

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED

NOTHING RECORDED

NOTHING RECORDED

CHAPTER 5, VERSES 10-47

5:10 - The Jews¹ therefore said unto him that was cured², It is the sabbath day³: it is not lawful⁴ for thee to carry thy bed⁵.

5:11 - He answered⁴⁹ them, He that made me whole⁶, the same said unto me, Take up thy bed⁷, and walk⁸.

5:12 - Then asked they him⁹, What man¹⁰ is that which said unto thee, Take up thy bed⁷, and walk⁸?

5:13 - And he that was healed¹¹ wist not¹² who it was: for Jesus¹³ had conveyed himself away¹⁴, a multitude¹⁵ being in that place¹⁶.

5:14 - Afterward¹⁷ Jesus¹³ findeth him¹⁸ in the temple¹⁹, and said unto him, Behold²⁰, thou art made whole²¹: sin no more²², lest a worse thing²³ come unto thee²⁴.

5:15 - The man departed²⁵, and told²⁶ the Jews¹ that it was Jesus¹³, which had made him whole²⁷.

5:16 - And therefore²⁸ did the Jews¹ persecute²⁹ Jesus¹³, and sought³⁰ to slay³¹ him, because³² he had done these things³³ on the sabbath day³.

5:17 - But Jesus¹³ answered⁴⁹ them, My³⁴ Father³⁵ worketh³⁶ hitherto³⁷, and I work³⁸.

5:18 - Therefore the Jews¹ sought³⁰ the more³⁹ to kill⁴⁰ him, because he not only⁴¹ had broken⁴² the sabbath⁴³, but said also that God⁴⁴ was his⁴⁵ Father³⁵, making⁴⁶ himself⁴⁷ equal⁴⁸ with God⁴⁴.

5:19 - Then answered⁴⁹ Jesus¹³ and said unto them, Verily⁵⁰, verily⁵⁰, I say unto you⁵¹, The Son⁵² can do nothing of himself⁵³, but what he seeth⁵⁴ the Father³⁵ do⁵⁵: for what things soever he doeth⁵⁶, these also doeth the Son⁵² likewise⁵⁷.

5:20 - For the Father³⁵ loveth⁵⁸ the Son⁵², and sheweth⁵⁹ him all things⁶⁰ that himself doeth⁵⁶: and he will shew⁶¹ him greater works⁶² than these⁶³, that ye may marvel⁶⁴.

5:21 - For as the Father³⁵ raiseth up⁶⁵ the dead⁶⁶, and quickeneth⁶⁷ them; even so the Son⁵² quickeneth⁶⁷ whom he will⁶⁸.

5:22 - For the Father³⁵ judgeth⁶⁹ no man⁷⁰, but hath committed⁷¹ all judgment⁷² unto the Son⁵²:

5:23 - That all men⁷³ should honour⁷⁴ the Son⁵², even as they honour⁷⁴ the Father³⁵. He that honoureth⁷⁵ not the Son⁵² honoureth⁷⁵ not the Father³⁵ which hath sent⁷⁶ him.

5:24 - Verily⁵⁰, verily⁵⁰, I say unto you⁵¹, He that heareth⁷⁷ my word⁷⁸, and believeth⁷⁹ on him that sent⁷⁶ me, hath everlasting⁸⁴ life⁸⁰, and shall not come into condemnation⁸¹; but is passed⁸² from death⁸³ unto life⁸⁰.

5:25 - Verily⁵⁰, verily⁵⁰, I say unto

		<p>you⁵¹. The hour⁸⁵ is coming⁸⁶, and now is⁸⁷, when the dead⁹⁸ shall hear⁸⁸ the voice⁸⁹ of the Son⁵² of God⁴⁴: and they that hear⁸⁸ shall live⁹⁰.</p> <p>5:26 - For as the Father³⁵ hath life⁸⁴ in himself⁹¹; so hath he given⁹² to the Son⁵² to have life⁸⁴ in himself⁹¹;</p> <p>5:27 - And hath given⁹² him authority⁹³ to execute⁹⁴ judgment⁷² also, because he is the Son⁵² of man⁹⁵.</p> <p>5:28 - Marvel⁶⁴ not at this: for the hour⁸⁵ is coming⁸⁶, in the which all⁹⁶ that are in the graves⁹⁷ shall hear⁸⁸ his voice⁸⁹.</p> <p>5:29 - And shall come forth⁹⁹; they that have done good¹⁰⁰, unto the resurrection¹⁰¹ of life⁸⁴; and they that have done evil¹⁰², unto the resurrection¹⁰¹ of damnation¹⁰³.</p> <p>5:30 - I can of mine own self¹⁰⁴ do nothing¹⁰⁵: as I hear⁸⁸, I judge¹⁰⁶: and my judgment⁷² is just¹⁰⁷; because I seek¹⁰⁸ not mine own will¹⁰⁹, but the will¹¹⁰ of the Father³⁵ which hath sent⁷⁶ me.</p> <p>5:31 - If I bear¹¹¹ witness¹¹² of myself¹¹³, my witness¹¹² is not true¹¹⁴.</p> <p>5:32 - There is another¹¹⁵ that beareth witness¹¹² of me; and I know that the witness¹¹² which he witnesseth of me is true¹¹⁴.</p> <p>5:33 - Ye sent unto John¹²⁶, and he bare witness¹¹² unto the truth¹¹⁴.</p> <p>5:34 - But I receive not testimony¹¹⁶ from man⁹⁵: but these things I say, that ye might¹¹⁷ be saved¹¹⁸.</p> <p>5:35 - He¹¹⁹ was a burning¹²⁰ and a shining¹²⁵ light¹²¹: and ye were willing¹²² for a season¹²³ to rejoice¹²⁴ in his light¹²¹.</p> <p>5:36 - But I have greater witness¹¹² than that of John¹²⁶: for the works which the Father³⁵ hath given⁹² me to finish¹²⁷, the same works⁶² that I do, bear witness¹¹² of me, that the Father³⁵ hath sent⁷⁶ me.</p> <p>5:37 - And the Father³⁵ himself, which hath sent⁷⁶ me, hath borne witness¹¹² of me. Ye have neither heard his voice⁸⁹ at any time¹²⁸, nor seen¹²⁹ his shape¹³⁰.</p> <p>5:38 - And ye have not his word⁷⁸ abiding in you¹³⁰: for whom he hath sent⁷⁶, him ye believe not¹³¹.</p> <p>5:39 - Search¹³² the scriptures¹³³; for in them ye think¹³⁴ ye have eternal¹³⁵ life⁸⁰: and they are they which testify¹³⁶ of me.</p> <p>5:40 - And ye will not come to me¹³⁷, that ye might¹¹⁷ have life⁸⁰.</p> <p>5:41 - I receive not honour⁷⁴ from men¹³⁸.</p> <p>5:42 - But I know you, that ye have not the love¹³⁹ of God⁴⁴ in you¹⁴⁰.</p> <p>5:43 - I am come¹⁴¹ in my Father's name¹⁴², and ye receive me not: if another¹¹⁵ shall come in his own name¹⁴³, him ye will receive.</p> <p>5:44 - How can ye believe¹⁴⁴, which receive honour⁷⁴ one of another¹¹⁵, and seek not the honour⁷⁴ that cometh from God⁴⁴ only¹⁴⁵?</p> <p>5:45 - Do not think that I will accuse¹⁴⁶ you to the Father³⁵: there is one that accuseth¹⁴⁷ you, even Moses¹⁴⁸, in whom ye trust¹⁴⁹.</p> <p>5:35 - For had ye believed Moses¹⁴⁸, ye</p>
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would have believed¹⁵⁰ me: for he wrote¹⁵¹ of me.
5:47 - But if ye believe¹⁴⁴ not his writings¹⁵², how shall ye believe¹⁴⁴ my words¹⁵³?

CHRONOLOGY: On a Sabbath Day between 18 March 28CE and 1 April 28CE. Passover fell on 27 March 28CE.

LOCATION: Jerusalem, starting at the Pool of Bethesda and ending at Solomon's Porch on Temple Mount

COMMENTARY: Jesus has performed an amazing miracle. A man with a form of Palsy or Paralysis for 38 years has been healed at the Pool of Bethesda. Before the man could converse with Jesus, or others could approach Him, the Master quietly slipped away. He ventured south from the Pool to the Sheep Gate. The Sheep Gate was located on the northern retaining wall of Temple Mount in Jerusalem. Jesus continued on to the Temple Platform and into the Eastern Porticoes call Solomon's Porch. It was here that great rabbis would sit and teach the population. It was Passover time, so hundreds of thousands of people were gathered at the sacred city. Jesus' miracle had set the stage for a great discourse. He not only knew this, but He planned it. The most powerful and influential Jewish leaders were at the Temple Mount when the healed man came carrying His bed. This was a violation of the Sabbath. It was clearly one of the points of Oral Law. They questioned him. They were self proclaimed protectors of the law. The man justified his actions as a great healer had just cured him, and consequently commanded him to take up his bed. The Jewish leaders missed the great miracle, only seeing the violation of Oral Law (a law they created). The healed man did not know Jesus' name; but later found Him. Jesus commanded the man to repent, so that further tribulation would not come on him. The man reported Jesus to the Jewish leaders. We do not know the man's motives, though we believe them to be innocent. The leaders wasted no time coming and accusing Jesus of Sabbath violation. In fact, they desired to kill Him. Jesus responded with a sermon that must have left them speechless. He declared Himself the Son of God, and informed them that He was about His Father's work. There can be no violation of the Sabbath so long as the Father's will was being done. He goes on to say that God leads Him in every action, and that He only does that which He has seen God Himself do. Jesus then teaches what that means. Jesus has been sent to offer eternal life to all mankind. In the near future, Jesus would break the bands of death and teach the spirits in the spirit world. He would start the resurrection, and offer it to all mankind. Jesus has been commissioned of the Father to judge all man. They were the Jewish leaders and they should know such things. According to Jewish law, all truth is established in the mouth of two or more witnesses. John the Baptist had testified of Jesus. God the Father had also done so. Even their great prophet Moses, who was the giver of their great law, had testified of Jesus. The witnesses had spoken and yet they refused to accept the truth.

FOOTNOTES:

- 1- **Jews** – The word "Jews" is translated from the Greek word "Ἰουδαῖος" or "Ioudaios". It means Jewish or belonging to the Jewish nation. It can be used for someone who is Jewish by birth, origin, or religion.

