause us to see the Father--that is all we ask]; then we shall be satisfied. (AMP)

John 14:9 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, Show us the Father?

Jesus replied, Have I been with all of you for so long a time, and do you not recognize and know Me yet, Philip? Anyone who has seen Me has seen the Father. How can you say then, Show us the Father? (AMP)

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

Do you not believe that I am in the Father, and that the Father is in Me? What I am telling you I do not say on My own authority and of My own accord; but the Father Who lives continually in Me does the (His) works (His own miracles, deeds of power). (AMP)

John 14:11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

Believe Me that I am in the Father and the Father in Me; or else believe Me for the sake of the [very] works themselves. [If you cannot trust Me, at least let these works that I do in My Father's name convince you.] (AMP)

Perhaps, this is the solution to Philip’s problem. Perhaps, Philip was so close to the answer, it was staring him in the face, but he didn’t see it. Perhaps, Jesus had to go away so he could sent the Holy Ghost to teach them, so that they could understand the reality of what they were seeing. Please read the following, and please pay attention to **all** the verses. Not just the first verse.

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 This is what I have been saying all along. This society will only;

**[You will know these things, too.]**

D&C 93:2 And **[know] that I am the true light** that lighteth every man that cometh into the world;

D&C 93:3 And **[know] that I am in the Father, and the Father in me, and the Father and I are one--**

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

I assure you, most solemnly I tell you, if anyone steadfastly believes in Me, he will himself be able to do the things that I do; and he will do even greater things than these, because I go to the Father. (AMP)

John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

And I will do [I Myself will grant] whatever you ask in My Name [as presenting all that I AM], so that the Father may be glorified and extolled in (through) the Son. (AMP)

As a high priest, Joseph was empowered to teach others the ordinances by which they could be redeemed as well, and his whole ministry was devoted to that purpose.

Joseph's sermons are full of pleading invitations for every saint to know God personally in this life and receive the promise of salvation. Willard Richards compiled notes from Joseph's 1839 sermon on John 14. It is the privilege of the Children of God to come to God & get Revelation...

"The Father could not be glorified in the Son [verse 13] on any other principle than we coming to God, asking, receiving, heavens open visions &c.—They are done away because of unbelief—" Joseph Smith

John 14:14 If ye shall ask any thing in my name, I will do it.

[Yes] I will grant [I Myself will do for you] whatever you shall ask in My Name [as presenting all that I AM].

"Because the Hebraic understanding was lost, making requests in Jesus' name was reduced to a prayer formula added to prayers. Based upon this interpretive misunderstanding attached to John's text, seemingly, any request should have been granted because of the supplicant's use of Jesus' name. Of course, this has not proven to be accurate. If one found entry into her/his dwelling that had been prepared by Jesus, this was the vantage point from which s/he would receive instruction how to pray and divine empowerment from God." Service, *Lost and Forgotten Gospel*

I love to quote this man because he has such incredible insights. I have discovered this my life as well. You have to understand the Hebraic understanding of the Name of Christ. People misunderstand. It's not the name "Christ". It's the Name **of** Christ – His nature, His attributes, His office. And more. As your faith increases, your relationship with Christ increases, as this increases, your understanding of His Name increases, and your ability to ask and receive increases.

D&C 124:95 That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

This is how you receive power in the Priesthood. It doesn't come by virtue of any office or calling. Your calling does not add one millimeter to your stature. Power in the Priesthood comes only from Christ, and through your relationship with Him. This is why Jesus is explaining all of this to His apostles. This is their last-minute



cram course. Do you think it was a happy accident that Mary Magdalene or the apostles saw the risen Christ, or that they received the Holy Ghost on the Day of Pentecost? No, they knew how to ask and receive. They understood what it means to ask in the Name of Christ.

How did I find this out? You won't hear it in Sunday School or General Conference. They still believe that occupying a chief seat in the tabernacle automatically entitles you to the blessings of heaven. I found this out by reading the scriptures, by the prayer of faith, and by the doctrine of the Priesthood gradually distilling upon me for many years. Once this happened, I could readily spot the evidence in the scriptures, and see where other men, like this pastor, who have devoted their lives to a study of the *word*, have discovered the same thing. I just praise the Lord who is no respecter of persons.

2 Nephi 9:41 O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteous. Behold, 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 9:42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.

2 Nephi 9:43 But the things of the wise and the prudent shall be hid from them forever--yea, that happiness which is prepared for the saints.

John 14:15 If ye love me, keep my commandments.

If you [really] love Me, you will keep (obey) My commands. (AMP)

Even his apostles had to learn the principle of faith in order to build a relationship with the Lord. In the following verses, we will discover three levels of relationships we can develop with the Lord and how we can progress from one level to the next.

We keep the Lord's commandments, not to gain something, but because we love Him. Charity must be our motivation and intent. And the word for "keep" does not simply mean "obey", but to guard and treasure the commandments. In your journey to the Lord, as you feast upon the words of Christ, you will treasure His commandments because they will show you all that you must do, and you will grow to trust them, and the Lord will prove their worth to you. You will find yourself in the unbelievable position of actually asking the Lord for more commandments.

D&C 42:61 If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

And I will ask the Father, and He will give you another **Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, and Standby)**, that He may remain with you forever—(AMP)

This is the **first** level of a relationship with the Lord: a **servant**. The Greek word translated "Comforter" is *parakletos*. It means to "call to one's side". It is the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give

<p>them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.</p> <p>We obtain this level of relationship when we offer up to the Lord a broken heart and a contrite spirit. Then, Jesus will pray to the Father on our behalf that we may receive the baptism of fire and the Holy Ghost, and the constant companionship of the Holy Ghost.</p> <p>“I will pray the father &amp; he shall send you another Comforter. There is one Comforter [Holy Ghost] &amp; another Comforter to abide with you forever, reach to things within the veil, know that you are Sealed. If you get it, it will stand by you forever. How is it obtained? Keep my commandments &amp; I will pray &amp;c.—” Joseph Smith</p>	
<p>John 14:17 Even the <b>Spirit of truth</b>; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.</p>	<p>The Spirit of Truth, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and recognize Him. But you know and recognize Him, for He lives with you [constantly] and will be in you. (AMP)</p>
<p>Whereas “truth” in the Greek Platonic sense had more to do with “facticity of information,” in the more ancient context of biblical Hebraic Eastern thought, the case is easily made that “Truth” was understood as the “essence of God’s Being” that was imparted to humankind through encounter. As peoples’ lives became realigned with God’s purposes through engagement with the word, the Spirit living in them – i.e. Truth – became the motivator of righteousness. Just as a lamp might show the way through the darkness, so also, encounter with the Spirit of Truth would provide the means for the followers of God to stay on target with His aim and goal for their lives. <b>Whereas “sin” was literally understood in the Greek language as “missing the mark,” something that happened while walking in darkness, abiding in the light, word or the Spirit allowed ones the means to determine the will of God in any given situation. In Eastern ancient contexts of usage, “Truth” was inseparable from the Being of God and was synonymous with His “Spirit.”</b> Stephen R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i></p> <p>“It is a privilege to view the Son of Man himself, he dwelleth with you &amp; shall be in you, his spirit shall be in you.” Joseph Smith</p>	
<p>John 14:18 I will not leave you comfortless; I will come to you.</p>	<p>I will not leave you as <b>orphans</b> [comfortless, desolate, bereaved, forlorn, helpless]; I will come [back] to you. (AMP)</p>
<p>Score another one for the AMP. The actual Greek word for “comfortless” is <i>orphan</i>.</p> <p>The natural man is an orphan. The gift of the Holy Ghost enables us to become the adopted sons and daughters of Christ.</p> <p>The natural man is like a sheep, having no shepherd, wandering aimlessly through the world. The gift of the Holy Ghost gives us a relationship with the only Good Shepherd, whom we already trust, and whose voice we already know, because of eons of association with Him in prior lives.</p> <p>“I will not have you comfortless, I will come to you, abide with you forever, Seal you up to Eternal life “ Joseph Smith</p>	
<p>John 14:19 Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.</p>	<p>Just a little while now, and the world will not see Me any more, but you will see Me; because I live, you will live also. (AMP)</p>

John 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.	<b>At that time [when that day comes] you will know [for yourselves]</b> that I am in My Father, and you [are] in Me, and I [am] in you. (AMP)
John 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.	The person who has My commands and keeps them is the one who [really] loves Me; and whoever [really] loves Me will be loved by My Father, and I [too] will love him and <b>will show (reveal, manifest) Myself to him.</b> [I will let Myself be clearly seen by him and make Myself real to him.] (AMP)
<p>This is the <b>second</b> level of relationship with Christ: a <b>friend</b>. We will see him as He is, for we shall be like him.</p> <p>Moroni 7:48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.</p> <p>We obtain this second level of relationship with Christ by keeping His commandments, i.e. seeking revelation from Him and acting on it.</p> <p>“He that hath my commandments &amp; keepeth them, he it is that loveth me &amp;c.-- I will manifest myself to him. if he does not he has not told the truth. I will put promises in your hearts, that will not leave you that will Seal you up. We may come to the general assembly &amp; church of the first born, Spirits of Just men made perfect, unto Christ. The innumerable company of Angels are those that have been resurrected from the dead. the Spirits of Just men made perfect are those without bodies. It is our privilege to pray for &amp; obtain these things...” Joseph Smith</p>	
John 14:22 Judas saith unto him, (not Iscariot,) Lord, how is it thou wilt manifest thyself unto us, and not unto the world?	Judas, not Iscariot, asked Him, Lord, how is it that You will reveal Yourself [make Yourself real] to us and not to the world? (AMP)
John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.	Jesus answered, If a person [really] loves Me, he will keep My word [obey My teaching]; <b>and My Father will love him, and We will come to him and make Our home (abode, special dwelling place) with him.</b> (AMP)
<p>Jesus answers the question and elaborates further, and explains how all may have the experience where both the Father and the Son will come and take up their abode with them. This is the <b>third</b> level of relationship. You will have the same relationship with the Father that Jesus has with the Father: begotten son or daughter. His <b>beloved</b>.</p> <p>The marriage covenant and the spiritual habitation to be provided was only intended for those who loved God and proved it by treasuring God’s word and His commandments.</p> <p style="padding-left: 40px;">D&amp;C 88:63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.</p> <p>The Lord will draw near to you in the same proportion with which you draw near to Him. The Lord respects your free agency. He will not force himself upon you more than you are willing to receive Him. Women who have experiences with the Lord report that He is the “perfect gentleman”.</p>	

"St Paul exhorts us to **make our calling & Election shure**. This is that sealing power spoken of by Paul in other places (See Eph 1.13.14. In whom ye also trusted, that after ye heard the word of truth; the gospel of your salvation, in whom also after that ye believed. ye were sealed with that Holy Spirit of promise. **Which is the earnest of our inheritance**, until the redemption of the purchased possession unto the praise of his glory.)

"That we may be sealed up unto the day of redemption, **this principle ought, (in its proper place) to be taught, for God hath not revealed any thing to Joseph, but what he will make known unto the Twelve & even the least Saint may know all things as fast as he is able to bear them.** For the day must come when no man need say to his neighbor know ye the Lord for all shall know him (who Remain) from the least to the greatest, How is this to be done? It is to be done by this sealing power & the other comforter spoken of which will be manifest by Revelation.

"There is two Comforters spoken of [one] is the Holy Ghost the same as given on the day of Pentecost and that all saints receive often after faith, Repentance & Baptism.

"This first comforter or Holy Ghost has **no other effect than pure intelligence**, It is more powerful in expanding the mind enlightening the Understanding & storing the intellect with present Knowledge of a man who is of the literal seed of Abraham than one that is a gentile though it may not have half as much visible effect upon the body for as the Holy ghost falls upon one of the Literal Seed of Abraham it is calm & serene & his whole soul & body are only exercised by the pure spirit of Intelligence; while the effect <of the Holy Ghost> upon a gentile is to purge out the old blood & make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost, in such a case there may be more of a powerful effect upon the body & visible to the eye than upon an Israelite, while the Israelite at first might be far before the Gentile in pure Intelligence.

"The other [**second**] Comforter spoken of is a subject of great interest & perhaps understood by few of this generation, After a person:

- hath faith in Christ,
- repents of his sins, &
- is Baptized for the remission of his sins &
- receives the Holy Ghost (by the laying on of hands) which is the first Comforter.

then let him continue to:

- humble himself before God,
- hungering & thirsting after Righteousness. &
- living by every word of God &
- the Lord will soon say unto him Son thou shalt be exalted, &c
- When the Lord has thoroughly proved him &
- finds that the man is determined to serve him at all hazard. Then:
- the man will find his calling & Election made sure then
- it will be his privilege to receive the other Comforter which the Lord hath promised the saints as is recorded in the testimony of St John in the XIV ch from the 12th to the 27 verses Note the 16.17.18.21.23. verses. (16. vs) & I will pray the father & he shall give you another Comforter, that he may abide with you forever; (17) Even the Spirit of Truth; whom the world cannot receive because it

seeth him not, neither knoweth him; but ye know him; for he dwelleth with you & shall be with <in> you,

- (18) I will not leave you comfortless. I will come to you (21) He that hath my commandments & keepeth them, he it is that loveth me, & he that loveth me shall be loved of my father. & I will love him & will manifest myself to him
- (23) If a man love me he will keep my words, & my Father will love him, & we will come unto him, & make our abode with him.