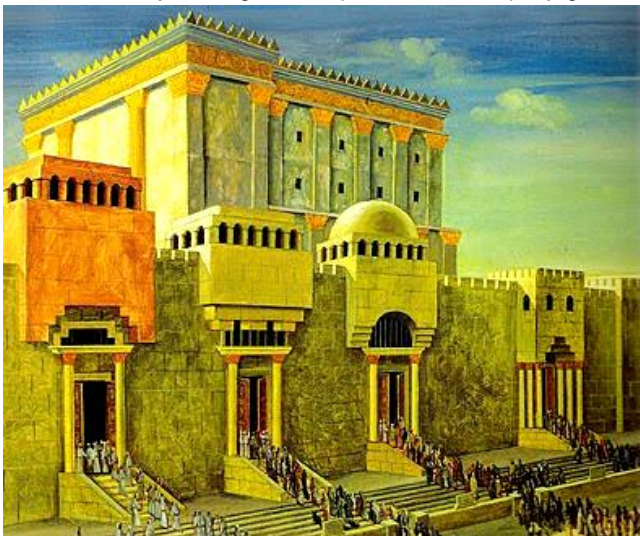
Jerusalem, at festival time, would have been overwhelmed with Jews. Consequently, it would be odd for John (the Gospel writer) to single out the "Jews" as the group approaching the paralytic man as though they were a small sect, or faction, among the multitudes of Jews. Jerusalem was primarily Jewish. "Josephus gives some fantastic figures for the number of people present at two different Passovers. Cestius, he says, ordered the chief priests to estimate the population, so that he could impress Nero (Cestius was the legate of Syria at the time of the revolt). The priests counted 255,600 Passover lambs as being slain. Josephus estimated that ten people shared each lamb, and, rounding the total up, concluded that there were 2,700,000 people at the Passover... There is one further way of estimating crowds. The Jewish population of Palestine, though sometimes put as high as 2,500,000, in addition to a Gentile population of a few hundred thousand, is more reliably estimated as being less than a million, possibly only about half that...If we assume fifty per cent attendance at Passover, there may have been 250,000 to 400,000 Palestinian Jews, plus a large number ('tens of thousands') of pilgrims from



the Diaspora. Herod's temple, let it be noted, could accommodate 400,000 pilgrims." (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, pages 126-127).

So why would John single out the "Jews" as the group that approached the paralytic man when it appears to reference a broad and general population? It was obviously a smaller group. Brown theorizes that this is simply "an obvious instance where this term does not mean the Jewish people, since the former paralytic was certainly a Jew himself." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 208). It is believed that the term "Jews" refers to the chief priests and elders. This would make sense since the hierarchy of the Jews saw themselves as the guardians of their religion. It would be common for the Jewish leaders to question the happenings within their domain. They were also typically rich and felt the need to protect their wealth and authority. "The high priest, and in most cases the Jerusalem chief priests, belonged to 'those who were of the high-priestly family' (Acts 4.6; Ant. 15.39-40), i.e. to the priestly aristocracy." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 181).

Though we might be able to speculate with some certainty that the term "Jews" in this instance refers to the Jewish leaders, it is very difficult to determine who the leaders were. There was of course the Great Sanhedrin; the chief elders or rulers of the Jews. It was led by the Great High Priest or Nasi and the Chief of the Court or the Av Beit Din. In addition, the Jewish rulers had created a complicated hierarchy surrounding themselves and the temple. When referring to the leaders or rulers of the people, the reference could be made to any



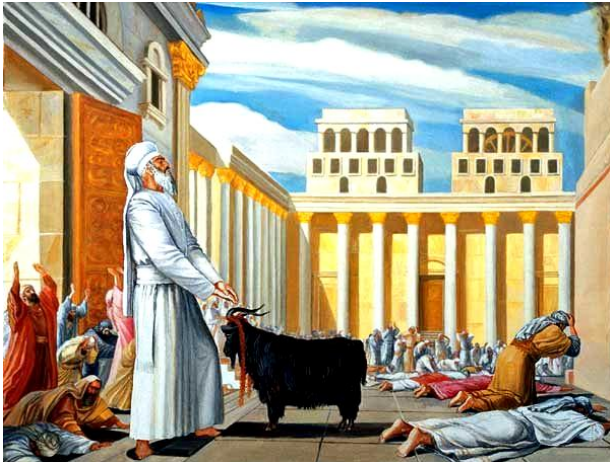
number of positions and officials. Jeremias gives a condensed outline of Jewish rulers at and around the temple at the time of Jesus, just to name a few. He lists;

“(a) The anointed high priest takes precedence (in rank) over the high priest who is (only) distinguished by investiture (from the rest of the priests). The invested high priest takes precedence over the priest anointed for war (Deut. 20.2ff.). The order of precedence continues as follows:

- (b) The Captain of the Temple (sagan).
- (c) The director of the weekly course (ros ha-milfmdr).
- (d) The director of the daily course (ros bet ab).
- (e) The Temple overseer ('ammalkal).
- (f) The treasurer (gizbar).
- (g) The ordinary priest (kohen hedyot).
- (h) The Levite (T. Hor. ii.io, 476; j. Hor. iii.9, 40^a.33).

It becomes clear from this survey that apart from the office of high priest there were five recognized ranks to which we must now give attention. We should note that the offices of captain of the Temple, Temple overseer and treasurer were linked to the cultus in such a way that their holders had to be permanently present in Jerusalem. In contrast, those priests who took a leading position in the twenty-four weekly courses, who were scattered about the land, had to be at the Temple only one week out of every twenty-four apart from the three pilgrim festivals. The highest ranking priest after the high priest was the captain of the Temple.”

(Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 160).



2- **him that was cured** – The phrase “unto him that was cured” is translated from the Greek word “θεραπεύω” or “therapeuō”. It means to serve or to do service. It can also be used to mean to heal, cure or restore to health. This is obvious reference to the paralytic man who suffered for 38 years, and was then miraculously healed by Jesus with the simple utterance of words.

3- **Sabbath Day** – The phrase “the Sabbath day” is translated from the Greek word “σάββατον” or “sabbaton”. It means the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work. “In Hebrew, the word Sabbath means ‘rest.’” (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015). Jewish custom turned festivals and high days into Sabbath days as well.

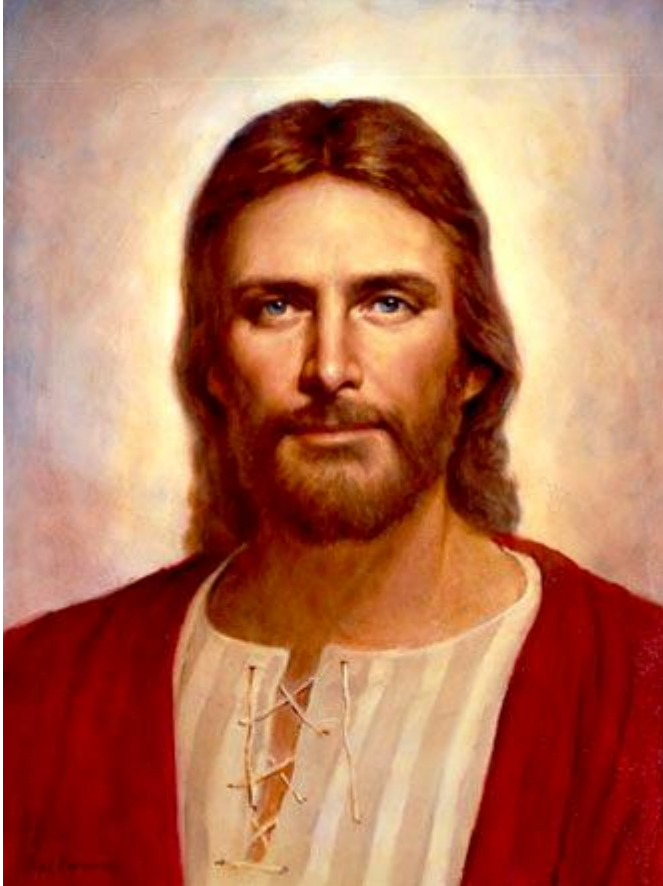
The Sabbath dates back to pre-mortal times. In the beginning, referencing the creation of the earth, God labored with His Son to create the universe in which we now reside. He labored through 6 creative periods. At the end of His work, He rested for a period, which He proclaimed to be a Sabbath. The Book of Genesis records, “**And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**” (Genesis 2:2-3). The Sabbath is a time for spiritual renewal after personal and physical labor. Elder Naisbitt explained, “**The Sabbath is the day provided expressly for the reception of spiritual food.**” (Journal of Discourses, Volume 26, Salt Lake Tabernacle, Henry W. Naisbitt, March 18, 1885, pages 114-115).

Adam was consequently commanded to honor the Sabbath, and rest from his labors every seven days. Such a commandment was reinforced to Moses as the Great Jehovah outlined for him the Law of Justice. He said, “**Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.**” (Exodus 20:8-11). Interestingly, of the ten commandments, the Jews elevated the Law of the Sabbath above them all. It became the cornerstone of ancient Judaism, as they lost sight of the purpose of the law; that being to point all men towards Jesus. The Book of Mormon teaches, “**Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.**” (2nd Nephi 11:4).

The rabbis and scribes of Jesus’ day, and the centuries prior, had protected the Sabbath by establishing a series of protective rules they believed were divinely justified. The rules were



extensive and focused on limiting physical activity. There was little focus on the spiritual, while the Jews were fanatical in their approach to the physical. **“The Rabbis of Jesus’ day solemnly argued that a man was sinning if he carried a needle in his robe on the Sabbath. They even argued as to whether he could wear his artificial teeth or his wooden leg. They were quite clear that any kind of broach could not be worn on the Sabbath. To them all this petty detail was a matter of life and death -- and certainly this man was breaking the rabbinic law by carrying his bed on the Sabbath day.”** (The Gospel of John, Volume 1, William Barclay, page 182). The oral rules surrounding the law were not divinely inspired. They were not delivered through God’s authorized representatives; the prophets. Nor were they delivered from God by any other means. They were the vain imaginations of men. We have come to know these rules as hedges. A literal hedge is a fence or boundary formed by closely grown bushes or shrubs. They are put in place to protect a field or property from various dangers. The Jews believed that their figurative hedges protected people from violating the Sabbath, when in reality they prohibited people from the true blessings of the Sabbath. Barclay explains, **“We have already seen what the Jews did with the law of God. It was a series of great wide principles which men were left to apply and carry out but throughout the years the Jews had made it into thousands of little rules and regulations. The law simply said that the Sabbath day must be different from other days and that on it neither a man nor his servants nor his animals must work; the Jews set out thirty-nine different classifications of work, one of which was that it consisted in carrying a burden.”** (The Gospel of John, Volume 1, William Barclay, pages 181-182).



The true purpose of the Sabbath was spiritual, not physical. Man was commanded to rest from physical labors so that the spiritual matters might be manifest in their lives. It was to be a blessing to the soul. Farrar said, **“And thus it was that the observance of the Sabbath, which had been intended to secure for weary men a rest full of love and peace and mercy, had become a mere national Fetish - a barren custom fenced in with the most frivolous and senseless restrictions. Well-nigh every great provision of the Mosaic law had now been degraded into a mere superfluity of meaningless minutiae, the delight of small natures, and the grievous incubus of all true and natural piety.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., pages 237-238).

The Law of the Sabbath is as viable today as it was at the dawn of time, but without the hedges of man. In the early days of the church, members gave much thought to the Lord’s desires regarding the Sabbath. Orson Pratt taught, **“Here is the Sabbath day: a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to be an evil... What was the object? And how shall this object be accomplished? Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator. How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity: it could not be said that he would keep all the laws that govern superior orders of beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not... He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.”** (Journal of Discourses, Volume 1, Salt Lake City Tabernacle, Orson Pratt, July 25, 1852, page 283). It is evident that the most base reason for honoring the Law of the Sabbath is simply for the cause of obedience. Such motivation prompts us to keep the letter of the Law. It consequently becomes a law of don’ts and restrictions rather than a Law of do’s and opportunity. I suppose that we all start, to some degree, with the former, but the latter is the ultimate goal.