Now what is this other Comforter? It is no more or less than the Lord Jesus Christ<sup>7</sup> himself & this is the sum & substance of the whole matter, that when any man obtains this last Comforter:

- he will have the personage of Jesus Christ to attend him or appear unto him from time to time. &
- even he will manifest the Father unto him &
- they will take up their abode with him, &
- the visions of the heavens will be opened unto him &
- the Lord will teach him face to face &
- he may have a perfect knowledge of the mysteries of the kingdom of God. &

this is the state & place the Ancient Saints arrived at when they had such glorious vision Isaiah, Ezekiel, John upon the Isle of patmos, St Paul in the third heavens, & all the saints who held communion with the general Assembly & church of the First Born &c.

“If a man love me he will keep my words, & my father will love him, & We both me & my father will take our abode with him. There are certain characters that walked with God, saw him, conversed about heaven &c.”  
Joseph Smith

**Now if you can get your hands around this idea, then you can begin to see the difference between where our relationship with God starts and where it should eventually end. At the beginning, our relationship with God is quite primitive. At the end it is a trusted, loving friend in whom absolute confidence resides in the one who has become His friend.**

There is such a profound difference between one end of the spectrum and the other that it hinders our understanding of the examples we see in scripture. We distort things considerably when we view His relationships with others in the scriptures in the same context we relate to Him.

**When a person has become a “friend” of God, they are introduced to another level of language and experience with Him. When they become a member of His family, they have yet another kind of relationship. The openness and love that exists, and the accompanying trust that goes with it, is something quite distinct from the coarse beginnings of the path.**

The faiths which view our relationship to God as “slave to master” are only in the beginning of the process. From that end things which seem to be alright (and may even be alright) are different from what is found further along the progression.

**Your end is to become part of the household of God, a member of the Church of the Firstborn, and a family member of God the Father.** When that happens, the relationship is considerably more polite

<p>and respectful than it is when you are first experiencing awareness of God’s existence and His commandments to bring us light and truth.</p> <p>“Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son—.” (D&amp;C 88: 3-5.)</p> <p><b>Therefore, as a singular appearance, should the Lord appear to you, you have received The Second Comforter. However, His ministry is to bring you to the point at which you can receive the promise of eternal life, membership in the Church of the Firstborn, and the promise of the Celestial Kingdom as your eternal inheritance. In the fullest sense, therefore, the final promise of exaltation in the Celestial Kingdom can also be called The Second Comforter, since that is the result of His taking up His abode with you.</b> Denver Snuffer</p>	
John 14:24 He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.	Anyone who does not [really] love Me does not observe and obey My teaching. And the teaching which you hear and heed is not Mine, but [comes] from the Father Who sent Me. (AMP)
Christ is explaining the entire situation. If you love me, you will keep my commandments. If you don’t love me, you won’t keep my commandments. So, the two go together hand and hand. And, the commandments did not come from Christ. They came from the Father.	
John 14:25 These things have I spoken unto you, being yet present with you.	I have told you these things while I am still with you. (AMP)
John 14:26 But the Comforter, which is 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.	But the Comforter (Counselor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy Spirit, Whom the Father will send in My name [in My place, to represent Me and act on My behalf], He will teach you all things. And He will cause you to recall (will remind you of, bring to your remembrance) everything I have told you. (AMP)
<p>Remember, I told you earlier that in a mortal state, Christ is limited, but in an immortal state, Christ is unlimited. The Holy Ghost, because it dwells in you, is better equipped, at this stage of your development, to get into your mind and show you the way back to Christ. Then, when you encounter Him again, in the spiritual realm, you will have developed the spiritual gifts to the extent that He can teach you in a more powerful way. But, in order to accomplish this and all the works of God, it takes faith, and faith is best developed in a field of action where we are free to make choices in the face of limited knowledge, and in the face of opposition.</p> <p>“but the comforter that I will send, (not the other comforter) shall teach you all things.--who?--He that loveth me &amp;c--This shall bring all things to remembrance whatsoever things I have said unto you, he shall teach you until ye come to me &amp; my father. God is not a respecter of persons, we all have the same privilege. <b>Come to God weary him until he blesses you</b> &amp;c--we are entitled to the same blessings, Jesus, revelations, Just Men &amp;--Angels &amp;c. &amp;c. not Laying again the doctrine of Christ go on unto perfection. Obtain that holy Spirit of promise--Then you can be sealed to Eternal Life.” Joseph Smith, July 1839, Willard Richards Pocket Companion</p>	
John 14:27 Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.	Peace I leave with you; My [own] peace I now give and bequeath to you. Not as the world gives do I give to you. Do not let your hearts be troubled, neither let

	them be afraid. [Stop allowing yourselves to be agitated and disturbed; and do not permit yourselves to be fearful and intimidated and cowardly and unsettled.] (AMP)
John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.	You heard Me tell you, I am going away and I am coming [back] to you. If you [really] loved Me, you would have been glad, because I am going to the Father; for the Father is greater and mightier than I am. (AMP)
John 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.	And now I have told you [this] before it occurs, so that when it does take place you may believe and have faith in and rely on Me. (AMP)
John 14:30 Hereafter I will not talk much with you; for the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.	I will not talk with you much more, for the prince (evil genius, ruler) of the world is coming. And he has no claim on Me. [He has nothing in common with Me; there is nothing in Me that belongs to him, and he has no power over Me.] (AMP)
John 14:31 And I tell you these things, that ye may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.	But [Satan is coming and] I do as the Father has commanded Me, so that the world may know (be convinced) that I love the Father and that I do only what the Father has instructed Me to do. [I act in full agreement with His orders.] Rise, let us go away from here. (AMP)
The Lord knows that Satan is coming to tempt them, so He is preparing them to handle it.	
<b>CHAPTER 15</b>	
John 15:1 I am the true vine, and my Father is the husbandman.	I AM the True Vine, and My Father is the Vinedresser. (AMP)
John 15:2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.	Any branch in Me that does not bear fruit [that stops bearing] He cuts away (trims off, takes away); and He cleanses and repeatedly prunes every branch that continues to bear fruit, to make it bear more and richer and more excellent fruit. (AMP)
This is a beautiful principle, taught in a beautifully simple way.	
John 15:3 <b>Now ye are clean through the word which I have spoken unto you.</b>	You are cleansed and pruned already, because of the word which I have given you [the teachings I have discussed with you]. (AMP)
<p>Having been through the temple, you come to recognize certain key phrases when you hear them. Given the importance which Jesus gave to the washing of the feet, and pronouncing the disciples clean, gives me the impression that Jesus was performing a temple ordinance, and instructing the apostles to perform this ordinance in the future. In fact, we have a brief outline of this ordinance given in a revelation to Joseph Smith.</p> <p>D&amp;C 88:138 And ye shall not receive any among you into this school save he is clean from the blood of this generation <b>[clean every whit];</b></p> <p>D&amp;C 88:139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.</p>	

D&C 88:140 And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church.	
D&C 88:141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.	
John 15:4 <b>Abide in me, and I in you.</b> As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.	Dwell in Me, and I will dwell in you. [Live in Me, and I will live in you.] Just as no branch can bear fruit of itself without abiding in (being vitally united to) the vine, neither can you bear fruit unless you abide in Me. (AMP)
John 15:5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.	<b>I am the Vine; you are the branches. Whoever lives in Me and I in him bears much (abundant) fruit. However, apart from Me [cut off from vital union with Me] you can do nothing.</b> (AMP)
John 15:6 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.	If a person does not dwell in Me, he is thrown out like a [broken-off] branch, and withers; such branches are gathered up and thrown into the fire, and they are burned. (AMP)
John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	If you live in Me [ <b>abide vitally united to Me</b> ] and My words [ <b>dabarim</b> ] remain in you and continue to live in your hearts, ask whatever you will, and it shall be done for you. (AMP)
Joseph Smith said a man cannot have the Holy Ghost with having revelations because the Holy Ghost is a revelator. By the same token, if a man abide in Christ, and Christ abides in him, he will bear fruit: i.e., manifest the works of God, the grace of God, the gifts of the Spirit.	
John 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	When you bear (produce) much fruit, My Father is honored and glorified, and you show and prove yourselves to be true followers of Mine. (AMP)
<b>This is how the Father is glorified. God is not God because of what He withholds. God is God because of what He bestows. Let God be Himself, through you!</b>	
John 15:9 As the Father hath loved me, so have I loved you; continue ye in my love.	I have loved you, [just] as the Father has loved Me; abide in My love [continue in His love with Me]. (AMP)
John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.	If you keep My commandments [if you continue to obey My instructions], you will abide in My love and live on in it, just as I have obeyed My Father's commandments and live on in His love. (AMP)
John 15:11 <b>These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.</b>	I have told you these things, that My joy and delight may be in you, and that your joy and gladness may be of full measure and complete and overflowing. (AMP)
Here is a take you may not have considered.  D&C 93:32 And <b>every man whose spirit receiveth not the light is under condemnation.</b> [This is why the Lord compares us to plants, vines, or trees. We need light in order to grow, and we also need a connection to the root of the plant, through the vine, in order to extract nutrients from the soil.] D&C 93:33 For man is spirit. <b>The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;</b> D&C 93:34 <b>And when separated, man cannot receive a fulness of joy.</b>	



D&C 93:35 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.	
<p>"Inseparably connected" to what? The typical Mormon interpretation is that unless our spirits and bodies are connected, we cannot receive a fullness of joy. True enough, but why did Jesus just spend time telling us that we as the branches must be <b>[inseparably] connected to Him</b> as the vine, then talk about love, and then say "that your joy might be full"?</p> <p>These chapters aren't just a collection of random thoughts. They are connected, and they are essential that the apostles know them in their work going forward, after Jesus leaves them. We are in the same position today. We are his servants sent out today. The only difference is we haven't witnessed Christ during our mortal ministry and His mortal ministry, but we can come to Christ in the Spirit, and witness his mortal ministry in vision, as some have done. We can, as Joseph Smith taught, learn from Him face to face. We can go out and spread His gospel. So, these lessons apply to us to well.</p>	
John 15:12 This is my commandment, That ye love one another, as I have loved you.	This is My commandment: that you love one another [just] as I have loved you. (AMP)
John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.	No one has greater love [no one has shown stronger affection] than to lay down (give up) his own life for his friends. (AMP)
<p>If you go back to the original Greek, the words translated as life is "psyche". That's more than just your life; that's everything you are.</p> <p>"Lay down" means more than just die. It also means to "to lay aside, to wear or carry no longer, to make (or set) for one's self or for one's use".</p> <p>And "friends" used to have a more intimate and affection meaning than it has now.</p> <p>And, to add to that, the verb tense indicates "laying down", is that this is something we must constantly be doing, not a one-time action</p> <p>Taken all together this is quite a great thought. Are you prepared to be laying down your all for your friends? For your beloved?</p>	
John 15:14 Ye are my friends, if ye do whatsoever I command you.	You are My friends if you keep on doing the things which I command you to do. (AMP)
John 15:15 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.	<b>I do not call you servants (slaves) any longer, for the servant does not know what his master is doing (working out). But I have called you My friends, because I have made known to you everything that I have heard from My Father.</b> [I have revealed to you everything that I have learned from Him.] (AMP)
This is the difference between a relationship with the Lord as a <i>servant</i> or as a <i>friend</i> . As a friend, the Lord reveals more of Himself and His plans to you. This is where the bulk of the disciples were at this time.	
John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.	You have not chosen Me, but I have chosen you and I have appointed you <b>[I have planted you], that you might go and bear fruit and keep on bearing, and that your fruit may be lasting [that it may remain, abide]</b> , so that whatever you ask the Father in My

	Name [as presenting all that I AM], He may give it to you. (AMP)
<p>"We love him because He loved us first." (I Jn 4:19) We choose Him because He chose us first. We cannot choose Him without Him choosing us.</p> <p>You do not become an apostle of prophet because you so choose, or because some other man chooses you. You are chosen because the Lord chooses you and the Lord ordains you.</p> <p>Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as [was] Aaron.</p> <p>Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.</p>	
John 15:17 These things I command you, that ye love one another.	This is what I command you: that you love one another. (AMP)
John 15:18 If the world hate you, ye know that it hated me before it hated you.	If the world hates you, know that it hated Me before it hated you. (AMP)
John 15:19 <b>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, therefore the world hateth you.</b>	If you belonged to the world, the world would treat you with affection and would love you as its own. But because you are not of the world [no longer one with it], but I have chosen (selected) you out of the world, the world hates (detests) you. (AMP)
John 15:20 Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.	Remember that I told you, A servant is not greater than his master [is not superior to him]. If they persecuted Me, they will also persecute you; if they kept My word and obeyed My teachings, they will also keep and obey yours. (AMP)
John 15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.	But they will do all this to you [inflict all this suffering on you] because of [your bearing] My name and on My account, for they do not know or understand the One Who sent Me. (AMP)
John 15:22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.	If I had not come and spoken to them, they would not be guilty of sin [would be blameless]; but now they have no excuse for their sin. (AMP)
John 15:23 He that hateth me hateth my Father also.	Whoever hates Me also hates My Father. (AMP)
John 15:24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hateth both me and my Father.	If I had not done (accomplished) among them the works which no one else ever did, they would not be guilty of sin. But [the fact is] now they have both seen [these works] and have hated both Me and My Father. (AMP)
John 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.	But [this is so] that the word written in their Law might be fulfilled, They hated Me without a cause. (AMP)
John 15:26 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;	But when the Comforter (Counselor, Helper, Advocate, Intercessor, Strengtheners, Standby) comes, Whom I will send to you from the Father, the Spirit of Truth Who comes (proceeds) from the Father, He [Himself] will testify regarding Me. (AMP)