In the early days of the church, George Albert Smith served a mission in England. The membership in England was striving to keep the Law of the Sabbath by strictly enforcing the don’ts. This can have a very restricting effect. Elder Smith records, **“When I went to England the brethren and sisters would not have me to shave on the Sabbath, they would pay any price to have me shave on Saturday. Said I, ‘I will shave on Sunday morning, if I have no time to do so on Saturday.’ I told them that I did not come there to learn their customs and traditions, but to teach the people the Gospel of salvation. That we had traditions in America with regard to blacking boots, shaving, &c. on Sunday, as well as they, but if I had no time to do that work on Saturday I would do it on Sunday, if I deemed it necessary. And if I wished to go to meeting and worship God, it was just as acceptable to do so on Saturday as on Sunday.”** (Journal of Discourses, Volume 3, The Great Salt Lake City, George Albert Smith, November 1, 1857, page 359). Elder Smith is not insinuating that work is acceptable on the Sabbath, but rather that the Sabbath is made to help perfect man, and not the other way around. Elder Smith understood that the Sabbath was designed to help the work of salvation, and to that end he would work.

The prophet Isaiah called the Sabbath “a delight”. However, it only becomes such when one understands that the Sabbath is intended to be a turning of our thoughts and hearts towards God. Merely focusing on the things we cannot do places the focus on the denial of self desires with no perceived benefit. Focusing on what we can do to serve the Lord places the focus on the expansion of spiritual growth. It is true that **“not pursuing your ‘own pleasure’ on the Sabbath requires self-discipline. You may have to deny yourself of something you might like. If you choose to delight yourself in the Lord, you will not permit yourself to treat it as any other day. Routine and recreational activities can be done some other time.”** (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015). However, without a focus on spiritual growth we are missing the real intent of the Sabbath and its associated blessings. This occurs when we discover how to hallow the Sabbath rather than just keeping it.

Elder Nelson further taught, **“How do we hallow the Sabbath day? In my much younger years, I studied the work of others who had compiled lists of things to do and things not to do on the Sabbath. It wasn’t until later that I learned from the scriptures that my conduct and my attitude on the Sabbath constituted a sign between me and my Heavenly Father. With that understanding, I no longer needed lists of dos and don’ts. When I had to make a decision whether or not an activity was appropriate for the Sabbath, I simply asked myself, ‘What sign do I want to give to God?’ That question made my choices about the Sabbath day crystal clear.”** (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015).

The Jews at the time of Jesus worked extremely hard at keeping the Sabbath, but failed to understand how to hallow it. It is interesting that when the Savior came, and hallowed His own sacred day, they could only see the breaking of the hedges (their own Sabbath rules). One might wonder how they could possibly miss the mark so badly. The answer lies in the relationship between faith and the proper keeping of the Sabbath. **“Faith in God engenders a love for the Sabbath; faith in the Sabbath engenders a love for God.”** (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015). They had become a faithless people and therefore were incapable of proper Sabbath observe or even the understanding thereof.

How could Jesus violate the Sabbath when in fact it was, by very definition, His day? The Sabbath was created to turn men to Jesus. **“The Savior identified Himself as Lord of the Sabbath. It is His day!”** (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015). To accuse Jesus of not keeping the Sabbath is illogical. Jesus is Jehovah, and Jehovah gave and defines the Law of the Sabbath. Whatever He dictates as acceptable on the Sabbath is acceptable.

Those that covenant to follow God take upon themselves the obligation to not only keep the Sabbath, but to hallow it. Elder Nelson taught, Speaking of Jesus, **“Repeatedly, He has asked us to keep the Sabbath or to hallow the Sabbath day. We are under covenant to do so.”** (General Conference, “The Sabbath is a Delight”, Russell M. Nelson, April 2015). Consequently, **“we have no right to break the Sabbath. We have no right to neglect our meetings to attend to our labors. I do not believe that any man, who has ever belonged to this Church and kingdom, since its organization, has made anything by attending to his farm on the Sabbath: but if your ox falls into a pit get him out; to work in that way is all just and right, but for us to go farming to the neglect of our meetings and other duties devolving upon us, is something we have no right to do. The Spirit of God does not like it, it withdraws itself from us, and we make no money by it. We should keep the Sabbath holy. We should attend our meetings.”** (Journal of Discourses, Volume 21, Salt Lake City Assembly Hall, Semi-annual Conference, Wilford Woodruff, July 3, 1880, page 191). Jesus never neglected these things. What He did was perform the work of His Father upon the Sabbath; the work of salvation. Such work is a desired work on the Sabbath.

4- **not lawful** – The word “lawful” is translated from the Greek word “ἐξῆστι” or “exesti”. It means it is lawful. To be lawful means that actions, behaviors or conditions conform to permitted and recognized laws or rules.

Lawful to who? This is the great question to be asked in regards to this verse. It seems to be a repeated theme. In Luke, we read, **“And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?”** (Luke 6:2). In Matthew we read, **“Behold, thy disciples do that which is not lawful to do upon the sabbath day.”** (Matthew 12:12). There are twenty-two references to lawfulness in the Gospels. They all make reference to the laws of man, rather than the laws of God. The people seemed to be infatuated with their own laws rather than being concerned about the mind and will of God.

Evil men often use the laws of men to justify their wicked behaviors. They use the law to punish the righteous and control children of men. Laws are often used to oppress people. The irony is **“the Sabbath was an ordinance of mercy intended to protect the underlings and the oppressed from a life of incessant toil; because it was essential to save the serfs and laborers of the nation from the over measure of labor which would have been exacted from them in a nation afflicted with the besetting sin of greed; because the setting apart of one day in seven for sacred rest was of infinite value to the spiritual life of all. That was the meaning of the Fourth Commandment.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 238). Unfortunately, the Jews at the time of Jesus had established a series of laws surrounding the Sabbath which greatly affected the poor. The crippled and disabled were restricted on the Sabbath further complicating their plot in life.



Jesus had performed an incredible miracle. **“A man had been healed from a disease which, humanly speaking, was incurable. We might expect this to be an occasion of universal joy and thanksgiving; but some met the whole business with bleak and black looks. The man who had been healed was walking through the streets carrying his bed; the orthodox Jews stopped him and reminded him that he was breaking the law by carrying a burden on the Sabbath day.”** (The Gospel of John, Volume 1, William Barclay, page 181). The Jews justified their hedges based on two Old Testament passages. They read as follows;

“Thus said the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck astiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” (Jeremiah 17:19-27)

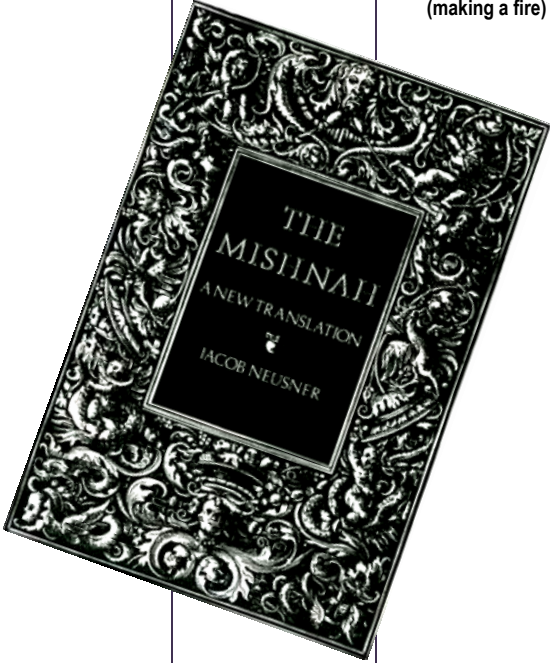
“In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.” (Nehemiah 13:15-19).

The Jews, and especially the Pharisees, practiced a religion that nearly worshipped the Law. “It is the sabbath day’ thunders the Pharisaic voice, ‘it is not lawful for thee to carry thy bed.’ Let it lie in the street; discard it; sit thou here until the morrow; no matter the inconvenience - but carry this bed of straw, this blanket, upon which you are wont to lie, never!” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 45).

5- **to carry thy bed** – The word “carry” is translated from the Greek word “αἶρω” or “airō”. It means to raise up, elevate, or lift up. The word “bed” is translated from the Greek word “κράββατος” or “krabattos”. It means a pallet, or camp bed. It refers to a rather simple bed holding only one person. “Carrying things from one domain to another is the last of 39 forbidden in Mishnaic tractate Sabbath 7:2; carrying empty beds is implicitly forbidden in 10:5” (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 208).

Here is the list of the 39 Melachot (main activities) prohibited on the Shabbat as listed in the Mishna Shabbat 73a (The Hedges of the law):

Farming	Weaving	Animals	Scribing	Construction	Cooking	Other
1) Zoreah - Sowing (seeding)	12) Gozez - Shearing	25) Tzud - Trapping	32) Kotaiv - Writing two or more letters	34) Boneh – Building	36) Mechabeh - Extinguishing (putting out a flame)	38) Makeh B'Patish - Striking the final blow (Finishing an object)
2) Choresh - Plowing	13) Melabain - Whitening (bleaching)	26) Shochet - Slaughtering (Killing)	33) Mochaik - Erasing two or more letters	35) Soiser - Demolishing	37) Ma'avir - Kindling (making a fire)	39) Hotza'ah - Transferring (transporting) from domain to domain (carrying)
3) Kotzair - Reaping (cutting)	14) Menafetz - Disentangling, Combing	27) Mafshit - Skinning				
4) M'amair - Gathering (bundling sheaves)	15) Tzovayah - Dyeing	28) M'abaid - Salting/tanning process				
5) Dush - Threshing	16) Toveh - Spinning	29) Mesharteit - Tracing (scratching) lines				
6) Zoreh - Winnowing	17) Maisach - Mounting the warp (stretching threads onto loom)	30) Memacheik - Smoothing / scraping				
7) Borer - Sorting (selecting, separating)	18) Oseh Beit Batai Neirin - Setting two heddles (preparing to weave)	31) Mechateich - Cutting (to shape)				
8) Tochain - Grinding	19) Oraig - Weaving					
9) Miraked - Sifting	20) Potzai'ah - Separating (removing) threads (Unweaving)					
10) Lush - Kneading	21) Koshair - Tying a knot					
11) Ofeh / (Bishul) - Baking/cooking	22) Matir - Untying a knot					
	23) Tofair - Sewing					
	24) Ko'reah - Tearing (unsewing - ripping)					



6- **made me whole** – The word “whole” is translated from the Greek word “ὀγιῆς” or “hygiēs”. It means sound, to make whole, or to restore to help. The Codex Sinaiticus translated the phrase “made me whole” as “made me well”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 11, page 169). This was a simple acknowledgement that Jesus had healed the man through a miracle.

7- **Take up thy bed** – The phrase “take up” is translated from the Greek word “αἶρω” or “airō”. It is the same word used to translate “carry” in footnote #5 of this chapter. It means to raise up, elevate up, or lift up.

The command by Jesus for the healed paralytic man to take up his bed was in no way a violation of the Law of Moses. In the true spirit of the Law, Jesus was not performing any earthly labor nor was the paralytic man. Jesus was performing the work of salvation. The man was a beneficiary of God’s great mercy. Even so, the Jews had created their own sub-laws around the Sabbath Law. These were not God’s laws, but rather the laws of men. As the Jewish leaders basked in the laws of the Temple, the healed man walked by them. “The Jews saw him, as from Bethesda. He carried home his ‘burden’. Such as that he carried were their only burdens. Although the law of Sabbath-observance must have been made stricter in later Rabbinic development, when even the labour of moving the sick into the waters of Bethesda would have been unlawful, unless there had been present danger to life, yet, admittedly, this carrying of the bed was an infringement of the Sabbatic law, as interpreted by traditionalism. Most characteristically, it was this external infringement which they saw, and nothing else; it was the Person Who had commanded it. Whom they would know, not Him Who had made whole the impotent man. Yet this is quite natural, and perhaps not so different from what we may still witness among ourselves.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 469).

God never intended for the Sabbath to be harmful to His children. Quite the contrary, the Sabbath was intended to be a blessing and a delight. Keeping a poor man from moving His bed brought no honor to God and His holy day. Farrar wrote, “In what respect was it violated by the fact that a man who had been healed by a miracle wished to carry home the mere pallet which was perhaps almost the only thing that he possessed? What the man really violated was not the law of God, or even of Moses, but the wretched formalistic inferences of their frigid tradition, which had gravely decided that on the Sabbath a nailed shoe might not be worn because it was a burden, but than an un-nailed shoe might be worn; and that a person might go out with his shoes on, but not with only one; and that one man might carry a loaf of bread, but that two men might not carry it between them, and so forth, to the very utmost limit of tyrannous absurdity.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 238).

8- **walk** – The word “walk” is translated from the Greek word “περιπατέω” or “peripateō”. It means to walk. The Hebrews used the word to imply “to live”. The word “walk” is often used symbolically to mean one’s behavior, actions or way of life.

The command to walk, by Jesus to the paralytic, was not a command to labor or break the law of the Sabbath. It was a command to have faith. It was a command to be healed. It was an act that honored the will of our Father in Heaven. Unfortunately, the Jews missed the whole point. **“Notice that they ignored the exciting news that this man had been cured after 38 years of impotent helplessness. They were obsessed with the possibility that this man had had committed a technical violation of one of the trivial laws which the Pharisees themselves had contrived as ironclad rules for keeping the Sabbath day holy.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 205).



- 9 - **asked they him** – The phrase “asked they” is translated from the Greek word “ἐρωτώ” or “erōtāō”. It means to question, to ask, to request or to beg.

The request was made by the Jewish hierarchy to know the great healers name who made the paralytic walk. The request was not made out of curiosity. They were the self proclaim protectors of the Jewish religion; an apostate religion that made the hierarchy wealthy and powerful. They had much to protect. They were looking to pass judgment.

Jesus had just performed a miracle beyond anything they had seen or done amongst themselves. **“In spite of this, many scrupulous and jealous eyes were soon upon Him. In proportion as the inner power and meaning of a religion are dead, in that proportion very often is an exaggerated import attached to its outer forms. Formalism and indifference, pedantic scrupulosity and absolute disbelief, are correlative, and ever flourish side by side. It was so with Judaism in the days of Christ. Its living and burning enthusiasm was quenched; its lofty and noble faith had died away; its prophets had ceased to prophesy; its poets had ceased to sing; its priests were no longer clothed with righteousness; its saints were few.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 237).

- 10 - **What man** – The word “man” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. The Codex Sinaiticus translates the phrase “What man” as “Who is the man”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 12, page 169). The Jewish leaders were so apostate that they ignored the miracle that stood before them and demanded to know what man had broken the Sabbath. **“And their words spoken not so much against the healed one as against the One who healed, shall testify forever, before the judgment bar, of the degeneracy and baseness of their religion. How awful it is when true religion sinks into superstition; when the witch hunters in search of heresy find it - not in a departure from the ancient doctrinal moorings, but in the breaking of their own petty formalisms.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 45).
- 11 - **he that was healed** – The phrase “he that was healed” is translated from the Greek word “ἰάομαι” or “iaomai”. It means to cure, heal or to make whole. The word can also be used to mean to free from errors and sins or to bring about one’s salvation. The Codex Sinaiticus translates the phrase “he that was healed” as “the sick man”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 13, page 169).

In the early 19th century, archeologist began to excavate the ruins north of Temple Mount. Archeologist Conrad Schick discovered what appeared to be a large cistern located about 100 feet north-west of St. Anne’s Church. He theorized that he had discovered the Pool of Bethesda. In 1964CE, further excavation discovered several structures under and around St. Anne’s Church. There were several structures which originated after the time of Jesus; a Byzantine Church, a Crusader Church, and Hadrian’s Temple of Asclepius. Digging further, they discovered an incredibly large divided pool that has been identified as the famed Pool of Bethesda.

There are scholars who have associated the Pool of Bethesda with the Temple of Asclepius. Asclepius was the God of medicine and healing in the ancient Greek religion and mythology. Asclepius represents the healing aspect of the medical arts; his daughters were also associated with medicine and health. Their names were Hygieia (“Hygiene”, the goddess/personification of health, cleanliness, and sanitation), Iaso (the goddess of recuperation from illness), Aceso (the goddess of the healing process), Aglæa/Egle (the goddess of beauty, splendor, glory, magnificence, and adornment), and Panacea (the goddess of universal remedy). He was associated with the Roman/Etruscan god Vediovis and the Egyptian Imhotep. He was one of Apollo’s sons, sharing with Apollo the epithet Paeon (“the Healer”). The rod of Asclepius, a snake-entwined staff, remains a symbol of medicine today. Those physicians and attendants who served this god were known as the Therapeutae of Asclepius.

The theory that the Pool of Bethesda was part of a Greek temple dedicated to Asclepius is interesting to say the least. The Jews were greatly influenced and tempted by Hellenization. They saw the Greek culture as progressive and modern. The Sadducees were especially influenced by the Greeks. It would not be surprising that the Jews explained and attributed the bubbling of the waters of Bethesda to a Greek God. Unfortunately, the Greek Temple built on the site of Bethesda was constructed by Hadrian after the destruction of Jerusalem in 70CE by Titus. There is no evidence that the Pool of Bethesda was associated with the Greek God during the time of Jesus. This does not mean that the association was not made by the Jews of the time. It just means that there is no archeological data to support that the Pool of Bethesda was a temple dedicated to Asclepius. Such connections at the time of Jesus are speculative. Even so, there were over 400 temple pools built throughout the Roman Empire. They were called Asclepeions. The Romans built them wherever they had a presence. The Pool of Bethesda was located just east of the Antonio Fortress in Jerusalem, which was a Roman fortress.

The Jewish hierarchy recognized that the paralytic man had been healed. Having had the condition for 38 years, it may be that the man was known to the local inhabitants of Jerusalem. Lacking faith in the Jesus, and a proper understanding of God the Father, the Jewish hierarchy could not have fully understood the miracle that had unfolded.

- 12 - **wist not** – The word “wist” is translated from the Greek word “εἶδω” or “eidō”. It means to see, to perceive with any of the senses, or experience any state or condition. The Codex Sinaiticus translates the phrase “wist not” as “knew not”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 13, page 169). **“Strangely at the moment, the healed one knew not who his benefactor was. Only after Jesus found him in the temple later - we suppose worshipping and thanking the Lord for his new health - did the man from Bethesda's porches learn the source of his blessing.”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 45).
- 13 - **Jesus** – The name “Jesus” is translated from the Greek word “Ἰησοῦς” or “Iēsous”. The Greek is pronounced “ē-ā-sū’s”. Translated literally, it means “Jehovah is salvation”. The Greek name is a transliteration of the Hebrew name “יהושוע” or “Yehowshuwa”. The Hebrew name is pronounced “yeh hō shū’ ah”. Translated literally, it also means “Jehovah is salvation”. We transliterate the name as “Joshua” or “Jehoshua”. The Paleo-Hebrew for the name is interesting. It is actually two words put together; Jehovah + Salvation. The Paleo-Hebrew breaks down as follows;

Jehovah

“The existing one” or “I AM”

Salvation

To save, liberate or deliver

יהוה	יהושע
𐤅 or 𐤆 - (ה) – life of body, tree of life, behold	𐤅 or 𐤆 - (ע) – Prayer of deliverance with hands uplifted
𐤆 or 𐤇 - (ו) – the nail, divine decree, or covenant	𐤆 or 𐤇 - (ש) – Birth, mortality, children of men, crown
𐤅 or 𐤆 - (ה) – life of body, tree of life	𐤆 or 𐤇 - (ו) – the nail, divine decree, or covenant
𐤆 or 𐤇 - (י) – seed of man, light, glory, the hand	𐤅 or 𐤆 - (ה) – life of body, tree of life, behold
	𐤆 or 𐤇 - (י) – seed of man, light, glory, the hand

Behold the nail, Behold the hand

Prayer of deliverance from Mortality through the nail in the hand

Jesus is a poor transliteration of the Hebrew name “Joshua” into Greek and then finally into Latin. The Hebrew name bears testimony of His mission and calling. Truly, He was and is salvation to mankind. **“Jesus of Nazareth was and is the Son of God, the very Messiah of ancient prophecy. He is the Christ, who suffered in Gethsemane, died on the cross, was buried, and who indeed rose again the third day. He is the resurrected Lord, through whom we shall all be resurrected and by whom all who will may be redeemed and exalted in His heavenly kingdom. This is our doctrine, confirming all prior testaments of Jesus Christ and stated anew for our own time.”** (General Conference, “The Doctrine of Christ”, D. Todd Christofferson, April 2012).

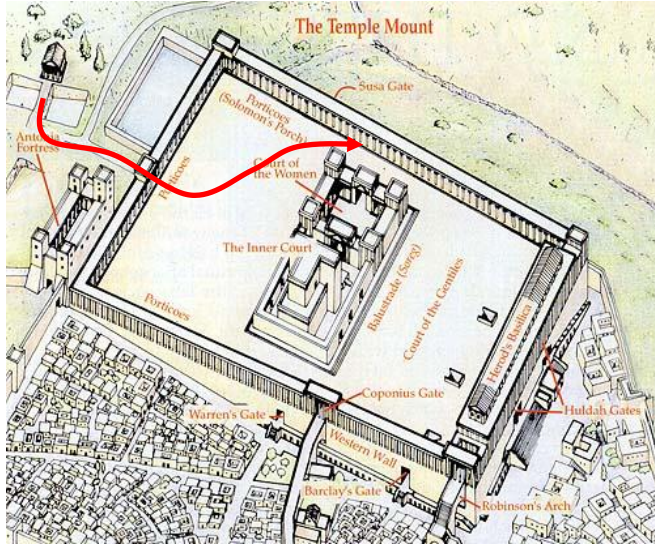
- 14 - **conveyed himself away** – The phrase “had conveyed himself away” is translated from the Greek word “ἐκνεύω” or “ekneuo”. It means to bend to one side, to take one’s self away, to escape, or slip away secretly. The Codex Sinaiticus translates the phrase “conveyed himself away” as “withdrawn”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 13, page 169). **“Before the healed man, scarcely conscious of what had passed had, with new-born vigour, gathered himself up and rolled together his coverlet to hasten after Him, Jesus had already withdrawn.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 468).
- 15 - **multitude** – The word “multitude” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd, a throng, a casual collection of people, or a multitude of people gathered together in one place. The Jews used the word “multitude” to refer to a crowd of 2,000 people or more. It was a large gathering.
- 16 - **in that place** – The word “place” is translated from the Greek word “τόπος” or “topos”. It means a place, any portion or space marked off or designated. The “place” being referenced in this verse is the Pool of Bethesda. After performing the miracle of healing the paralytic at the Pool of Bethesda, Jesus left seemingly without notice. Though there was a large group of people gathered at the Pool, it would appear that He left relatively unnoticed. It is most probable that Jesus walked from the Pool of Bethesda south to the temple mount entrance between the Pool of Israel and the Antonia Fortress.
- 17 - **Afterward** – The word “Afterward” is translated from the Greek word “μετά” or “meta”. It means with, after, or behind. The Codex Sinaiticus translated the word “Afterward” as “After this”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 14, page 169).
- 18 - **findeth him** – The word “findeth” is translated from the Greek word “εὐρίσκω” or “heuriskō”. It means to come upon, hit upon, or to meet with.