John 15:27 And ye also shall bear witness, because ye have been with me from the beginning.	But you also will testify and be My witnesses, because you have been with Me from the beginning. (AMP)
<p>Certain individuals, claiming to be apostles of the Lord Jesus Christ will not open their mouth to boldly testify of Him, claiming that their experiences are “too sacred to speak about casually”. Jesus never expected us to be casual in our testimonies.</p> <p>John 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.</p> <p>II Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.</p> <p>I Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.</p> <p>3 Nephi 18:25 <b>And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.</b></p> <p>D&amp;C 76:79 These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.</p> <p>“Reading the experience of others, or the revelations given to them, can never give us a comprehensive view of our condition and true relation to God Knowledge of these things, can only be obtained by experience in these things, through the ordinance of God set forth for that purpose. Could we read and comprehend all that has been written from the days of Adam on the relations of man to God &amp; angels. and the spirits of just men in a future state. we should know very little about it. Could you gaze in heaven 5 minutes you would know more than you possibly can know by read all that ever was written on the subject. We are one only capable of comprehending that certain things exist. which we may acquire by certain fixed principles.” Smith Diary, October 9, 1843</p> <p>“How much more effectively could a teacher, a missionary, a stake president, a relief society president, or a church president expound the scriptures once he or she had gazed into heaven five minutes? It is no wonder that these experiences are a firm prerequisite for those who would claim to lead others to salvation. It is also no wonder that we should seek for them ourselves. Hearing a prophet testify of his own experience is essentially the same as reading the record of past prophets’ experiences. Neither can ever give us a comprehensive view of our condition and true relation to God. It is for this reason that Joseph constantly emphasized the need for all the saints, including and especially their leaders, to have these experiences.</p> <p>“Only a fool will trifle with men’s souls by claiming to lead them to salvation when he has not communed with God himself. Joseph says that the conferences, councils, and meetings of the saints under his watch had been low, mean vulgar, and condescending. How much lower must our meetings be today as we neglect the scriptures, pore over thrice recycled conference talks, and endlessly recite trite stock platitudes and sentimental stories.” Robert Sonntag</p>	
<b>CHAPTER 16</b>	
John 16:1 These things have I spoken unto you, that ye should not be offended.	I HAVE told you all these things, so that you should not be offended (taken unawares and falter, or be

	caused to stumble and fall away). [I told you to keep you from being scandalized and repelled.] (AMP)
John 16:2 They shall put you out of the synagogues <b>[excommunicate you]</b> ; yea, the time cometh, that whosoever killeth you will think that he doeth God service.	They will put you out of (expel you from) the synagogues; but an hour is coming when whoever kills you will think and claim that he has offered service to God. (AMP)
John 16:3 And these things will they do unto you, because they have not known the Father, nor me.	And they will do this because they have not known the Father or Me. (AMP)
John 16:4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning because I was with you.	But I have told you these things now, so that when they occur you will remember that I told you of them. I did not say these things to you from the beginning, because I was with you. (AMP)
<p>“Sadly, some people bring reproach upon themselves because they act belligerently and then label this as ‘persecution for the sake of Jesus.’ They adopt victim mentalities and assert that their mistreatment is the fulfillment of prophecy because these are supposedly the ‘last-days.’ <b>Often, they suffer for the simple reasons that they are not humble and they do not act justly toward those with differing political or religious views. Neither do they love mercy nor act with compassion toward all of their neighbors. They are seen as hypocrites, give ‘Christianity’ a bad name and reap what they sow.</b> Note Micah 6:8.” Service, <i>Lost and Forgotten Gospel</i></p>	
John 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?	<p>But now I am going to Him Who sent Me, yet none of you asks Me, Where are You going? (AMP)</p> <p>He is returning to the Father.</p>
John 16:6 But because I have said these things unto you, sorrow hath filled your heart.	<p>But because I have said these things to you, sorrow has filled your hearts [taken complete possession of them]. (AMP)</p> <p>It finally dawned on them that Jesus was about to die.</p>
John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.	<p>However, I am telling you nothing but the truth when I say it is profitable (good, expedient, advantageous) for you that I go away. <b>Because if I do not go away, the Comforter (Counselor, Helper, Advocate, Intercessor, Strengtheners, Standby) will not come to you [into close fellowship with you]; but if I go away, I will send Him to you [to be in close fellowship with you].</b> (AMP)</p>
<p>To “fellowship” with somebody is to commune with them on the deepest possible level. John and his fellow apostles received this communion after the death of Christ, and they desires all the church members to enjoy the same fellowship. So, what Jesus is teaching here, the apostles took to heart.</p> <p>The word “Comforter” comes from the Greek word meaning “to call to one’s side”. There are no words to adequately describe the closeness of the Comforter. It’s more than close. It’s in you. There are many ways in which the Holy Ghost manifests. You could view the Holy Ghost as a separate being, acting in the office of Testator. You could also see the Holy Spirit as the shared mind of God, as Joseph Smith described in the Lectures on Faith. And, not just the Father and the Son, but Heavenly Mother as well, and all those who have</p>	

received the Gift of the Holy Ghost and are members of the church of the Firstborn. In that way, the Holy Ghost is a part of you.

While the Holy Ghost did descend on people from time to time, during the ministry of Christ, it did not tarry, and nobody was fully baptized with fire and the Holy Ghost. It was not necessary since the living Christ was there in mortality. Jesus commanded his apostles to receive the Holy Ghost, and He gave his apostles the authority to give the gift of the Holy Ghost (aka baptism of fire and the Holy Ghost), the Holy Ghost did not descend upon them in power until the Day of Pentecost. Incidentally, these are two important characteristics of true Apostles: (1) They will bear witness of the living Christ, and (2) They will have power to give the Holy Ghost. Accept no substitutes.

But, how come the Comforter cannot come unless Jesus goes away? I believe Jesus was referring to the “other comforter”, and I believe that this is the answer why.

While Jesus, Who was the word of God had dwelt among them, they stood in the presence of God. Nevertheless, Jesus was limited by the human constraints of being bound in one place at any single moment. From the vantage point of heaven, and being made alive to them from the realm of the Spirit, He was unlimited. Service, *Lost and Forgotten Gospel*

Have you ever wondered what Jesus is doing after He returned to the Father. I believe He is still carrying on His ministry as the second comforter. As long as there people seeking Him according to the pattern He has laid out in His doctrine, He will come to them. It doesn’t matter which church or religion they belong to. You can find stories of Jews and Muslims who have seen Christ.

John 16:8 And when he is come, he will reprove [remind] the world of sin, and of righteousness, and of judgment;	And when He comes, He will convict and convince the world and bring demonstration to it about sin and about righteousness (uprightness of heart and right standing with God) and about judgment: (AMP)
John 16:9 Of sin, because they believe not on me;	About <b>sin</b> , because they do not believe in Me [trust in, rely on, and adhere to Me]; (AMP)
John 16:10 Of righteousness, because I go to my Father, and they see me no more;	About <b>righteousness</b> (uprightness of heart and right standing with God), because I go to My Father, and you will see Me no longer; (AMP)
John 16:11 Of judgment, because the prince of this world is judged.	About <b>judgment</b> , because the ruler (evil genius, prince) of this world [Satan] is judged and condemned and sentence already is passed upon him. (AMP)
One of the ways I know when I am sensing the Holy Ghost because I always feel the need to repent or improve my life in some way. The Holy Ghost reminds me that I have <b>sinned</b> (missed the mark), that I don’t quite measure up to the <b>righteousness</b> of God, and that who and what I am will be quite evident to all in the final <b>judgment</b> .	
And, as this is with each of us, so it is of the world.	
John 16:12 I have yet many things to say unto you, but ye cannot bear them now.	I have still many things to say to you, but you are not able to bear them or to take them upon you or to grasp them now. (AMP)
John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not	But when He, the Spirit of Truth (the Truth-giving Spirit) comes, He will guide you into all the Truth (the whole, full Truth). For He will not speak His own

<p>speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.</p>	<p>message [on His own authority]; but He will tell whatever He hears [from the Father; He will give the message that has been given to Him], and He will announce and declare to you the things that are to come [that will happen in the future]. (AMP)</p>
<p>Even Jesus speaking to us face to face, mortal man to mortal man, in the absence of the Holy Ghost cannot communicate the whole spectrum of truth which can be communicated by the Holy Ghost communicating with us spirit to spirit. The Holy Ghost can make truths manifest to us from time to time, like he did with Peter, when he testified of Christ, but it cannot tarry with us. But, with the gift of the Holy Ghost, there is set up a communication line from person to person, spirit to spirit, so that revelation given to one person can be communicated to the spirit of the other person in the form of revelation to them. In other words, revelation induces revelation.</p> <p>D&amp;C Section 50 describes this process and tells us how we can detect false teachers.</p> <p>D&amp;C 50:17 Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?</p> <p>D&amp;C 50:18 And if it be by some other way it is not of God.</p> <p>D&amp;C 50:19 And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?</p> <p>D&amp;C 50:20 If it be some other way it is not of God.</p> <p>D&amp;C 50:21 Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?</p> <p>D&amp;C 50:22 Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.</p> <p>D&amp;C 50:23 And that which doth not edify is not of God, and is darkness.</p> <p>D&amp;C 50:24 That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.</p> <p>D&amp;C 50:25 And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;</p>	
<p>John 16:14 He shall glorify me; for he shall receive of mine, and shall show it unto you.</p>	<p>He will honor and glorify Me, <b>because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you.</b> (AMP)</p>
<p>John 16:15 All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you.</p>	<p>Everything that the Father has is Mine. That is what I meant when I said that He [the Spirit] will take the things that are Mine and will reveal (declare, disclose, transmit) it to you. (AMP)</p>

John 16:16 A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.	In a little while you will no longer see Me, and again after a short while you will see Me. (AMP)
John 16:17 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; and again, a little while, and ye shall see me; and, Because I go to the Father?	So some of His disciples questioned among themselves, What does He mean when He tells us, In a little while you will no longer see Me, and again after a short while you will see Me, and, Because I go to My Father? (AMP)
John 16:18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.	What does He mean by a little while? We do not know or understand what He is talking about. (AMP)
John 16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?	Jesus knew that they wanted to ask Him, so He said to them, Are you wondering and inquiring among yourselves what I meant when I said, In a little while you will no longer see Me, and again after a short while you will see Me? (AMP)
John 16:20 Verily, verily, 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.	I assure you, most solemnly I tell you, that you shall weep and grieve, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. (AMP)
John 16:21 A woman when she is in travail 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.	A woman, when she gives birth to a child, has grief (anguish, agony) because her time has come. But when she has delivered the child, she no longer remembers her pain (trouble, anguish) because she is so glad that a man (a child, a human being) has been born into the world. (AMP)
John 16:22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.	So for the present you are also in sorrow (in distress and depressed); but I will see you again and [then] your hearts will rejoice, and no one can take from you your joy (gladness, delight). (AMP)
This was obviously a veiled reference to His death and resurrection, and His return to them so they could witness Him.	
John 16:23 And in that day ye shall ask me nothing but it shall be done unto you. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.	And when that time comes, you will ask nothing of Me [you will need to ask Me no questions]. I assure you, most solemnly I tell you, that My Father will grant you whatever you ask in My Name [as presenting all that I AM]. (AMP)
John 16:24 Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.	Up to this time you have not asked a [single] thing in My Name [as presenting all that I AM]; but now <b>ask and keep on asking and you will receive</b> , so that your joy (gladness, delight) may be full and complete. (AMP)
As good Jews, I am sure that the Apostles prayed many times a day, but they did not yet know how to pray and get their prayers answered. They needed to learn how to pray in the Name of Christ. Jesus was about to give them a lesson by example of how to do just this, as we shall see in the next chapter.	
John 16:25 These things have I spoken unto you in proverbs; but the time cometh, when I shall no more	I have told you these things in parables (veiled language, allegories, dark sayings); the hour is now coming when I shall no longer speak to you in figures