19 - **in the temple** – The word “temple” is translated from the Greek word “ἱερόν” or “hieron”. It means a sacred place, or a temple.

The great Rabbis traditionally gathered at set times under Solomon’s porch to expound upon the various doctrines of religion. The Rabbis would sit while they taught, inviting questions from the audiences that would gather under the colonnade.

Jesus was a great rabbi amongst the Jews. Even His opponents, among the Jewish hierarchy, called Him Rabbi. As Jesus left the Pool of Bethesda, He entered the temple, which in reality means that He entered the temple platform. The Temple platform measured 1,614,586 square feet. It was equal to 28 football fields, and held over 400,000 people. Jesus could have retired to many places on the mount, but it is likely that He walked to Solomon’s porch. The Jewish leaders came to question Him, and He delivered a relatively long reply in the form of a discourse. This would have been the logic place for Jesus to go and teach. The Jewish leaders questioned Him, but not for the purpose of learning. They questioned in hopes of finding fault. **“And it was in answer to this charge that He delivered the divine and lofty discourse preserved for us in the fifth chapter of St. John. Whether it was delivered in the temple, or before some committee of the Sanhedrin, we cannot tell; but, at any rate, the great Rabbis and Chief Priests who summoned Him before them, that they might rebuke and punish Him for a breach of the Sabbath, were amazed and awed, if also they were bitterly and implacably infuriated, by the words they heard.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240).



Solomon’s Porch laid directly in front of the temple itself. It was literally part of the Eastern retaining wall of Temple Mount. It included a rather long colonnade that ran from the northern retaining wall to the southern. On the southern wall was the Royal Porticoes which included the Temple Market allegedly run by the sons of Annas.

The artistic drawing of temple mount shown on the left is used to illustrate the possible route that Jesus took from the Pool of Bethesda to Temple Mount and theoretically Solomon’s Porch. Notice that the artist has depicted a Greek or Roman temple next to the Pool of Bethesda. This would be Hadrian’s Temple of Asclepius, which was not built until sometime after the destruction of Herod’s Temple in 70CE. Jesus would have walked between the Pool of Israel and the Antonia Fortress. He would have entered Temple Mount through what is believed to be called the sheep gate. Once on the Temple platform, He

would have headed toward the Susa gate, sometimes referred to as the Golden Gate, and rested Himself under the Porticoes of Solomon’s Porch.



TEMPLE MOUNT



20 - **Behold** – The word “Behold” is translated from the Greek word “ἴδε” or “ide”. Strong’s dictionary defines the word to mean behold or see. It is a difficult word to translate into English. The word is a Greek imperative and literally means, “Be sure to see!” It carries the idea of “Don’t miss this! It is an observable, objective fact!” Using the word “Behold”, in conversation, is like declaring testimony. It declares that truth shall follow. It is a declaration of solemn truth.

21 - **thou art made whole** – The phrase “thou art made” is translated from the Greek word “γίνομαι” or “ginomai”. It means to become, as in into being or existence. It also means to be made, wrought, or become. The word “whole” is translated from the Greek word “ὕγιής” or “hygiēs”. It means of a sound body, to be made while or restored to health. The Codex Sinaiticus translates the phrase “thou art made whole” as “thou hast been restored to health”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 14, page 169).

22 - **sin no more** – The word “sin” is translated from the Greek word “ἁμαρτάνω” or “hamartanō”. It means to miss the mark, err, be mistaken, violate God’s law, or wander from the path of righteousness. The phrase “no more” is translated from the Greek word “μηκέτι” or “mēketi”. It means no longer, no more, or not hereafter.

This is an invitation from the Savior to the newly healed paralytic man to repent. He is asking him to have a change of heart, and forsake the desire to commit sin.

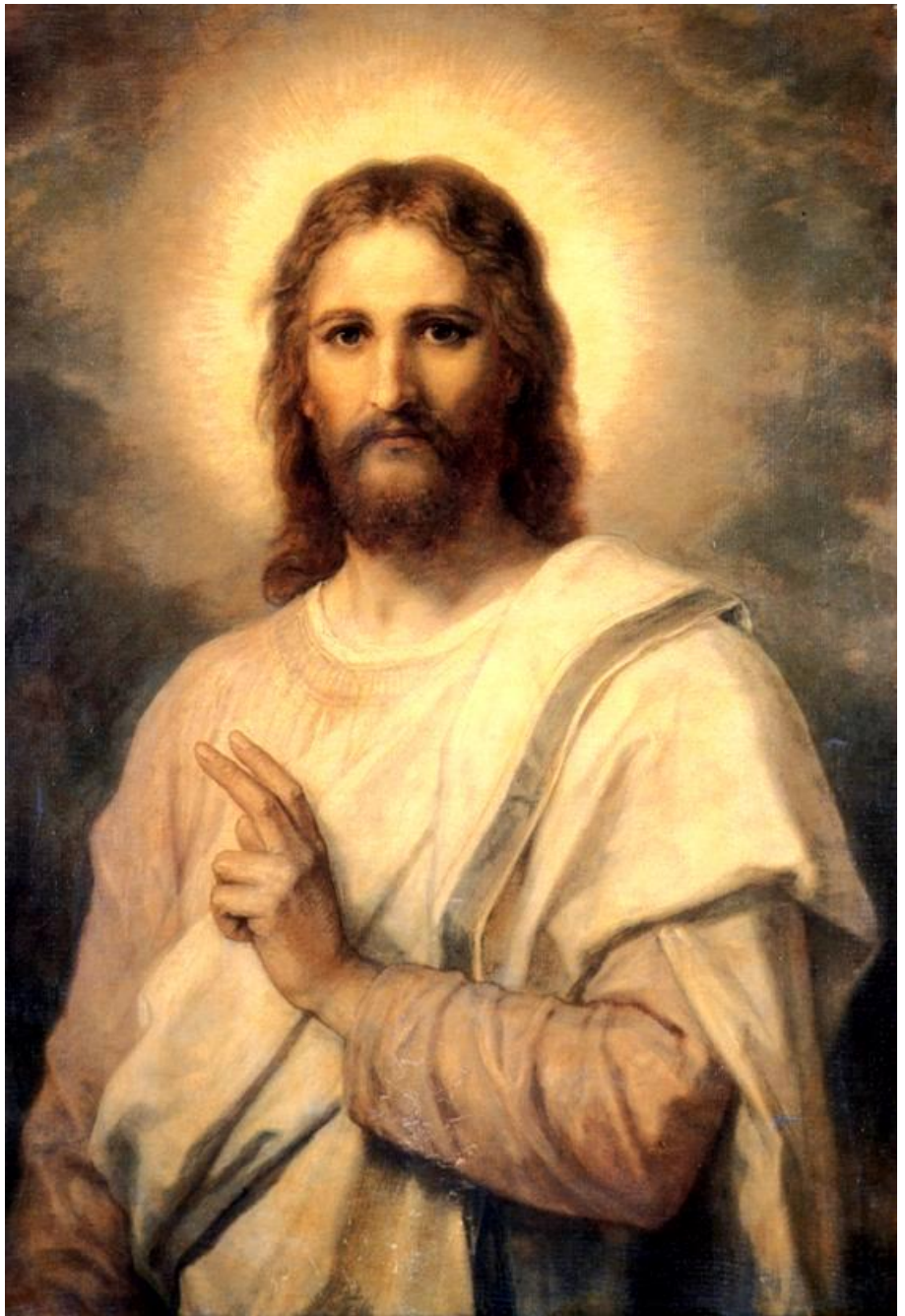
The statement is coupled together with a warning, “lest a worse thing” happens. This reintroduced a doctrine poorly understood by the Jews. The Jews believed that all sickness, infirmity, and affliction was a direct result of sin. In other words, if a child was born crippled then there must have been a sin committed by the father or mother. If a man became ill, he must have sinned. They believed in an absolute link between the two. **“Elsewhere Jesus does not accept the thesis that because a man was sick or suffering, it was a sign that he had committed sin. Nevertheless, on a more general scale he does indicate a connection between sin and suffering.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 208).

The fact is, when we sin God often chastens us with various trials in order to redirect our hearts towards Him and correct behaviors. God knows His children and therefore our chastening varies according to our abilities and needs. Not every sin results in illness or physical chastening. Additionally, righteous men often endure illnesses and tribulation for the purpose of understanding and the development of godlike patience. Being ill doesn’t necessary constitute a punishment for sin.

The paralytic man was apparently a sinner. The verse might suggest that his ailment was a result of sin. Regardless of why we are enduring illness, disease and physical pains, the answer always lies in the compassion of the Messiah. He is the solution to mortality. Edersheim, speaking of the paralytic, wrote, **“The true outcome of sin - made so intensely selfish; and whose sickness was really the consequence of his sin, and not merely in the sense which the Jews attached to it - this now seemed the fittest object for power and grace.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 468).

23 - **lest a worse thing** – The word “lest” is translated from the Greek word “ἵνα μή” or “hina mē”. It means lest not, or albeit not. The phrase “a worse thing” is translated from the Greek word “χειρόν” or “cheirōn”. It means worse. The Codex Sinaiticus translates the phrase “lest a worse thing” as “lest something worse”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 14, page 169).

What father would not do all in his power to save a son? So it is with our Father in Heaven. The Lord Himself declared, **“Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you.”** (Doctrine and Covenants, 95:1). The chastisement of the Lord can come in various way and forms. Sometimes, we are chastened by the withdrawal of the spirit. For someone who is accustomed to the influence of the spirit, this is a firm chastening. To others, the Lord removes the temporal crutches that impede repentance; i.e. wealth, possessions, worldly power or worldly prestige. And yet to others, He threatens or removes physical health which has a humbling effect. The Lord has no desire hurt His children, rather, He chastens us so that we might enjoy eternal happiness and joy. **“When Jesus met the man in the Temple he told him to sin no more in case something worse might happen to him. To the Jews, sin and suffering were inextricably connected. If a man suffered, necessarily he had sinned; nor could he ever be cured until his sin was forgiven. The Rabbis said: ‘The sick arises not from sickness, until his sins be forgiven.’ The man might argue that he had sinned and been forgiven and had, so to speak, got away with it; and he might go on to argue that, since he had found someone who could release him from the consequences of sin, he could very well go on sinning and escaping.”** (The Gospel of John, Volume 1, William Barclay, page 183). The Jews were incorrect in their belief that illnesses and diseases were all a



consequence of sin. Even so, it is true that our Father in Heaven often uses our mortal condition to shape and guide His children. These acts of love are often considered “worse things” by mortals of limited spiritual understanding.