<p>John 16:25 I have said unto you in proverbs, but I shall show you plainly of the Father.</p>	<p>of speech, but I shall tell you about the Father in plain words and openly (without reserve). (AMP)</p>
<p>John 16:26 At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you;</p>	<p>At that time you will ask (pray) in My Name; and I am not saying that I will ask the Father on your behalf [for it will be unnecessary]. (AMP)</p>
<p>They will have developed their relationship [Priesthood] with the Son and the Father sufficiently that they can go directly to the Father.</p>	
<p>John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.</p>	<p>For the Father Himself [tenderly] loves you because you have loved Me and have believed that I came out from the Father. (AMP)</p>
<p>John 16:28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.</p>	<p>I came out from the Father and have come into the world; again, I am leaving the world and going to the Father. (AMP)</p>
<p>John 16:29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.</p>	<p>His disciples said, Ah, now You are speaking plainly to us and not in parables (veiled language and figures of speech)! (AMP)</p>
<p>They finally understood.</p>	
<p>John 16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.</p>	<p>Now we know that You are acquainted with everything and have no need to be asked questions. Because of this we believe that you [really] came from God. (AMP)</p>
<p>What made the difference? Why did they suddenly understand His parable about His death and suddenly obtain this witness concerning him? Perhaps it was that the apostles understood the Hebraic principle of praying in the Name, and Jesus mentioning this was enough to convince them that He truly was the Christ.</p>	
<p>John 16:31 Jesus answered them, Do ye now believe?</p>	<p>Jesus answered them, Do you now believe? [Do you believe it at last?] (AMP)</p>
<p>John 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.</p>	<p>But take notice, the hour is coming, and it has arrived, when you will all be dispersed and scattered, every man to his own home, leaving Me alone. Yet I am not alone, because the Father is with Me. (AMP)</p>
<p>Jesus predicted not only Peter's denial, but that all the apostles would scatter and leave him alone. (AMP)</p>	
<p>John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; <b>but be of good cheer; I have overcome the world.</b></p>	<p>I have told you these things, so that in Me you may have [perfect] peace and confidence. In the world you have tribulation and trials and distress and frustration; but be of good cheer [take courage; be confident, certain, undaunted]! For I have overcome the world. [I have deprived it of power to harm you and have conquered it for you.] (AMP)</p>
<p>Jesus spoke in faith, in advance, as if He had already overcome the world.</p> <p>The apostles would be scattered and sorrowful, but full of joy to see the risen the Lord and know that he truly had overcome the world. And as He overcame the world through his faith, so can we.</p> <p>I Jn 5:4 For whatsoever is born of God overcometh the world: <b>and this is the victory that overcometh the world, even our faith.</b></p>	
<p><b>CHAPTER 17</b></p>	



Now we come to the chapter of John that some call Jesus' "intercessory prayer". As mentioned, Jesus was preparing his apostles in all things, preparatory to His death and resurrection, and preparing what were still "disciples" to become "Apostles" in every sense of the word. Both He and they needed prayer, and the disciples needed to know how to pray, and especially how to pray and receive an answer. Note the conversational style of the prayer. Jesus was reasoning with the Father.

Intercessory prayer is simply to pray on the behalf of others. Intercession, in general, is simply to act on behalf of others. Through intercession, we sacrifice ourselves. We leverage our righteousness and standing with God on behalf of others, who would otherwise not deserve it. The greater the righteousness, the greater the leverage. Another way to express it is to "stand in the gap". Intercessory prayer is an example of showing the greatest love by "laying down your life for your friends." When you pray for your enemies, you are using the principle of intercession. Praying like this, not only helps them, but it strengthens your own connection with God. It is forgiveness in action.

The atonement was the greatest act of intercession. For somebody to lay aside the glory in heaven they deserve, to condescend to mortality again, in order to assist others, is an act of intercession. This is one way in which we can follow Jesus, and He loves it when we emulate Him.

In the temple endowment, which is symbolic of our journey through life and back to the Presence of God, the last thing we do, before being presented at the veil, is to learn intercessory prayer. This is what "The True Order of Prayer" is all about. This is what praying in the Name of Christ is all about. Jesus said that wherever two or three are gathered in my Name, there am I in their midst. I can testify that this is literally true. If your spiritual eyes were open, you could see that He is actually often in your midst.

Much of the gospel is about rising to God's blessing through your consistent obedience, then condescending to sacrifice those blessings by sharing them with those who will not appreciate it or accept it. When you exercise mercy, especially in behalf of those you don't know, and especially in behalf of those who don't deserve it, you activate a law in heaven whereby God must act. God is much more merciful than any man, but he chooses to exercise mercy according to certain laws. For example, we are told that with what judgment we judge, we will be judged. There is no way to work around this law in this sphere of existence. Likewise, if we are righteous, we can place ourselves on the altar for the benefit of another and move heaven with our compassion to provide blessings to that person that they do not otherwise qualify for.

We should not underestimate the impact of intercession. Have you ever considered how it is possible that cities and nations far more wicked than Sodom and Gomorrah are not destroyed? It is because of many intercessions by the righteous on earth and in heaven. That is the scope and magnitude of the work of intercession. If it weren't for the intercession of the righteous, this world would have been destroyed a long time ago. Even on a much smaller scale, unseen intercessions by others impact your life every day. God's kingdom runs on intercession. It's a hidden ministry of men, angels, and even the Lord. By learning this art and practicing it, you will have a significant impact on the Lord's work here on earth. Robert Smith, *Seek Ye this Jesus*, p 172-73

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that they Son also may glorify thee;

WHEN JESUS had spoken these things, He lifted up His eyes to heaven and said, Father, the hour has come. Glorify and exalt and honor and magnify Your Son, so that Your Son may glorify and extol and honor and magnify You. (AMP)

<p>Sometimes, when I want to praise, thank, and glorify the Lord, I feel to lament because I lack the capacity to adequately express my gratitude. We need an endowment of the Spirit in order to praise Him the way He deserves to be praised. We praise Him with more than just words. We glorify Him by sending to Him spiritual light. Our lights are small by comparison, but the principle of the Widow's Mite is in play here when we send Him all we have. Additionally, as we add glory to the Lord, He increases our capacity to give glory. It all comes from Him in the first place.</p>	
<p>John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.</p>	<p>[Just as] You have granted Him power and authority over all flesh (all humankind), [now glorify Him] so that He may give eternal life to all whom You have given Him. (AMP)</p>
<p>The Lord has the leverage, because of His intercession on our behalf (the Atonement) to plead our case to the Father that we may be granted eternal life.</p> <p>"Eternal life is God's life." This is something the Spirit impressed on me several years ago. It is good to find another witness of what I was shown.</p> <p><b>"Eternal life is God's life, or life with God. In other words, it seems to me, they are trying to tell us that the worthiness to abide in his holy presence can be obtained only by knowing God and by knowing Jesus Christ whom he has sent." Harold B. Lee (Conference Report, October 1956, Afternoon Meeting 61.)</b></p> <p><b>"It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; when we learn that both the Father and the Son possess certain specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life."</b> Bruce R. McConkie (Doctrinal New Testament Commentary, 1: 762.)</p> <p><b>"There are very few who understand rightly the character of God. . . . What kind of a being is God? I again repeat the question. What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ whom he has sent. That is eternal life. If any man inquire what kind of a being God is, if he will search diligently his own heart, [he will know] that unless he knows God he has no eternal life.</b></p> <p>"...If men do not comprehend the character of God, they do not comprehend themselves. What kind of a being is God? <b>Eternal life [is] to know God. If man does not know God, [he] has not eternal life.</b>" Joseph Smith (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 141.)</p> <p><b>"Such knowledge is the very foundation of spiritual strength."</b> Gordon B. Hinckley</p>	
<p>John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.</p>	<p>And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with, and understand) You, the only true and real God, and [likewise] to know Him, Jesus [as the] Christ (the</p>

	Anointed One, the Messiah), Whom You have sent. (AMP)
Eternal life is to see as you are seen (by God), and to know as you are known (by God). Eternal life is not just to <b>know about God</b> . It is to <b>know God</b> . You can never know God unless you are like him. This is something that mystics of all religions have discovered, whether they have ascended to His Presence, or enjoyed brief moments of clarity and insight here in mortality.	
John 17:4 I have glorified thee on the earth; I have finished the work which thou gavest me to do.	I have glorified You down here on the earth by completing the work that You gave Me to do. (AMP)
John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.	And now, Father, glorify Me along with Yourself and restore Me to such majesty and honor in Your presence as I had with You before the world existed. (AMP)
The Lord is speaking in faith, as if His work had already been accomplished. The worst lay just ahead. But, when we do the <i>works</i> of God, we glorify God. And He reciprocates by glorifying us. It's a law of heaven.	
John 17:6 I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept <b>[treasured]</b> thy word.	I have manifested Your <b>Name [I have revealed Your very Self, Your real Self]</b> to the people whom You have given Me out of the world. They were Yours, and You gave them to Me, and they have obeyed and kept Your word. (AMP)
John 17:7 Now they have known that all things whatsoever thou hast given me are of thee.	Now [at last] they know and understand that all You have given Me belongs to You [is really and truly Yours]. (AMP)
John 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.	For the [uttered] words that You gave Me I have given them; and they have received and accepted [them] and have come to know positively and in reality [to believe with absolute assurance] that I came forth from Your presence, and they have believed and are convinced that You did send Me. (AMP)
John 17:9 I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.	I am praying for them. I am not praying (requesting) for the world, but for those You have given Me, for they belong to You. (AMP)
<p>"The great intercessory prayer includes Christ's great pleadings on behalf of the apostles. What must it have felt like to hear the Savior pray for them? We imagine they felt as the Nephites did who said, '<b>no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father</b>' (3 Ne. 17:17). If we remain faithful, there will come a day when we will hear him intercede on our behalf as well. The Mediator and Advocate with the Father will plead our cause as follows, '<b>Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy son which was shed, the blood of him whom thou gavest that thyself might be glorified; Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life.</b>' (DC 45:4-5). When we hear these words said on our behalf we will feel as the apostles did and will be filled with joy indescribable." GospelDoctrine.com</p> <p>Prior to your receiving your baptism of fire and baptism of the Holy Ghost, Christ pleads your case before the Father. You may have the privilege of witnessing this for yourself.</p>	
John 17:10 And all mine are thine, and thine are mine; and I am glorified in them.	All [things that are] Mine are Yours, and all [things that are] Yours belong to Me; and I am glorified in

	(through) them. [They have done Me honor; in them My glory is achieved.] (AMP)
John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.	And [now] I am no more in the world, but these are [still] in the world, and I am coming to You. Holy Father, keep in Your Name [in the knowledge of Yourself] those whom You have given Me, that they may be one as We [are one]. (AMP)
<p>Bro. Featherstone is speaking below about the church. The same thing holds true about all the angels, and all the servants of God throughout all eternity, acting in a single purpose.</p> <p><b>"This great truth about unity was of such consequence that it was one of the major things for which Christ prayed in His intercessory prayer. We do not yet comprehend the power and the spiritual strength that will come to the Church when we are totally united in truth and have become sanctified.</b> A power surge would come from this Church that would startle the world and reach into every nation, state, community, village, and home, as it did in the days of Enoch and as it will yet happen during the millennial reign." Vaughn J. Featherstone (The Incomparable Christ: Our Master and Model [Salt Lake City: Deseret Book Co., 1995], 28.)</p>	
John 17:12 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, but the son of perdition; that the Scripture might be fulfilled.	While I was with them, I kept and preserved them in Your Name [in the knowledge and worship of You]. Those You have given Me I guarded and protected, and not one of them has perished or is lost except the son of perdition [Judas Iscariot--the one who is now doomed to destruction, destined to be lost], that the Scripture might be fulfilled. (AMP)
John 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.	And now I am coming to You; I say these things while I am still in the world, so that My joy may be made full and complete and perfect in them [that they may experience My delight fulfilled in them, that My enjoyment may be perfected in their own souls, that they may have My gladness within them, filling their hearts]. (AMP)
John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.	I have given and delivered to them Your word (message) and the world has hated them, because they are not of the world [do not belong to the world], just as I am not of the world. (AMP)
John 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.	I do not ask that You will take them out of the world, but that You will keep and protect them from the evil one. (AMP)
John 17:16 They are not of the world, even as I am not of the world.	They are not of the world (worldly, belonging to the world), [just] as I am not of the world. (AMP)
John 17:17 Sanctify them through thy truth; thy word is truth.	Sanctify them [purify, consecrate, separate them for Yourself, make them holy] by the Truth; Your Word is Truth. (AMP)
<p>He is praying for the Father to send the baptism of fire and baptism of the Holy Ghost.</p> <p>Helaman 3:35 Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the</p>	

purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.	
John 17:18 As thou hast sent me into the world, even so have I also sent them into the world.	Just as You sent Me into the world, I also have sent them into the world. (AMP)
This prayer is all about the relationship between the Father and the Son, and all about our relationship with Christ.	
John 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.	And so for their sake <b>and on their behalf I sanctify (dedicate, consecrate) Myself, that they also may be sanctified (dedicated, consecrated, made holy)</b> in the Truth. (AMP)
John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;	<b>Neither for these alone do I pray [it is not for their sake only that I make this request], but also for all those who will ever come to believe in (trust in, cling to, rely on) Me through their word and teaching,</b>
John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.	That they all may be one, [just] as You, Father, are in Me and I in You, that they also may be one in Us, so that the world may believe and be convinced that You have sent Me. (AMP)
John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one;	I have given to them the glory and honor which You have given Me, that they may be one [even] as We are one: (AMP)
This is how the Father and the Son are one, and how we become one with them – by receiving the same glory, the same Light of Christ.	
<b>"The submission of one's will is placing on God's altar the only uniquely personal thing one has to place there. The many other things we 'give' are actually the things He has already given or loaned to us. However, when we finally submit ourselves by letting our individual wills be swallowed up in God's will, we will really be giving something to Him! It is the only possession which is truly ours to give.</b> Consecration thus constitutes the only unconditional surrender which is also a total victory." Neal A. Maxwell (If Thou Endure It Well [Salt Lake City: Bookcraft, 1996], 54.)	
John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.	<b>I in them and You in Me, in order that they may become one and perfectly united,</b> that the world may know and [definitely] recognize that You sent Me and that You have loved them [even] as You have loved Me. (AMP)
John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.	Father, I desire that they also whom You have entrusted to Me [as Your gift to Me] may be with Me where I am, so that they may see My glory, which You have given Me [Your love gift to Me]; for You loved Me before the foundation of the world. (AMP)
The Lord is pleading with the Father on behalf of those whom the Father has entrusted to Him, that they may be with Him in His kingdom, and partake of eternal life, now, and when their mission here is completed.	
<b>"All these sayings put together give as clear an account of the state of the glorified saints as language could give...What language can be plainer than this? The Saviour surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father, for as he and the</b>	

Father were one so they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it. He says: 'And the glory which thou gavest me I have given them; that they may be one, even as we are one.' As much as to say that unless they have the glory which the Father had given him they could not be one with them; for he says he had given them the glory that the Father had given him that they might be one; or, in other words, to make them one.

**"This fills up the measure of information on this subject, and shows most clearly that the Saviour wished his disciples to understand that they were to be partakers with him in all things, not even his glory excepted.**

"It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Saviour gives this glory to any others, he must do it in the very way set forth in his prayer to his Father-by making them one with him as he and the Father are one. In so doing he would give them the glory which the Father has given him; and when his disciples are made one with the Father and Son, as the Father and the Son are one, who cannot see the propriety of the Saviour's saying-'The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' (John 14:12)

"These teachings of the Saviour most clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them-that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation." Joseph Smith (Lectures on Faith, 7:14-16)

John 17:25 O righteous Father, the world hath not known thee; but I have known that thou hast sent me.

O just and righteous Father, **although the world has not known You and has failed to recognize You and has never acknowledged You, I have known You [continually]; and these men understand and know that You have sent Me.** (AMP)

John 17:26 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.

**I have made Your Name known to them and revealed Your character and Your very Self, and I will continue to make [You] known, that the love which You have bestowed upon Me may be in them [felt in their hearts] and that I [Myself] may be in them.** (AMP)

Blaise Pascal (1623-1662) had an encounter with God while reading John 17 on the night of November 23, 1654. As a constant reminder of the life changing event Pascal sewed a parchment inside his jacket with this memorial. "From about half past ten at night to about half an hour after midnight, FIRE, 'God of Abraham, God of Isaac, God of Jacob,' not of philosophers and scholars, Certitude, heartfelt joy, peace. God of Jesus Christ. God of Jesus Christ. The world forgotten, everything except God. 'O righteous Father, the world has not known You, but I have known You' (John 17:25). Joy, joy, joy, tears of joy."

## CHAPTER 18

John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

HAVING SAID these things, Jesus went out with His disciples beyond (across) the winter torrent of the Kidron [in the ravine]. There was a garden there, which He and His disciples entered. (AMP)

John, who along with Peter and James, were the closest to Jesus when He was undergoing His agony in the Garden, surprisingly, writes nothing about it. This is unusual, since John's coverage of the grand scope of

Christ's life and mission is without parallel. I agree with others that John probably felt that this suffering was already sufficiently covered in the other three gospels, and his mission in writing was to supply the missing detail.	
John 18:2 And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples.	And Judas, who was betraying Him and delivering Him up, also knew the place, because Jesus had often retired there with His disciples. (AMP)
John 18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.	So Judas, <b>obtaining and taking charge of the band of soldiers and some guards</b> (attendants) of the high priests and Pharisees, came there with lanterns and torches and weapons. (AMP)
This is new information in the AMP version. Judas was actually in charge of the band of soldiers. Looking at Strong's online dictionary, this looks to be a more accurate translation than just "Judas, having received a band of men..."	
John 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?	Then Jesus, knowing all that was about to befall Him, went out to them and said, Whom are you seeking? [Whom do you want?] (AMP)
John 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.	They answered Him, Jesus the Nazarene. Jesus said to them, I am He. Judas, who was betraying Him, was also standing with them. (AMP)
John 18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.	When Jesus said to them, I am He, they went backwards (drew back, lurched backward) and fell to the ground. (AMP)
John 18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.	Then again He asked them, Whom are you seeking? And they said, Jesus the Nazarene. (AMP)
John 18:8 Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way;	Jesus answered, I told you that I am He. So, if you want Me [if it is only I for Whom you are looking], let these men go their way. (AMP)
John 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.	Thus what He had said was fulfilled and verified, Of those whom You have given Me, I have not lost even one. (AMP)
The other gospels describe Judas betraying Jesus with a kiss. But John's gospel has Jesus displaying authority. Jesus took command of the situation, frightening the guards, who lurched backward with fear. His hour had finally come, and Jesus fully embraced His mission.	
John 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.	Then Simon Peter, who had a sword, drew it and struck the high priest's servant and cut off his right ear. The servant's name was Malchus. (AMP)
John 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?	Therefore, Jesus said to Peter, Put the sword [back] into the sheath! <b>The cup which My Father has given Me, shall I not drink it?</b> (AMP)
All four gospels mention one of the disciples cutting off the ear of the high priest's servant, but only John gives the name of the victim – Malchus – and the name of the perpetrator – Peter. Luke is the only gospel that mentions Christ healing that ear.	
Also, Jesus predicted that all the disciples would scatter, and He gave them the opportunity to escape. Maybe the "ear incident" was to create a diversion, or maybe it was, as we gather from Jesus' remark, Peter's last-ditch effort to prevent the inevitable. Peter wanted to save Jesus, but Jesus wanted to save Peter.	

John 18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him.	So the troops and their captain and the guards (attendants) of the Jews seized Jesus and bound Him, (AMP)
John 18:13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.	And they brought Him first to Annas, for he was the father-in-law of Caiaphas, who was the high priest that year. (AMP)
<b>"John alone informs us that the Lord was taken first to Annas, who sent Him, still bound to Caiaphas, the high priest; the synoptists record the arraignment before Caiaphas only. No details of the interview with Annas are of record; and the bringing of Jesus before him at all was as truly irregular and illegal, according to Hebrew law, as were all the subsequent proceedings of that night. Annas, who was father-in-law to Caiaphas, had been deposed from the high-priestly office over twenty years before; but throughout this period he had exerted a potent influence in all the affairs of the hierarchy."</b> James E. Talmage (Jesus the Christ, 576)	
John 18:14 Now Caiaphas was he, which give counsel to the Jews, that it was expedient that one man should die for the people.	It was Caiaphas who had counseled the Jews that it was expedient and for their welfare that one man should die for (instead of, in behalf of) the people. (AMP)
John 18:15 And Simon Peter followed Jesus, 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.	Now Simon Peter and another disciple were following Jesus. And that disciple was known to the high priest, and so he entered along with Jesus into the court of the palace of the high priest; (AMP)
<p>"How John, the son of Zebedee and a Galilean fisherman, knew the high priest is entirely unclear. Not only did he know the high priest, but he knew his servant Malchus by name (v. 11). He may even have known the woman that kept the door. The whole incident proves that even in Jesus' time, it's not what you know but who you know. Instructively, we learn that the disciple had no qualms about using his "in" with the high priest so he could witness the unfolding drama. Sometimes it is appropriate to play the games of the world when performing the Lord's work. John seemed to understand the Lord's meaning when he said, 'I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves' (Matt 10:16)."</p> <p>GospelDoctrine.com</p>	
We discussed Peter's denials, previously.	
John 18:16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.	But Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maid who kept the door and brought Peter inside. (AMP)
John 18:17 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.	Then the maid who was in charge at the door said to Peter, You are not also one of the disciples of this Man, are you? He said, I am not! (AMP)
John 18:18 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.	Now the servants and the guards (the attendants) had made a fire of coals, for it was cold, and they were standing and warming themselves. And Peter was with them, standing and warming himself. (AMP)
John 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.	Then the high priest questioned Jesus about His disciples and about His teaching. (AMP)
John 18:20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.	Jesus answered him, I have spoken openly to the world. I have always taught in a synagogue and in the temple [area], where the Jews [habitually] congregate (assemble); and I have spoken nothing secretly. (AMP)



John 18:21 Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said.	Why do you ask Me? Ask those who have heard [Me] what I said to them. See! They know what I said. (AMP)
According to Talmage, this entire procedure was against Jewish law – to try to force the prisoner to testify against himself. Also, according to Talmage, this interview was conducted by Annas, who at this time, had no official authority to conduct hearings.	
John 18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?	But when He said this, one of the attendants who stood by struck Jesus, saying, Is that how You answer the high priest? (AMP)
John 18:23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?	Jesus replied, If I have said anything wrong [if I have spoken abusively, if there was evil in what I said] tell what was wrong with it. But if I spoke rightly and properly, why do you strike Me? (AMP)
John 18:24 Now Annas had sent him bound unto Caiaphas the high priest.	Then Annas sent Him bound to Caiaphas the high priest. (AMP)
John 18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.	But Simon Peter [still] was standing and was warming himself. They said to him, You are not also one of His disciples, are you? He denied it and said, I am not! (AMP)
John 18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him?	One of the high priest's servants, a relative of the man whose ear Peter cut off, said, Did I not see you in the garden with Him? (AMP)
John 18:27 Peter then denied again; and immediately the cock crew.	And again Peter denied it. And immediately a rooster crowed. (AMP)
John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.	Then they brought Jesus from Caiaphas into the Praetorium (judgment hall, governor's palace). And it was early. They themselves did not enter the Praetorium, that they might not be defiled (become ceremonially unclean), but might be fit to eat the Passover [supper].
John 18:29 Pilate then went out unto them, and said, What accusation bring ye against this man?	So Pilate went out to them and said, What accusation do you bring against this Man?
Most of what Pilate says and does is unique to John's gospel	
John 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.	They retorted, If He were not an evildoer (criminal), we would not have handed Him over to you. (AMP)  They had no real charges against Jesus, so they hedged.
John 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death;	Pilate said to them, Take Him yourselves and judge and sentence and punish Him according to your [own] law. The Jews answered, It is not lawful for us to put anyone to death. (AMP)
There are other occasions where the Jews were happy to stone people to death. But with Jesus, they showed feigned deference to Rome in order to wipe the blood off their own skirts.	
John 18:32 That the saying of Jesus might be fulfilled, which he spake signifying what death he should die.	This was to fulfill the word which Jesus had spoken to show (indicate, predict) by what manner of death He was to die. (AMP)

John 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?	So Pilate went back again into the judgment hall and called Jesus and asked Him, Are You the King of the Jews? (AMP)
John 18:34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?	Jesus replied, Are you saying this of yourself [on your own initiative], or have others told you about Me? (AMP)
John 18:35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?	Pilate answered, Am I a Jew? Your [own] people and nation and their chief priests have delivered You to me. What have You done? (AMP)
John 18:36 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; but now is my kingdom not from hence.	Jesus answered, My kingdom (kingship, royal power) belongs not to this world. If My kingdom were of this world, My followers would have been fighting to keep Me from being handed over to the Jews. But as it is, My kingdom is not from here (this world); [it has no such origin or source]. (AMP)
John 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.	Pilate said to Him, Then You are a King? Jesus answered, You say it! [You speak correctly!] For I am a King. [Certainly I am a King!] This is why I was born, and for this I have come into the world, to bear witness to the Truth. Everyone who is of the Truth [who is a friend of the Truth, who belongs to the Truth] hears and listens to My voice. (AMP)
John 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault.	Pilate said to Him, <b>What is Truth?</b> On saying this he went out to the Jews again and told them, I find no fault in Him. (AMP)
<p>“The question of what truth is and how to obtain it is as old as mankind. Once, many years ago, one particular man asked this very question. Unlike the many others who had done it before and since, the answer to his question was literally right in front of him.</p> <p>“This man was Pilate, and standing before him was the Lord Jesus Christ. We can’t know how sincere Pilate was in the question he offered Jesus, but what we do know is that before him stood a being who had the answer to every question Pilate could have had.” Robert Smith, <i>The Glory of God is Intelligence</i>.</p> <p>“The incongruity between the Eastern and Western perspectives is demonstrated in John’s Gospel as Pilate, a political leader who was ensconced in the Western mindset, confronted Jesus. Jesus contrasted what Pilate, who was trapped inside the Western mindset, thought about His kingship being factually true against His actual purpose in coming into the world as a manifestation of Truth.” Stephen R. Service, <i>The Lost and Forgotten Gospel of the Kingdom</i>.</p>	
John 18:39 But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?	But it is your custom that I release one [prisoner] for you at the Passover. So shall I release for you the King of the Jews? (AMP)
John 18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.	Then they all shouted back again, Not Him [not this Man], but Barabbas! Now Barabbas was a robber. (AMP)
<b>CHAPTER 19</b>	