- 24 - come unto thee** – The word “thee” is translated from the Greek word “σοι” or “soi”. It means to you. The Codex Sinaiticus translates the phrase “come unto thee” as “befall thee”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 14, page 169).
- 25 - the man departed** – The word “departed” is translated from the Greek word “ἀπέρχομαι” or “aperchomai”. It means to go away, depart. The Codex Sinaiticus translates the phrase “the man departed” as “The man went away”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 15, page 169). We do not know where the man went after his miraculous healing. We don’t know what city he was originally from, or if he had a home. We assume that he was without family since he had no one to help him in his infirmities.
- 26 - told** – The word “told” is translated from the Greek word “ἀναγγέλλω” or “anaggellō”. It means to announce, to make known.



Many question the healed paralytic man’s motives in telling the Jewish hierarchy Jesus’ identity. There are some that speculate less than righteous motives. I find this theory very unlikely. Elder Bruce R. McConkie wrote, “**Thereafter the man told the Jews it was Jesus who had healed him not, we assume, out of any malice toward the Master, but in the hope that the name of Jesus would be revered for the good deed he had done. After all, it was Jesus who selected, from among many blind and halt and withered and diseased persons the single one to be healed; and surely he would have chosen the one whose spiritual worth caused him to merit the blessing. And it is not too much to suppose that the man and others whom he could influence joined the Church and were true to all subsequent trusts.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 45).

Another line of thinking was that the healed paralytic man might not have had malice towards Jesus, but he showed great indifference to the miracle he was granted. He might not have intentionally thrown Jesus to the wolves, but he didn’t protect Him either. Farrar wrote, “**The man went and told the Jewish authorities that it was Jesus who had made him whole.’ It is barely possible, though most unlikely, that he may have meant to magnify the name of One who had wrought such a mighty work; but as he must have been well aware of the angry feelings of the Jews- we hear no word of his gratitude or devotion, no word of amazement or glorifying God as, too, it must have been abundantly clear to him that Jesus in working the miracle had been touched by compassion only, and had been anxious to shun all publicity it must be confessed that the prima facie view of the man’s conduct is that it was an act of needless and contemptible delation - a piece of most pitiful self protection at**

the expense of his benefactor - an almost inconceivable compound of feeble sycophancy and base ingratitude. Apparently the warning of Jesus had been most deeply necessary, as, if we judge the man aright, it was wholly unavailing.” (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 239).

- 27 - made him whole** – The word “whole” is translated from the Greek word “ὅγιός” or “hygiēs”. It means sound of body, to make one whole, or to restore to health. The Codex Sinaiticus translates the term “made him whole” as “made him well”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 15, page 169).

It was plain to see that Jesus healed the paralytic man on a physical level, but there is far more to the healing than meets the eyes. Edersheim explained, “**There was twofold suffering there, and it were difficult to know which would have stirred Him most : that of the body, or the mistaken earnestness which so trustfully looked for Heaven’s relief - yet within such narrow limits as the accident or good fortune of being first pushed into the Angel-troubled waters. But this was also a true picture of His people in their misery, and in their narrow notions of God and of the conditions of His blessing. And now Israel’s Messiah had at last come.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 467).

It is interesting that Jesus healed the paralytic man of his physical ailments and then sought Him out shortly thereafter to follow-up on the spiritual healing that the man needed. “**It could not have been long after this-most likely, as soon as possible - that the healed man and his Healer met in the Temple. What He then said to him, completed the inward healing. On the ground of his having been healed, let him be whole. As he trusted and obeyed Jesus in the outward cure, so let him now inwardly and morally trust and obey.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 469).

- 28 - therefore** – The word “therefore” is translated from the Greek word “διὰ” or “dia”. It means through or by a means. It also means by reason of, on account of or therefore. The Codex Sinaiticus translates the word “therefore” as “for this reason”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 16, page 169).
- 29 - persecute** – The word “persecute” is translated from the Greek word “διώκω” or “diōkō”. It means to make to run or flee, put to flight or drive away.

“**This is the first active hostility against Jesus reported in John.**” (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 213). The other Gospels record various persecutions and desires by the Jewish hierarchy to kill or harm Jesus much earlier in the ministry. According to the gospel records, there are various implied reasons for the Jewish hierarchy to oppose Jesus. Some of the reasons are as follows;

1. The Sabbath was the foundation of Jewish Law – Jesus violated the Oral Law regarding the Sabbath on several occasions, at least from the perspective of the Jewish leaders. Jesus was perfect, and never violated God’s Laws or the laws of the land. He did violate the traditions of man in favor of His Father’s will. Unfortunately, this was not the perspective of the Jews.

2. Jesus declared Himself the Son of God. The Jews saw this as a significant sin; blasphemy. This was punishable by stoning.
3. Jesus challenged the Jewish hierarchy by teaching the general public a new way of looking at things. The people were attracted to Jesus' teaching and were following Him in large numbers. This threatened the Jewish leaders hold on the people.
4. The Jews had experienced several false Messiahs prior to Jesus. The results had dire consequences to the Jews. The general public followed the false Messiahs only to be squashed by the Roman military. The Romans then imposed consequences on the Jewish provinces for sedition. There were many who feared that Jesus, who professed to be the Messiah, would lead them on similar paths. His death represented protection from the iron hand of Rome.
5. The Jewish hierarchy was corrupt. They sought power, wealth, and control. Jesus threatened their worldly aspirations.



Jesus had challenged the Jewish hierarchy, in many ways. **“The consequences were immediate and disastrous. They changed in fact the entire tenor of His remaining life. Untouched by the evidence of a most tender compassion, unmoved by the display of miraculous power, the Jewish inquisitors were up in arms to defend their favorite piece of legalism: ‘They began to persecute Jesus because He did such things on the Sabbath day.’”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240).

One might try to narrow in on the precise reason for the Jews hostility towards Jesus. Some argue that it was centered on His brazen view of the Sabbath. **“The Jews made claims that Jesus needed to be killed as a result of His violation of the Sabbath Law. Clearly, this was an excuse, not a reason, for the forth - coming persecution. When men thirst for the blood of the prophets, it is not because of a reasoned judgment, arrived at by judicial deliberations. Persecution is carried out under the spell of emotion and hatred. And the voice of emotion on this day is crying: ‘Here is the Son of God. Satan knows it, and he is our master. We must rid the nation of this menace at all costs; he will destroy our craft. Slay him. Crucify him. His blood be upon us and our children.’”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie,

page 45). Elder McConkie would lead us to believe that the real reason the Jews wanted Jesus dead was the fact that they were evil, and were therefore opposed to all righteousness. They were willing to kill to preserve their wicked lifestyle.

30 - sought – The word “sought” is translated from the Greek word “ζητέω” or “zēteō”. It means to seek in order to find. The Codex Sinaiticus omits the phrase “sought to slay him” from the Greek translation. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 16, page 169). The Jews tried to justify their actions by hiding behind laws and rules, most of which were self created. With regards to their view of Jesus, **“Here was a flagrant case of violation of their law! Had not the son of Shelomith, though half an Egyptian, been stoned to death for gathering sticks on the Sabbath day? Had not the prophet Jeremiah expressly said, ‘Take heed to yourselves, and bear no burden on the Sabbath day?’”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 238). This would easily justify their plans to kill Jesus. Even so, **“the hour of their triumph was not yet come; only, from this moment, there went forth against Him from the hearts of those Priests and Rabbis and Pharisees the inexorable irrevocable sentence of violent death.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 241).

31 - to slay – The word “slay” is translated from the Greek word “ἀποκτείνω” or “apokteinō”. It means to kill in any way whatever. Murder was one of the prohibitions of the Ten Commandments. It is also designated as one of the worse sins in mortality. The keepers of the law have now conspired to break this law. **“This whole scenario is so ugly and evil it is virtually incomprehensible. No wonder the Lord revealed to his prophets centuries earlier that no people on earth were as wicked as the chief priests who conspired to kill Christ even after he had demonstrated so openly and conclusively the miraculous power of God that was within him.”** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 205).

32 - because – The word “because” is translated from the Greek word “ὅτι” or “hoti”. It means that, because or since.

The “because” or “why” is one of the mysteries of the Gospels. How did the Jews get to the point that they could even consider killing their own God? How could one get so evil that the response to the arrival of the promised Messiah was one of rejection? Farrar explained, **“Now, when a religion has thus decayed into a superstition without having lost its external power, it is always more than ever tyrannous and suspicious in its hunting for heresy. The healed paralytic was soon surrounded by a group of questioners. They looked at him with surprise and indignation.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 238).

33 - done these things – The phrase “these things” is translated from the Greek word “ταῦτα” or “tauta”. It means these.

“What had he done? He had spoken a few words - perhaps a dozen in all - which in itself was certainly no more work than the long sermons delivered each Sabbath in the synagogues by the Rabbis. What work had Jesus done, unless the fact of healing itself was to be construed as work because divine power was exercised to change the body of the afflicted person?” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 45). Jesus acted in complete and perfect alignment with His Father. Never did He allow His personal desires to sway Him from the path committed to Him. The “things” He had “done” may have offended the Jewish hierarchy, but they pleased His Father. The Jews had little regard for the will of God, as they focused on their own religious rules and laws. Jesus had offended the Jewish leaders by not following their rules. Consequently, **“they had brought Him before them in order to warn, and the warnings fell on them. They had wished to instruct and reprove, and then, perhaps, condescendingly, for this once, to pardon; and lo! He mingles for them the majesty of instruction with the severity of compassionate rebuke.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240). There was no man nor group that could detract Him from His divine role.

34 - My – The word “My” is translated from the Greek word “μου” or “mou”. It means I, me, my or of me. **“Many in the modern, scholarly world question whether Jesus ever really claimed to be the Son of god. John leaves no doubt concerning the matter (though, of course, some scholars simply write off the entire Gospel of John as containing no authentic words of Jesus, as the ‘Jesus Seminar,’ a group of two hundred religious academics, did in the 1990’s). Regardless of scholarly circumlocutions and**

polemics, however, all four Gospel writers, especially John, plainly and constantly reiterate that Jesus announced himself as the Son of God.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 262).

The fact that Jesus refers to God in such a personal way not only establishes their relationship, but tells us the type of relationship that they had. Jesus refers to God using “Not ‘our Father,’ not Father in any general sense, but ‘my Father’ in a personal and unique sense; or, in other words, ‘I am the Son of God, the promised Messiah.’” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 191).

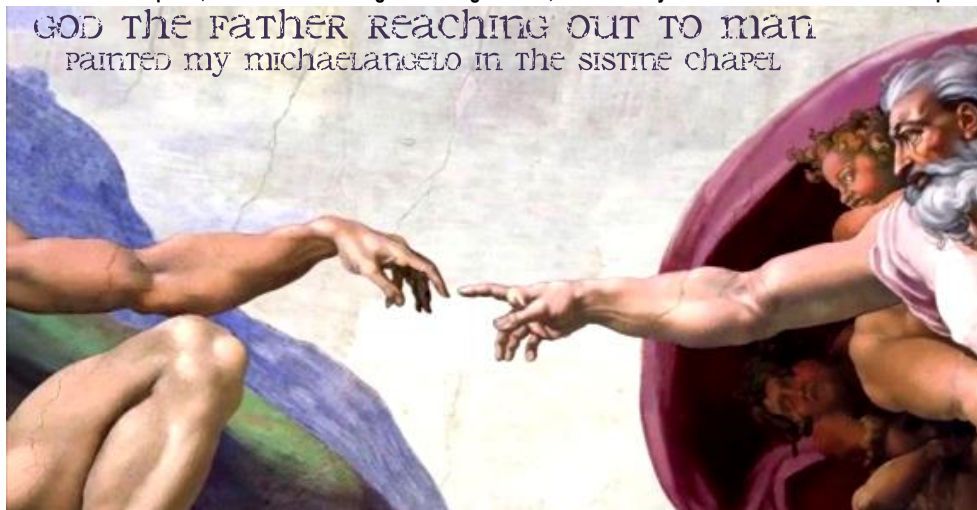
35 - Father – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a natural father, either biological or one who fulfills the roll of a father. It can also be used of a remote ancestor or forefather.

Proper understanding of God the Father is one of the Gospel doctrines that is often lost during states of apostasy. This is of little surprise. Joseph Smith taught that there are “three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, the idea that he actually exists. Secondly, a correct idea of his character, perfections, and attributes. Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.” (Lectures on Faith, Joseph Smith, page). The Jews at the time of Jesus lacked these key elements.

Unfortunately, the great apostasy has left most of the world with significant misunderstandings as to the character and nature of God the Father. Many believe that the Father and the Son are the same entity. They see God as a mysterious being, void of body parts and passions. With such misunderstandings, the ability to have true faith in Him is hindered. As God restored the doctrines of heaven in the latter days, one of the first doctrines He set straight was His own nature and character. Joseph Smith learned more about God in the first vision than the religious scholars of the entire earth knew at that time.

Joseph Smith saw that God the Father and Jesus Christ are separate and distinct beings. He learned, first hand, that the Father and the Son have bodies of flesh and bone. He spoke with them as one man speaks to another. Elder McConkie taught, regarding the Father, “His name is Elohim, and he is our Father in heaven, the literal Father of the spirits of all men. He has a body of flesh and bones as tangible as man’s, and is in fact a resurrected and glorified Person. The name of the kind of life he lives is eternal life; and eternal life, by definition and in its nature, consists of life in an eternal family unit and of the possession of the fulness of the glory and power of the Father.” (General Conference, “Come to know the Lord Jesus”, Bruce R. McConkie, April 1977).

As the restored church in the latter days continued to receive the light and knowledge from heaven, through revelation, God the Father became less of a mystery and more of a Celestial Father. Those who gain the knowledge of the Gospel, learn to know Him and consequently start to develop a relationship with Him. Such knowledge defies most of the apostate doctrines developed over the centuries. Orson Hyde explained, “Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. ‘Is this really possible?’ Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathise with the distress of others? If he himself had not endured the same, how could he sympathise and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step. If this is the case, it accounts for the reason why we do not see Him – He is too pure a being to show himself to the eyes of mortals; He has overcome, and goes no more out, but He is the temple of my God, and is a pillar there. What is a pillar? It is that power which supports the superstructure – which bears up the edifice; and if that should be removed from its place, the edifice is in danger of falling. Hence, our heavenly Father ascended to a throne of power; He has passed through scenes of tribulation, as



the Saints in all ages have, and are still passing through; and having overcome, and ascended His throne, He can look down upon those who are following in the same track, and can realize the nature of their infirmities, troubles, and difficulties, like the aged father who looks upon his race, upon the smallest child; and when he sees them grappling with difficulties, his heart is touched with compassion. Why? Because he has felt the same, been in the same situation, and he knows how to administer just chastisement, mingled with the kindest feelings of a father’s heart. So with our heavenly Father; when He sees we are going astray, He stretches forth His chastening hand, at the same time He realizes the difficulties with which we have to contend, because he has felt the same; but having overcome, He goes no more out.” (Journal of Discourses, Volume 1, Orson Hyde, October 6, 1853, page 124).

Jesus had the knowledge of the true nature of God the Father. He knew Him on a personal level while in mortality. Consequently, His faith was unshakable. He understood that **“the Father is an immortal, exalted, resurrected being, who cannot die. He is the Creator of the lives of men. Life dwells in him independently; he has life in himself; all things live because of him. He is the source of life.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 49). Having the knowledge of things as they really are, Jesus was able to accomplish His mission with confidence and exactness. He was also able to share the pure knowledge He had of the Father and the Celestial realm. Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles testified that Jesus came to earth to **“reveal and make personal to us the true nature of His Father, our Father in Heaven... To come to earth with such a responsibility, to stand in place of Elohim — speaking as He would speak, judging and serving, loving and warning, forbearing and forgiving as He would do — this is a duty of such staggering proportions that you and I cannot comprehend such a thing. But in the loyalty and determination that would be characteristic of a divine child, Jesus could comprehend it and He did it. Then, when the praise and honor began to come, He humbly directed all adulation to the Father.”** (The Ensign, “The Grandeur of God,” Jeffrey R. Holland, November 2003, pages 70–71).

The KRISTUS STATUE BY BERTEL THORVALDSEN

The apostate Jews at the time of Jesus lacked understanding of God’s character and consequently they were incapable of displaying and exercising faith. As Jesus responded to their questions regarding the paralytic man **“His first sentence added to the already intense anger of the Jews. Referring to the work He had done on the holy day, He said: ‘My Father worketh hitherto, and I work.’ This remark they construed to be a blasphemy.”** (Jesus the Christ, James E. Talmage, page 163). Their lack of faith restricted their ability to believe that Jesus was the literal Son of God the Father.

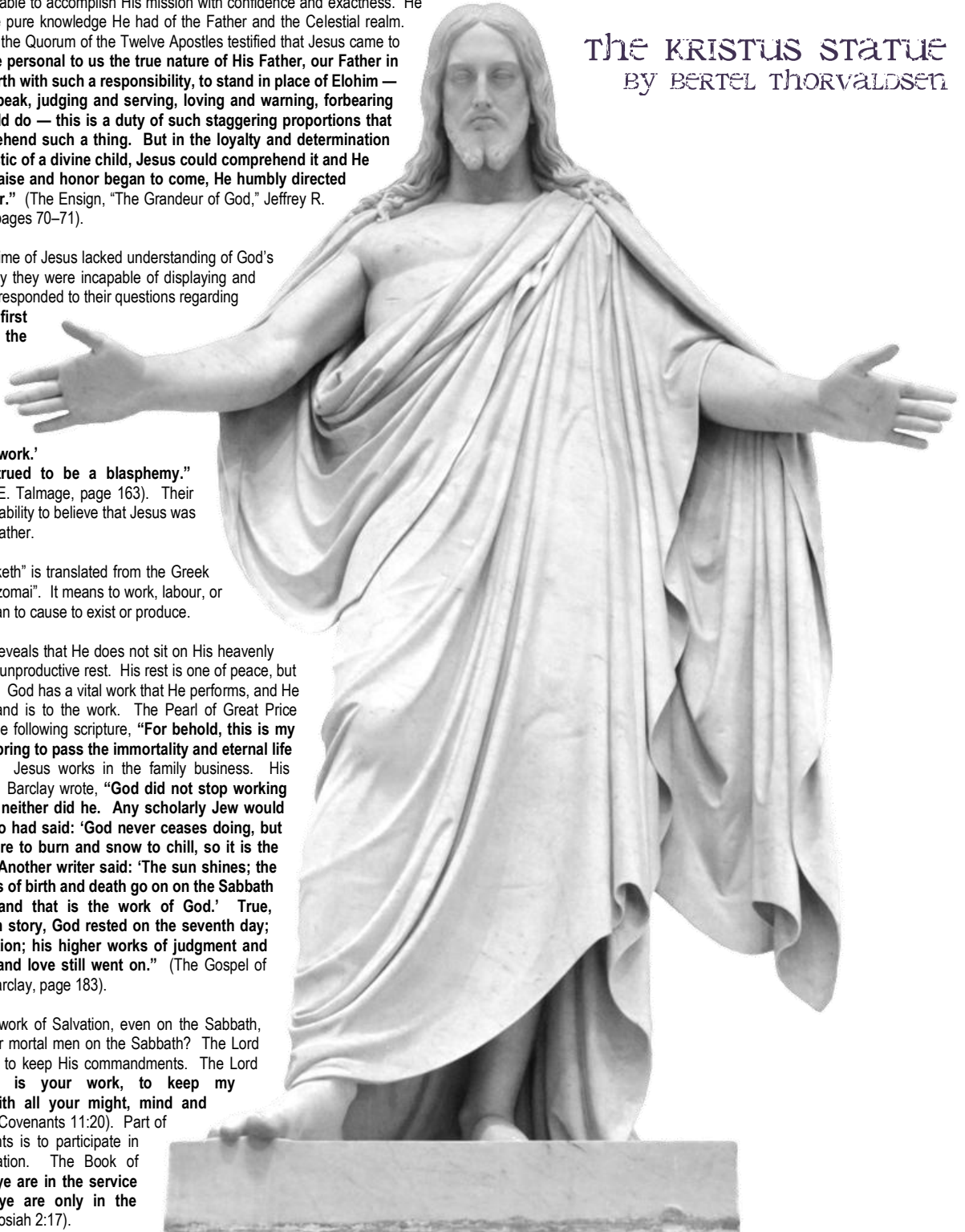
36 - worketh – The word “worketh” is translated from the Greek word “ἐργάζομαι” or “ergazomai”. It means to work, labour, or to do work. It can also mean to cause to exist or produce.

A true knowledge of God reveals that He does not sit on His heavenly throne in a blissful state of unproductive rest. His rest is one of peace, but it is anything but work free. God has a vital work that He performs, and He commits all that He has and is to the work. The Pearl of Great Price defines God’s work with the following scripture, **“For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man.”** (Moses 1:39). Jesus works in the family business. His Father’s work is His work. Barclay wrote, **“God did not stop working on the Sabbath day and neither did he. Any scholarly Jew would grasp its full force. Philo had said: ‘God never ceases doing, but as it is the property of fire to burn and snow to chill, so it is the property of God to do.’ Another writer said: ‘The sun shines; the rivers flow; the processes of birth and death go on on the Sabbath as on any other day; and that is the work of God.’ True, according to the creation story, God rested on the seventh day; but he rested from creation; his higher works of judgment and mercy and compassion and love still went on.”** (The Gospel of John, Volume 1, William Barclay, page 183).

If the Lord continues His work of Salvation, even on the Sabbath, then what is acceptable for mortal men on the Sabbath? The Lord was clear that our work is to keep His commandments. The Lord directed, **“Behold, this is your work, to keep my commandments, yea, with all your might, mind and strength.”** (Doctrine and Covenants 11:20). Part of keeping the commandments is to participate in the Lord’s work of salvation. The Book of Mormon teaches, **“when ye are in the service of your fellow beings ye are only in the service of your God.”** (Mosiah 2:17).

Jesus was being accused of violating the Sabbath by performing the works of God. His response was not a denial, but rather a confirmation that He was about God’s work, and would continue to do the works of God. **“With His very first word He exposes their materialism and ignorance. They, in their feebleness, had thought of the Sabbath as though God ceased from working thereon because He was fatigued; He tells them that that holy rest was a beneficent activity. They thought apparently, as men think now, that God had resigned to certain mute forces His creative energy; He tells them that His Father is working still; and He, knowing His Father, and loved Him, was working with Him, and should do greater works than these which He had done.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240).

37 - hitherto – The word “hitherto” is translated from the Greek word “ἕως” or “heōs”. It means till or until. The Codex Sinaiticus translates the word “hitherto” as “till now”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 17, page 169).