John 19:1 Then Pilate therefore took Jesus, and scourged him.	SO THEN Pilate took Jesus and scourged (flogged, whipped) Him. (AMP)  Weaken the prisoner, prior to crucifixion.
John 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,	And the soldiers, having twisted together a crown of thorns, put it on His head, and threw a purple cloak around Him. (AMP)
John 19:3 And said, Hail, King of the Jews! and they smote him with their hands.	And they kept coming to Him and saying, Hail, King of the Jews! [Good health to you! Peace to you! Long life to you, King of the Jews!] And they struck Him with the palms of their hands. (AMP)
John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.	Then Pilate went out again and said to them, See, I bring Him out to you, so that you may know that I find no fault (crime, cause for accusation) in Him. (AMP)
John 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, <b>Behold the man!</b>	So Jesus came out wearing the thorny crown and purple cloak, and Pilate said to them, See, [here is] the Man! (AMP)
John 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.	When the chief priests and attendants (guards) saw Him, they cried out, Crucify Him! Crucify Him! Pilate said to them, Take Him yourselves and crucify Him, for I find no fault (crime) in Him. (AMP)
John 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.	The Jews answered him, We have a law, and according to that law He should die, because He has claimed and made Himself out to be the Son of God. (AMP)  The only man that could not commit that crime.
John 19:8 When Pilate therefore heard that saying, he was the more afraid;	So, when Pilate heard this said, he was more alarmed and awestricken and afraid than before. (AMP)
John 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.	He went into the judgment hall again and said to Jesus, Where are You from? [To what world do You belong?] But Jesus did not answer him. (AMP)
Pilate was about to release Jesus, having no cause against him, Jesus realized that the slightest word from him would undo everything. So, he remained silent.	
John 19:10 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?	So Pilate said to Him, Will You not speak [even] to me? Do You not know that I have power (authority) to release You and I have power to crucify You? (AMP)
John 19:11 Jesus answered, Thou couldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.	Jesus answered, You would not have any power or authority whatsoever against (over) Me if it were not given you from above. For this reason the sin and guilt of the one who delivered Me over to you is greater. (AMP)
The idea that civic and religious have no power except as heaven allows it is a common theme in the gospel of John.	
John 19:12 <b>And from thenceforth Pilate sought to release him;</b> but the Jews cried out, saying, If thou let	Upon this, Pilate wanted (sought, was anxious) to release Him, but the Jews kept shrieking, If you release this Man, you are no friend of Caesar!

this man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar.	Anybody who makes himself [out to be] a king sets himself up against Caesar [is a rebel against the emperor]! (AMP)
John 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place called the Pavement, but in the Hebrew, Gabbatha.	Hearing this, Pilate brought Jesus out and sat down on the judgment seat at a place called the Pavement [the Mosaic Pavement, the Stone Platform]--in Hebrew, Gabbatha. (AMP)
John 19:14 And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King!	Now it was the day of Preparation for the Passover, and it was about the sixth hour (about twelve o'clock noon). He said to the Jews, See, [here is] your King! (AMP)
"Pilate delivered the Lamb of God to be crucified at the same time Paschal lambs nearby were being prepared for sacrifice." Russell M. Nelson ("Why This Holy Land?" Ensign, Dec. 1989, 18)	
John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.	But they shouted, Away with Him! Away with Him! Crucify Him! Pilate said to them, Crucify your King? The chief priests answered, We have no king but Caesar! (AMP)
The people who had by covenant accepted Jehovah as their King, now rejected Him in Person, and acknowledged no sovereign but Caesar. Caesar's subjects and serfs have they been through all the centuries since. Pitiable is the state of man or nation who in heart and spirit will have no king but Caesar! James E. Talmage (Jesus the Christ, 641)	
John 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.	Then he delivered Him over to them to be crucified. (AMP)
John 19:17 And he bearing his cross went forth into a place called the place of a burial; which is called in the Hebrew Golgotha;	And they took Jesus and led [Him] away; so He went out, bearing His own cross, to the spot called The Place of the Skull--in Hebrew it is called Golgotha. (AMP)
Matthew, Mark, and John call the place "Golgotha". Only Luke calls it Calvary. Both names mean "the place of the skull". Only John says that Jesus carried his own cross.	
John 19:18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.	There they crucified Him, and with Him two others--one on either side and Jesus between them. (AMP)
If you are interested, I'll leave it up to you to search for the medical description of what happens under crucifixion.	
John 19:19 And Pilate wrote a title, and put it on the cross. And the writing was, <b>JESUS OF NAZARETH THE KING OF THE JEWS.</b>	And Pilate also wrote a title (an inscription on a placard) and put it on the cross. And the writing was: Jesus the Nazarene, the King of the Jews. (AMP)
John 19:20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.	And many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, [and] in Greek. (AMP)
John 19:21 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.	Then the chief priests of the Jews said to Pilate, Do not write, The King of the Jews, but, He said, I am King of the Jews. (AMP)
John 19:22 Pilate answered, What I have written I have written.	Pilate replied, What I have written, I have written. (AMP)

All four gospels write about the sign hung above Jesus on the cross, but only John mentions this protest from the chief priests, and Pilate's great reply: "What I have written I have written." Another testimony of Christ.	
John 19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout.	Then the soldiers, when they had crucified Jesus, took His garments and made four parts, one share for each soldier, and also the tunic (the long shirtlike undergarment). But the tunic was seamless, woven [in one piece] from the top throughout. (AMP)
John 19:24 They said therefore among themselves, Let us not rend 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. These things therefore the soldiers did.	So they said to one another, Let us not tear it, but let us cast lots to decide whose it shall be. This was to fulfill the Scripture, They parted My garments among them, and for My clothing they cast lots. So the soldiers did these things.
John 19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.	But by the cross of Jesus stood His mother, His mother's sister, Mary the [wife] of Clopas, and Mary Magdalene. (AMP)
John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!	So Jesus, seeing His mother there, and the disciple whom He loved standing near, said to His mother, [Dear] woman, See, [here is] your son! (AMP)
John 19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.	Then He said to the disciple, See, [here is] your mother! And from that hour, the disciple took her into his own [keeping, own home]. (AMP)
Nowhere in his gospel does John mention "Mary", the name of Jesus' mother. Joseph was already dead, and being a woman alone in that society, with no men in the household, is a recipe for destitution. Even if Jesus had other brothers, He was the oldest son and could dictate the care of His mother.	
John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.	After this, Jesus, knowing that all was now finished (ended), said in fulfillment of the Scripture, I thirst. (AMP)
John 19:29 Now there was a vessel full of vinegar, mingled with gall, and they filled a sponge with it, and put upon hyssop, and put to his mouth.	A vessel (jar) full of sour wine (vinegar) was placed there, so they put a sponge soaked in the sour wine on [a stalk, reed of] hyssop, and held it to [His] mouth. (AMP)
John 19:30 When Jesus therefore had received the vinegar, he said, <b>It is finished</b> ; and he bowed his head, and gave up the ghost.	When Jesus had received the sour wine, He said, It is finished! And He bowed His head and gave up His spirit.
The literal Greek translation of "It is finished" is "It is perfected". It is done. The goal has been reached. There is a man who, when he received his second comforter, was also able to witness the crucifixion in vision, for himself. But, he was also permitted to witness parts of it in first person, as if he were Jesus. Right before Jesus said "It is finished." Jesus heard the Father say to him: "It is finished."	
John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away.	Since it was the day of Preparation, in order to prevent the bodies from hanging on the cross on the Sabbath--for that Sabbath was a very solemn and important one-- the Jews requested Pilate to have the legs broken and the bodies taken away. (AMP)
The day of Preparation took place on the day <b>before</b> Passover.	

John 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.	So the soldiers came and broke the legs of the first one, and of the other who had been crucified with Him. (AMP)
John 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs;	But when they came to Jesus and they saw that He was already dead, they did not break His legs. (AMP)
John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.	But one of the soldiers pierced His side with a spear, and immediately blood and water came (flowed) out. (AMP)
<p>In order to breathe while on the cross, the victim had to straighten his legs against the nails driven through the feet. While the weight of the body hung from the arms and wrists, the individual could only take the shallowest of breaths. Therefore, fracturing the legs of the crucified would quickly lead to death. Lest the Sabbath be violated, the Jews petitioned the Romans to have the legs broken.</p> <p>"John gave us another insight into the character of the men who, in their observance of the law, maintained their obsession with the letter of it but totally lost its spirit. After the crucifixion of Jesus and the two thieves was done, 'the Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken.' ("John 19:31.) <b>The Mosaic law said that no dead person could be left on the cross on the Sabbath. (Deut. 21:23.) Spitting in his face during a totally illegal trial was acceptable. Whipping the mob into the frenzied chant of 'Crucify him! Crucify him!' was all right. And once on the cross, looking up into his agonized face and taunting him to come down were nothing. But to leave the body hanging on a holy day-God would surely be displeased by such irreverence. The body must come down!</b></p> <p>"When we understand that kind of hardness in the Jewish leaders, we can better appreciate what Jacob said: 'Wherefore, as I said unto you, it must needs be expedient that Christ . . . should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him-. . . and there is none other nation on earth that would crucify their God.' (2 Ne. 10:32 italics added.) Had Zeus appeared to the Greeks, had Molech appeared to the Moabites, had Ra or Amun appeared to the Egyptians, the people would have danced in the streets to welcome him and sung hymns of joyous praise. No other people would have crucified their god. And the great irony is that the religious leaders did it, as Jesus had prophesied, thinking they had actually done God a service. (John 16:2.)" (Gerald N. Lund, Jesus Christ, Key to the Plan of Salvation [Salt Lake City: Deseret Book Co., 1991], 36 - 37.)</p>	
John 19:35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.	And he who saw it (the eyewitness) gives this evidence, and his testimony is true; and he knows that he tells the truth, that you may believe also. (AMP)
<p>The narrative about breaking the legs of the executed, and the soldier piercing Jesus' side is unique to the gospel of John. I believe that the eyewitness was none other than John. He was there. He saw it. None of the other gospel writers saw it. John had to assure the reader many times in his gospel, that he was an eyewitness and that his testimony was true.</p> <p>"The inconsistent assertion that Christ had not risen but that His body had been stolen from the tomb by the disciples, has been sufficiently treated in the text. The falsehood is its own refutation...the theory based upon the impossible assumption that Christ was not dead when taken from the cross, but was in a state of coma or swoon, and that He was afterward resuscitated, disproves itself when considered in connection with recorded facts. The spear-thrust of the Roman soldier would have been fatal, even if death had not already occurred." James E. Talmage (Jesus the Christ, 698)</p>	

John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.	For these things took place, that the Scripture might be fulfilled (verified, carried out), Not one of His bones shall be broken; (AMP)
John 19:37 And again another scripture saith, They shall look on him whom they pierced.	And again another Scripture says, They shall look on Him Whom they have pierced. (AMP)
John 19:38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus.	And after this, Joseph of Arimathea--a disciple of Jesus, but secretly for fear of the Jews--asked Pilate to let him take away the body of Jesus. And Pilate granted him permission. So he came and took away His body. (AMP)
John 19:39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight.	And Nicodemus also, who first had come to Jesus by night, came bringing a mixture of myrrh and aloes, [weighing] about a hundred pounds. (AMP)
John 19:40 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.	So they took Jesus' body and bound it in linen cloths with the spices (aromatics), as is the Jews' customary way to prepare for burial. (AMP)
Joseph of Arimathea was a member of the Sanhedrin. Nicodemus was a prominent rabbi. They were both secret disciples of Jesus. They were both well-off, so they stepped in and performed for Jesus what his poor disciples could not do: provide a suitable burial.	
John 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid.	Now there was a garden in the place where He was crucified, and in the garden a new tomb, in which no one had ever [yet] been laid. (AMP)
John 19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand.	So there, because of the Jewish day of Preparation [and] since the tomb was near by, they laid Jesus. (AMP)
<b>CHAPTER 20</b>	
John 20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher, and two angels sitting thereon.	NOW ON the first day of the week, Mary Magdalene came to the tomb early, <b>while it was still dark</b> , and saw that the stone had been removed from (lifted out of the groove across the entrance of) the tomb. (AMP)
John 20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him.	So she ran and went to Simon Peter and the other disciple, whom Jesus [tenderly] loved, and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him! (AMP)
John 20:3 Peter therefore went forth, and that other disciple, and came to the sepulcher.	Upon this, Peter and the other disciple came out and they went toward the tomb. (AMP)
John 20:4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher.	And they came running together, but the other disciple outran Peter and arrived at the tomb first. (AMP)
I love stories about Peter and John working together. I believe they were missionary companions when Jesus sent them out to preach, and continued as companions after Jesus' ascension.	
When notified by Mary Magdalene that the tomb was empty, she notified the apostles, and Peter and John came running on the double. John got there first. He looked into the tomb. John saw the linen cloths lying there. Then, Peter arrived and also saw the linen cloths. There is some fantasy among LDS general authorities	

that the reason Peter entered first was “apostolic seniority”. Jesus did everything He could to disabuse the apostles of the false notion that one of them was better than the other.

We know Peter was impetuous. We know John stopped and pondered things over. We know that both of them had tremendous love for the Savior. They were each acting in character. Peter doing and John witnessing. An author friend suggested to me that for the sake of a narrative, if the narrator puts himself in the story, he never goes into a situation first. He always lets somebody else in first, then records their reaction. But note the specific detail. John wants you to know enough details to make this as real for you as it was for him. Seniority is something for you to have when you have nothing else.

John 20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.	And stooping down, he saw the linen cloths lying there, but he did not enter.
John 20:6 Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie,	Then Simon Peter came up, following him, and went into the tomb and saw the linen cloths lying there;
John 20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.	But the burial napkin (kerchief) which had been around Jesus' head, was not lying with the other linen cloths, but was [still] rolled up (wrapped round and round) in a place by itself.
<p>The significance of the napkin being neatly wrapped and carefully placed by itself was that a grave robber would not be so meticulous. While the empty tomb was the first evidence of resurrection, the neatly wrapped napkin was the second-it suggested that the individual who wrapped that napkin may have been the resurrected Lord.</p> <p>"...the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.' (John 20:5-7; italics added.) Why did John take note of that? 'Then went in also that other disciple, which came first to the sepulchre [John], and he saw, and believed.' (John 20:8, italics added.) What did he see that caused him to believe the Resurrection had taken place?</p> <p>"In the quick preparation for burial, Joseph of Arimathea and the women with him would have wrapped Jesus with long strips of linen in the manner of the Middle East. Finally, they would have wrapped one strip around and around his face to cover it. <b>It was that which John saw, 'not lying with the linen clothes, but wrapped together in a place by itself.'</b> (V. 7). <b>Who wrapped it and folded it and laid it aside? I believe that Jesus laid aside his own burial clothes; he folded them up and laid them aside.</b></p> <p>"I have been able to visit Jerusalem often. Every time I go into the Garden Tomb and see that empty tomb, I thrill again and understand, I think, what John meant when he said, 'He saw, and believed.' And the deepest thrill of all is to know that someday, because of what happened in the tomb that first Easter morning, we will come forth from the grave and lay aside and fold up our own burial clothes and know that we too will live forever and ever." (Gerald N. Lund, Jesus Christ, Key to the Plan of Salvation [Salt Lake City: Deseret Book Co., 1991], 40.)</p>	
John 20:8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.	Then the other disciple, who had reached the tomb first, went in too; and he saw and was convinced and believed. (AMP)
John 20:9 For as yet they knew not the Scripture, that he must rise again from the dead.	For as yet they did not know (understand) the statement of Scripture that He must rise again from the dead. (AMP)



John 20:10 Then the disciples went away again unto their own homes.	Then the disciples went back again to their homes (lodging places). (AMP)
John 20:11 But Mary stood without at the sepulcher weeping; and as she wept, she stooped down, and looked into the sepulcher,	But Mary remained standing outside the tomb sobbing. As she wept, she stooped down [and looked] into the tomb. (AMP)
John 20:12 And seeth two angels in white setting, the one at the head, and the other at the feet, where the body of Jesus had lain.	And she saw two angels in white sitting there, one at the head and one at the feet, where the body of Jesus had lain. (AMP)
John 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.	And they said to her, Woman, why are you sobbing? She told them, Because they have taken away my Lord, and I do not know where they have laid Him. (AMP)
John 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.	On saying this, she turned around and saw Jesus standing [there], but she did not know (recognize) that it was Jesus. (AMP)
When we see something that we do not expect to see, it is hard to recognize it at first.	
John 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.	Jesus said to her, Woman, why are you crying [so]? For Whom are you looking? Supposing that it was the gardener, she replied, Sir, if you carried Him away from here, tell me where you have put Him and I will take Him away. (AMP)
John 20:16 Jesus saith unto her, <b>Mary</b> . She turned herself, and saith unto him, Rabboni; which is to say, Master.	Jesus said to her, <b>Mary!</b> Turning around she said to Him in Hebrew, Rabboni!-- which means Teacher or Master. (AMP)
He called Mary's name in that particular way that nobody else called her, and she recognized the Master immediately.	
<b>"Mary was the first one in mortality to know of the resurrection. It is beautiful to me that to womankind has always come the first knowledge of a new life. Woman is the first to know that there is to be another birth. In the case of the resurrection, it was to woman that our Lord gave the first actual knowledge that death was not the end, but that resurrection had overcome death and that we would live forever."</b> George Albert Smith (The Teachings of George Albert Smith, edited by Robert McIntosh and Susan McIntosh [Salt Lake City: Bookcraft, 1996], 9.)	
John 20:17 Jesus saith unto her, Hold me not; for I am not yet ascended to my 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.	Jesus said to her, Do not cling to Me [do not hold Me], for I have not yet ascended to the Father. But go to My brethren and tell them, I am ascending to My Father and your Father, and to My God and your God. (AMP)
This is not clear in English, but in the Greek, Mary was holding and clinging to Jesus. <b>Jesus wasn't telling her not to do it, He was telling her to stop doing it!</b> Jesus hadn't yet ascended to report to the Father because He had been continuing His ministry in the spirit world, preaching to the dead. He needed to return to His Father to give His report and to await further commandments.	
John 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.	Away came Mary Magdalene, bringing the disciples news (word) that she had seen the Lord and that He had said these things to her. (AMP)
Mary Magdalene has been rightly called "the Apostle to the Apostles."	

John 20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.	Then on that same first day of the week, when it was evening, though the disciples were behind closed doors for fear of the Jews, Jesus came and stood among them and said, Peace to you! (AMP)
<p>This visitation is recorded in both Luke's gospel and John's gospel. John places the event in time: the events of the resurrection all took place on the first day of the week.</p> <p>Try and visualize this if you will. The sabbath has passed. Mary rushes to the Apostles and tells them, first the tomb is empty, and later that she has seen the risen Lord. The Ten meet secretly to determine what they should now do. Looking around the table, there are three chairs empty: the Lord's, Thomas', and Judas'. How to begin the meeting? Let's begin with prayer. We need to ask and receive guidance, so let's pray after the manner which the Lord taught us. Let's unite in a circle and raise our voices in prayer. Then, true to His promise that wherever two or three are gathered together in His Name, there will He be also, the resurrected Lord appears in their midst.</p> <p><b>"The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it."</b> Joseph Smith (History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 3:30)</p>	
John 20:20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.	So saying, <b>He showed them His hands and His side.</b> And when the disciples saw the Lord, they were filled with joy (delight, exultation, ecstasy, rapture). (AMP)
He calmed their fears, called each of them by name, and speaking to them, invited each to witness His hands, side, and feet. I have no doubt that He had a special message, or a personal sign or token, intended for each of them, so that they each would have no doubt that it was truly Him.	
John 20:21 Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.	Then Jesus said to them again, Peace to you! [Just] as the Father has sent Me forth, <b>so I am sending you.</b> (AMP)
John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost;	And having said this, He breathed on them and said to them, <b>Receive the Holy Spirit!</b> (AMP)
<p>In that moment, the ten disciples became the Ten Apostles, having fulfilled the requisites:</p> <ol style="list-style-type: none"> <li>1. Witnessed the resurrected Christ, and the marks in His hands, feet, and side.</li> <li>2. Commanded to receive the Holy Spirit, and given the authority to give the Gift of the Holy Ghost.</li> <li>3. Sent forth by Christ to teach, testify, and baptize in His Name.</li> </ol> <p>Here is a portion of Oliver Cowdery's charge to the original Twelve in our day. The Lord never called them "apostles" because they never fulfilled these requirements, but this charge was delivered by a man whom the Lord did call an apostle.</p> <p><b>You have been indebted to other men, in the first instance, for evidence; on that you have acted; but it is necessary that you receive a testimony from heaven for yourselves; so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God.</b> That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to</p>	

fall, but will bear you out; although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

**Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days?**

With regard to superiority, I must make a few remarks. The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter; understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he had obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. **You are as one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your heavenly Father, that you proclaim His Gospel to the ends of the earth and the islands of the sea.**

Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you—they may seek your life. The adversary has always sought the life of the servants of God; you are therefore to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful; be always watchful. **[Wait upon the Lord in fasting, prayer, praise, and thanksgiving.]** Oliver Cowdery

The baptism of fire and the Holy Ghost seldom comes immediately after somebody lays hands upon you, and almost never to newly baptized members of the church. The baptism of fire and the Holy Ghost is an event. It is a process of rebirth, and like a human birth, it is a single event, although there is a process of preparation leading up to that event. It is a distinct event. You know it when it happens to you.

John 20:23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained.

[Now having received the Holy Spirit, and being led and directed by Him] if you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained. (AMP)

The following lengthy quote describes part of the Sealing Power, but not all.

The Lord ordained the Apostles and gave them the Sealing Power, which is more than just to seal couples for time and eternity. It is the same authority which Moses, Elijah, and Nephi (in the book of Helaman) had.

“The concept of binding and loosing became the emphasis of forgiveness. Individuals had given themselves over, either to God, or to wickedness. The spiritually empowered act of forgiving loosed ones from the deserved repercussions of their sins. Forgiveness altered legalities in the realm of the Spirit. By contrast, those whose sins the disciple of Jesus retained thereafter became spiritually bound to that which they had brought upon themselves. In the theoretical paradigm of the Orthodox Tradition, forgiveness became a precursor for joining the organized church and getting into heaven after death. In the practicality of the Hebraic Tradition, however, those who became faithful to the Lord also became endowed with power at times to speak miraculous signs and wonders over those whom they encountered. These were ones who found their dwelling place in the word. They had become one with the word. They heard His voice, responded in obedience, and went forth in the power of His Spirit. In their enlivened spiritual identities, as children who beheld the face of

God, they became partners in His reign in the earth. With Him, they gained the power to bless or curse.” <i>Service, Lost and Forgotten Gospel</i>	
John 20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.	But Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. (AMP)
John 20:25 <b>The other disciples therefore said unto him, We have seen the Lord.</b> But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.	So the other disciples kept telling him, We have seen the Lord! But he said to them, Unless I see in His hands the marks made by the nails and put my finger into the nail prints, and put my hand into His side, I will never believe [it]. (AMP)
<p>Thomas was undoubtedly heartbroken that the Lord had died and refused to believe, despite other apostles coming to tell him about it. They were following the teaching of the lost sheep – leaving the ninety-and-nine, to seek after the one.</p> <p>Don’t fault Thomas because he refused to believe! None of them believed although a woman declared it to them. (In Hebrew law, women weren’t considered credible witnesses.)</p> <p><b>Thomas was not an idle sign-seeker. He understood his calling as an apostle and insisted on nothing less than first-hand knowledge. Thomas had proven his faithfulness. He was willing to go and die with Jesus.</b></p> <p>He was following Oliver Cowdery’s charge: “Never cease striving until you have seen God face to face.” This was Thomas’ right and privilege, and he insisted on it. Would that the ones who now claim to be apostles and prophets would follow in the footsteps of Thomas.</p>	
John 20:26 And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.	Eight days later His disciples were again in the house, and Thomas was with them. Jesus came, though they were behind closed doors, and stood among them and said, Peace to you! (AMP)
John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.	Then He said to Thomas, <b>Reach out your finger here, and see My hands; and put out your hand and place [it] in My side.</b> Do not be faithless and incredulous, but [stop your unbelief and] believe! (AMP)
John 20:28 And Thomas answered and said unto him, <b>My Lord and my God.</b>	Thomas answered Him, <b>My Lord and my God!</b> (AMP)
<p>This is a beautiful story. It gives rise to one of the most beautiful and solemn declarations of faith and devotion ever recorded in scripture. It also illustrates Jesus’ great love for His servants, and His faithfulness to fulfill His promises. Thomas did return to meet with the others, thus, showing his faith. Jesus did not rebuke Thomas or any of the others for their lack of faith.</p> <p>3 Nephi 18:25 And ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment suffereth himself to be led into temptation.</p> <p>3 Nephi 19:23 And now Father, I pray unto thee for them, and also for all those who shall believe on their words, that they may believe in me, that I may be in them as thou, Father, art in me, that we may be one.</p>	
John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.	Jesus said to him, Because you have seen Me, Thomas, do you now believe (trust, have faith)? Blessed and happy and to be envied are those who

	have never seen Me and yet have believed and adhered to and trusted and relied on Me. (AMP)
<p>It is through human testimony that we first hear about God through these first-hand witnesses. It is vital to the plan of God that we have these witnesses. Here's how it works:</p> <p>Moroni 7:29 And because he hath done this, my beloved brethren, have miracles ceased? Behold I say unto you, Nay; neither have angels ceased to minister unto the children of men.</p> <p>Moroni 7:30 For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness.</p> <p>Moroni 7:31 And the office of their ministry is to call men unto repentance, and to fulfill and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him.</p> <p>Moroni 7:32 And by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof; and after this manner bringeth to pass the Father, the covenants which he hath made unto the children of men.</p>	
John 20:30 And <b>many other signs truly did Jesus in the presence of his disciples</b> , which are not written in this book;	There are also many other signs and miracles which Jesus performed in the presence of the disciples which are not written in this book. (AMP)
We have Apostles like John and Peter, and even Thomas, men of a firm mind in every form of godliness who commune with the Lord and with angels, receiving a message from God and then being sent out to the rest of us that we might repent and enter into a covenant relationship with God, and in due time, enter into the Presence of the Lord, just as they have done.	
John 20:31 But <b>these are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name.</b>	But these are written (recorded) in order that you may believe that Jesus is the Christ (the Anointed One), the Son of God, and that through believing and cleaving to and trusting and relying upon Him you may have life through (in) His name [through Who He is]. (AMP)
<p>"John's background knowledge included several factors: 1) literacy in the scriptures, 2) an eschatological hope in the return of the word of God to Israel, 3) the concern of God to find righteousness in His seekers, 4) an understanding of Hebraic motifs, 5) a familiarity with the concepts of hunger and thirst related to the workings of the word/Spirit of God, 6) an intuitive connection between those encountering the word and manifestation of the Spirit of God through them, 7) the significance of the Temple as both a dwelling place and a point of worshipful entry into God's name, 8) the eschatological goal of finding entry into, and achieving oneness with the word and 9) the restoration of God's marriage covenant with Ish-ra-El.</p> <p>"John desired to share his discovery of the manifestation of the eschatological hope of Israel so that his readers might find their way into a faithful relationship with the Living God. He realized that Jesus, the word of God, would manifest Himself in the world through those having established their dwelling in Him." <i>Service, Lost and Forgotten Gospel</i></p>	
<b>CHAPTER 21</b>	

John 21:1 After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.	AFTER THIS, Jesus let Himself be seen and revealed [Himself] again to the disciples, at the Sea of Tiberias. And He did it in this way: (AMP)
John 21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.	There were together Simon Peter, and Thomas, called the Twin, and Nathanael from Cana of Galilee, also the sons of Zebedee, and two others of His disciples. (AMP)  Seven apostles.
John 21:3 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.	Simon Peter said to them, I am going fishing! They said to him, And we are coming with you! So they went out and got into the boat, and throughout that night they caught nothing. (AMP)
Jesus told them to tarry in Jerusalem until they received the gift of the Holy Ghost. What were they supposed to do? Perhaps they needed a little down time after all the stress they had been through. Food and supporting their families was a constant concern. In any event Peter's decision to go fishing turned out to be fortuitous,	
John 21:4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.	Morning was already breaking when Jesus came to the beach and stood there. However, the disciples did not know that it was Jesus. (AMP)
John 21:5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.	So Jesus said to them, Boys (children), you do not have any meat (fish), do you? [Have you caught anything to eat along with your bread?] They answered Him, No! (AMP)
John 21:6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.	And He said to them, Cast the net on the right side of the boat and you will find [some]. So they cast the net, and now they were not able to haul it in for such a big catch (mass, quantity) of fish [was in it]. (AMP)
The Lord was not displeased that they had gone fishing. He understood the situation perfectly and helped them out with a large catch. It also gave him an opportunity to have some "alone time" with Peter.	
John 21:7 Therefore that disciple whom Jesus loved 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,) and did cast himself into the sea.	Then the disciple whom Jesus loved said to Peter, It is the Lord! Simon Peter, hearing him say that it was the Lord, put (girded) on his upper garment (his fisherman's coat, his outer tunic)--for he was stripped [for work]--and sprang into the sea. (AMP)
John, ever perceptive and observant, and tuned into the Lord's "vibe", so to speak, immediately recognized the Lord and told Peter.	
John 21:8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.	And the other disciples came in the small boat, for they were not far from shore, only some hundred yards away, dragging the net full of fish.
Peter jumped overboard and swam to shore, leaving the rest of the Apostles to bring the boat to shore and take care of the fish.	
John 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.	When they got out on land (the beach), they saw a fire of coals there and fish lying on it [cooking], and bread. (AMP)
John 21:10 Jesus saith unto them, Bring of the fish which ye have now caught.	Jesus said to them, Bring some of the fish which you have just caught. (AMP)

John 21:11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken.	So Simon Peter went aboard and hauled the net to land, full of large fish, 153 of them; and [though] there were so many of them, the net was not torn. (AMP)
John 21:12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.	Jesus said to them, Come [and] have breakfast. But none of the disciples ventured or dared to ask Him, Who are You? because they [well] knew that it was the Lord. (AMP)
John 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.	Jesus came and took the bread and gave it to them, and so also [with] the fish. (AMP)
John 21:14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.	This was now the third time that Jesus revealed Himself (appeared, was manifest) to the disciples after He had risen from the dead. (AMP)
Before we get into the next verses, we need to understand that Greek has several words which we translate as love. One is <i>apape</i> – pure unselfish love, or charity. Another is <i>phileo</i> – brotherly love, reciprocal love. I'll supply which type of love is spoken of in brackets after the word "love",	
John 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest <b>[agape]</b> thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love <b>[phileo]</b> thee. He saith unto him, Feed my lambs.	When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do-- <b>with reasoning, intentional, spiritual devotion, as one loves the Father</b> ]? He said to Him, Yes, Lord, You know that I love You [that I have <b>deep, instinctive, personal affection for You, as for a close friend</b> ]. He said to him, <b>Feed</b> My lambs. (AMP)
John 21:16 He saith to him again the <b>second</b> time, Simon, son of Jonas, lovest <b>[agape]</b> thou me? He saith unto him, Yea, Lord, thou knowest that I love <b>[phileo]</b> thee. He saith unto him, Feed my sheep.	Again He said to him the second time, Simon, son of John, do you love Me [ <b>with reasoning, intentional, spiritual devotion, as one loves the Father</b> ]? He said to Him, Yes, Lord, You know that I love You [that I have a <b>deep, instinctive, personal affection for You, as for a close friend</b> ]. He said to him, <b>Shepherd</b> (tend) My sheep. (AMP)
John 21:17 He saith unto him the <b>third</b> time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou <b>[phileo]</b> me? And he said unto him, Lord, thou knowest all things; thou knowest that I love <b>[phileo]</b> thee. Jesus said unto him, Feed my sheep.	He said to him the third time, Simon, son of John, do you love Me [ <b>with a deep, instinctive, personal affection for Me, as for a close friend</b> ]? Peter was grieved (was saddened and hurt) that He should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You [ <b>that I have a deep, instinctive, personal affection for You, as for a close friend</b> ]. Jesus said to him, <b>Feed</b> My sheep. (AMP)
Peter had denied Christ three times. This was his opportunity to affirm Christ three times. Jesus kept "fishing" (pardon the pun) for Peter to confess his love <b>[agape]</b> for the Lord, but Peter only went as far as <b>[phileo]</b> . Perhaps it was macho pride. Peter couldn't bring himself to say "I love you with a pure, unselfish love." Finally, Jesus relented and asked Peter the third time wheth Peter felt brotherly love for Him. Peter was getting a little impatient, but the Lord was patient and he persisted. The Lord said earlier "If you love me, keep my commandments." The Lord was holding Peter to that commandment.	
I wish we could have eavesdropped in on this conversation, like John did. Have you ever drilled or been drilled	

by somebody trying to get at the real answer: what makes you tick, or what makes them tick? But you or they keep avoiding the truth? I can just imagine the difference in intensity and tone that Jesus used each time He repeated the question.

Here's a great thought:

"To which Jesus responded (and here again I acknowledge my nonscriptural elaboration), perhaps saying something like: **"Then Peter, why are you here? Why are we back on this same shore, by these same nets, having this same conversation? Wasn't it obvious then and isn't it obvious now that if I want fish, I can get fish? What I need, Peter, are disciples-and I need them forever. I need someone to feed my sheep and save my lambs. I need someone to preach my gospel and defend my faith. I need someone who loves me, truly, truly loves me, and loves what our Father in Heaven has commissioned me to do. Ours is not a feeble message. It is not a fleeting task. It is not hapless; it is not hopeless; it is not to be consigned to the ash heap of history. It is the work of Almighty God, and it is to change the world. So, Peter, for the second and presumably the last time, I am asking you to leave all this and to go teach and testify, labor and serve loyally until the day in which they will do to you exactly what they did to me."**

"Then, turning to all the Apostles, He might well have said something like: **"Were you as foolhardy as the scribes and Pharisees? As Herod and Pilate? Did you, like they, think that this work could be killed simply by killing me? Did you, like they, think the cross and the nails and the tomb were the end of it all and each could blissfully go back to being whatever you were before? Children, did not my life and my love touch your hearts more deeply than this?"** Jeffrey R. Holland (Ensign, November 2012, 84)

John 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

I assure you, most solemnly I tell you, when you were young you girded yourself [put on your own belt or girdle] and you walked about wherever you pleased to go. But when you grow old you will stretch out your hands, and someone else will put a girdle around you and carry you where you do not wish to go. (AMP)

John 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

He said this to indicate by what kind of death Peter would glorify God. And after this, He said to him, Follow Me! (AMP)

Picture the Lord and Peter, walking along the beach after breakfast, having the above conversation. Then, the Lord turns to prophesy about Peter's future.

John 21:20 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?

But Peter turned and saw the disciple whom Jesus loved [**agape**], following--the one who also had leaned back on His breast at the supper and had said, Lord, who is it that is going to betray You? (AMP)

John 21:21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

When Peter saw him, he said to Jesus, Lord, what about this man? (AMP)

We are never told directly that Peter was left in charge, but he is always named first, asked the most questions to the Lord about doctrine, and he also asks questions related to leadership. "If I am going to be responsible for this quorum, what about John? I have a feeling that something is going on, and I need to know about it."

John 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Jesus said to him, If I want him to stay (survive, live) until I come, what is that to you? [**What concern is it of yours?**] **You follow Me!** (AMP)

John 21:23 Then went this saying abroad among the brethren that that disciple should not die; yet Jesus

So word went out among the brethren that this disciple was not going to die; yet Jesus did not say to



<p>said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee?</p>	<p>him that he was not going to die, but, If I want him to stay (survive, live) till I come, what is that to you? (AMP)</p>
<p>We are indebted the Joseph and Oliver had this question come up about Peter and John when they were translating the Bible. Here is the answer they received in D&amp;C Section 7.</p> <p>D&amp;C 7:1 And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you. <b>[Jesus asked this question of all the Twelve in America, so He must have asked this question of all the Apostles in the Old World, as well. All who receive their second comforter will have this question asked of them by the Lord.]</b></p> <p>D&amp;C 7:2 And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee. <b>[John wanted nothing more than to remain in mortality and serve the Lord. Where did he get this idea? Did he know about translation? Did he know about Elijah and Enoch? Or, did he just take the Lord up on His promise of “Ask anything of me, and it shall be granted.”?]</b></p> <p>D&amp;C 7:3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people. <b>[God grants to us according to our deepest desires. Sometime, we aren’t exactly clear about our desires. In that case He works with us to see what it is we truly desire.]</b></p> <p>D&amp;C 7:4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? <b>For he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. Think of the picture of the Apostles in the boat, with Peter quickly swimming to the shore to meet the Lord, with John remaining on board, helping haul the boat to shore, remaining on the earth as a “fisher of men”.</b></p> <p>D&amp;C 7:5 I say unto thee, Peter, this was a good desire; <b>but my beloved has desired that he might do more, or a greater work yet among men than what he has before done. [What great work had John ever done before? Ponder that and ask the Lord.]</b></p> <p>D&amp;C 7:6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.</p> <p>D&amp;C 7:7 And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come. <b>[The three of them became “flaming fires and ministering angels”, working on both sides of the veil. Is Jesus speaking here to John or Peter? Is “thy brother James” referring to Peter’s brother apostle, or to John’s sibling? Peter, James, and John were given the calling to prepare people to be presented at the veil and introduce them to the Lord. This is symbolically portrayed in the Temple Endowment. I said that Jesus has a continuing ministry until He returns again. So do His Apostles.]</b></p> <p>D&amp;C 7:8 Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired. <b>[Again, this is beautiful. The Lord grants us according to our deepest desires, whether in life or in death.]</b></p>	

We'll touch briefly on the doctrine of translation.

"Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

"Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead...[The] distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory."

Joseph Smith (Teachings of the Prophet Joseph Smith, pp. 170-171.)

John 21:24 This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

It is this same disciple who is bearing witness to these things and who has recorded (written) them; and we [well] know that his testimony is true. (AMP)

John gives us his final clue as to the author of this book.

If you would like to know more about the gospel of John, there was an excellent feature film about it made several years ago. It is available on You Tube, called "The Gospel of John". It sticks very much to the King James text. I also recommend the TV series "The Chosen", available on the Internet in its own app. It is very Biblical, yet it also adds an inspired back story. Most people love the series.

John 21:25 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. Amen.

And there are also many other things which Jesus did. If they should be all recorded one by one [in detail], I suppose that even the world itself could not contain (have room for) the books that would be written. (AMP)

This gospel was not written to entertain or amaze you. It was written to bring you to Christ.

It contains just enough miracles, strategically arranged, to convince you of the power of Christ, and the power of the *word* of God to manifest in diverse ways.

It contains the eyewitness accounts of those who saw and knew the Christ and worked with Him every day for three and a half years, and fellowshiped with Him after that. They left their witness that Jesus is the Christ.

Now, it's your turn to come to Christ and be perfected in Him and by Him. Become His disciple, His servant, His friend, and in the end, His beloved. This gospel does not contain a lot of Jesus' teachings, but it does offer you the keys by which you can enter His Presence, and be taught by Him.

You cannot lead somebody along a path you, yourself, have not trod. I have trod that path, and I know Who is waiting at the end. This is a path worthy of all you can give. I sought diligently to obtain a witness of these things so that I could share it with others. The Lord gave me that witness and granted that I could share it with others. He has placed His words in my mouth so that I could share them with you, to persuade and invite you to come follow Him. In His Name. Amen.