38 - I work – The word “work” is translated from the Greek word “ἐργάζομαι” or “ergazomai”. It means to work, labour, or do work. It can also mean to cause to exist or produce.

Work is a Godly quality. Doing God’s work on the Sabbath is acceptable before the Lord. Jesus never violated the Sabbath by performing labors of self benefit or daily toil. Even so, the Jews saw Jesus’ spiritual work on the Sabbath as a violation of the Law. Even the healing of a cripple was considered a breach of the Sabbath law in the sight of the Jewish hierarchy. Elder McConkie taught, **“As pertaining to the Sabbath healing situation which called these words forth, they are an announcement that the works of the Father may be performed on the Sabbath; that is, the Lord’s work may be performed on the Lord’s day. True, man must rest from his temporal pursuits ---- ‘ye shall do no servile work there-in’ (Lev. 23:8) - but there is no rest where the work of salvation is concerned. But in their broadest signification these words proclaim the eternal law of unending work. For the Father and the Son there is no end to their labors.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 191).

Rather than just declaring His Sabbath works to be righteous, He boldly declared that He was the Son of God. Furthermore, He affirmed His commitment to do His Father’s work. Elder Talmage taught, **“To their spoken or unuttered protest, Jesus replied, that He, the Son, was not acting independently, and in fact could do nothing except what was in accordance with the Father’s will, and what He had seen the Father do; that the Father so loved the Son as to show unto Him the Father’s works.”** (Jesus the Christ, James E. Talmage, page 163).

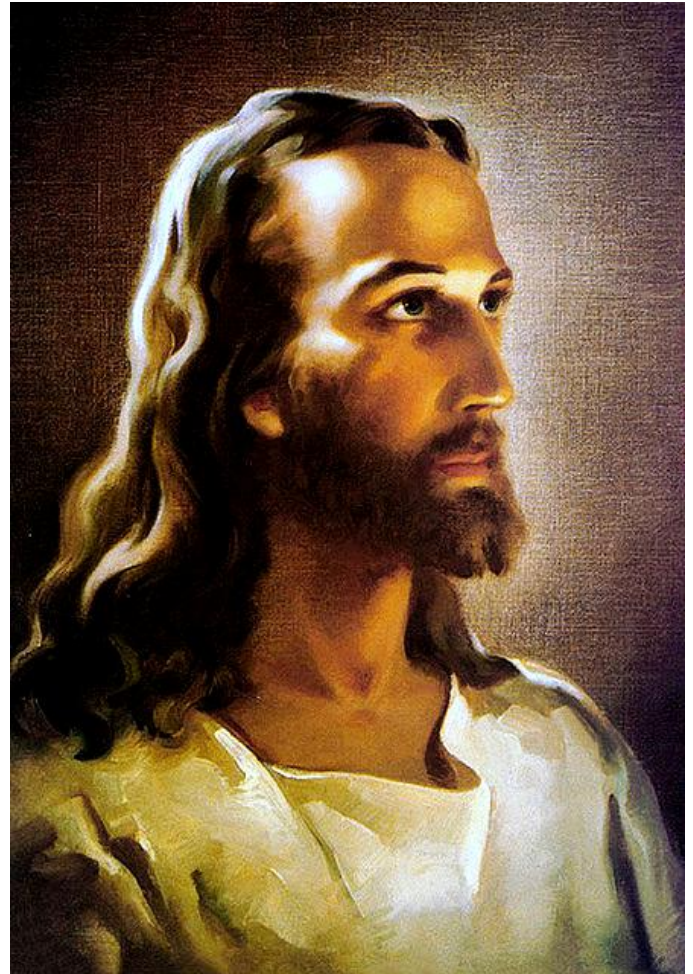
39 - more – The word “more” is translated from the Greek word “μᾶλλον” or “mallon”. It means more, to a greater degree, rather, sooner, or more willing. This would indicate that the Jewish hierarchy had desires to kill Jesus prior to this confrontation. This only increased their desire and resolved.

40 - to kill – The word “kill” is translated from the Greek word “ἀποκτείνω” or “apokteinō”. It means to kill in any way whatsoever, to destroy or to allow to perish. The Jewish hierarchy wanted Jesus dead for various evil and selfish reasons. What they sought was justification in the eyes of the general Jewish public. They needed the people to, at the very least, condone a death sentence against Jesus. **“Some might also have had a problem with Jesus’ claim because they believed in one God only, so the claims to be God’s Son would be blasphemous. For that capital offense, in the eyes of Jewish law, they sought to kill him.”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 263).

41 - he not only – The word “only” is translated from the Greek word “μόνον” or “monon”. It means only, alone or but. The crimes for which the Jews believed that Jesus had violated were not limited to the breaking of the Sabbath. The Jewish hierarchy painted Him as a blasphemer and a false Messiah. He threatened them and therefore they became critical of everything He did and said.

42 - broken – The word “broken” is translated from the Greek word “λύω” or “lyō”. It means to loose any person or thing that was tied or fastened. It also means to unbind or free up.

The Jews saw the tying of a knot as a symbol of a covenant. A covenant is a two way promise typically entered into by ordinance or rite. The loosening of a knot, or the breaking of a bond symbolizes the violation of the covenant. Keeping a covenant is typically associated with promised blessings. The Jews were essentially accusing Jesus of breaking His covenants with God. **“While they were discussing the niceties, of what constituted labour on a Sabbath, such as what infringed its sacred rest or what constituted a burden, multitudes of them who laboured and were heavy laden were left to perish in their ignorance.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 466). In other words, the Jewish leaders were hypocrites. While they sat in judgment of Jesus’ covenant obligation regarding the Sabbath, they failed in their sacred obligation to care for one another. The Book of Mormon prophet Alma explains the covenant obligation associated with baptism and conversion. He wrote, **“...as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another’s burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life”** (Mosiah 18:8-9). The Jewish leaders, who proclaimed themselves as the sons of the covenant, failed to care for the poor, comfort the down trodden, or ease the plight of their fellow man. They worried so much about the covenant keeping of those around them, that they failed to see the numerous covenants that they were breaking.

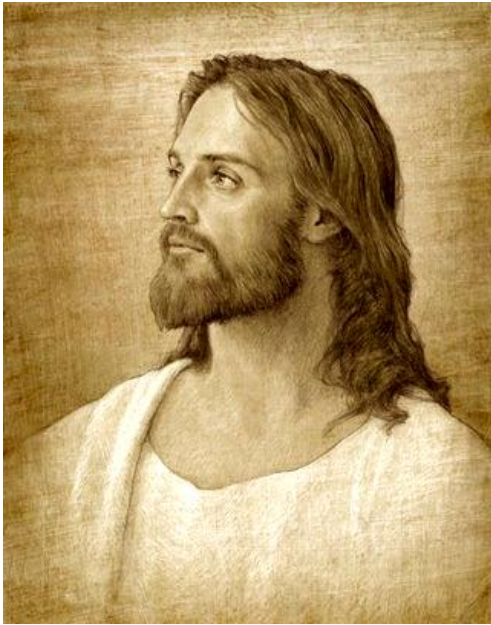


43 - Sabbath – The word “Sabbath” is translated from the Greek word “σάββατον” or “sabbaton”. It means the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work.

The Jews had built a complicated series of hedges around the Sabbath law. The Mishnah, which is the Oral Law or at least a portion thereof, dedicates 29 pages strictly to Sabbath hedges. Additionally, hedges are found in various other sections of the Mishnah. The Sabbath section of the Mishnah starts with an interesting hedge regarding the poor violating the Sabbath by pleading for help on the Sabbath. It records, **“Acts of transporting objects from one domain to another which violates the Sabbath... How so? If on the Sabbath the beggar stands outside and the householder inside, and the beggar stuck his hand inside and put a beggar’s bowl into the hand of the householder, or if he took something from inside it and brought it out, the beggar is liable, the householder is exempt. If the householder stuck his hand inside, and the householder took something from it, or if the householder put in it and he [the beggar] removed it, both of them are exempt. If the householder put his hand outside and the beggar took something from it, or if [the beggar] put something into it and [the householder] brought it back inside, both of them are exempt.”** (The Mishnah: A New Translation, Translated by Jacob Neusner, page 179). Surely the Lord cares more about the welfare of His children than the nuances of the Oral Law. In fact, the Laws exist to serve the welfare of every man, woman, and child who properly submits to it. Unfortunately, the hedges created by the Jewish leaders had very little to do with the Lord’s Law.

Most of the hedges surrounding the Sabbath Law are almost laughable. The Jews had focused so intensely on the small details and questions surrounding the Sabbath that they missed the intent of the Sabbath altogether. Hereafter are a few of the Sabbath hedges found in the Mishnah;

You can't check for fleas or read by the light of a lamp	You can't write more than one letter	You can't weave more than three threads	Your may rent you clothes to mourn	You can't treat your own toothache	You can't tie or untie certain knots
"On the Sabbath one should not search his clothes [for fleas], or read by the light of a lamp." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 179).	"He who writes two letters, whether with his right hand or with his left, whether the same letter or two different letters, whether with different pigments in any alphabet is liable." (The Mishnah: A New Translation, Translated by Jacob Neusner, pages 194-195).	"Rabbi Eliezer says, 'He who weaves three threads at the beginning [of the web], or [who added] one onto that which is already woven, is liable.'" (The Mishnah: A New Translation, Translated by Jacob Neusner, page 195).	"He who tears [his clothing] because of his anger or on account of his bereavement, and all those who effect destruction, are exempt." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 196).	Anciently, tooth aches were treated by sucking on vinegar as an analgesic. Speaking of the Sabbath, the Oral Law states, "He who is concerned about his teeth may not suck vinegar through them." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 197).	"On account of [tying] what sort of knots [on the Sabbath] are [people] liable? (1) a camel driver's knot, and (2) a sailor's knot. And just as one is liable for tying them, so he is liable for untying them." (The Mishnah: A New Translation, Translated by Jacob Neusner, page 197).

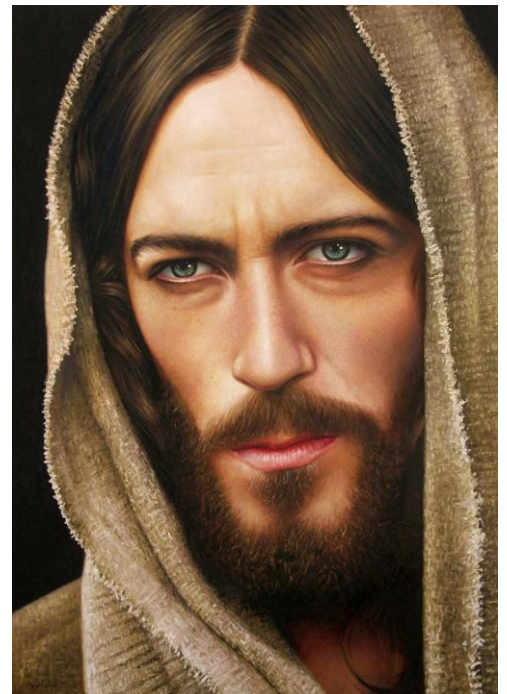


So, why did the Jews miss the intent of the Sabbath so badly? It would seem that a society that spent so much time in the study of the Scripture would understand the nuances of the law perfectly. The answer lies in their lack of faith. Orson Pratt explained, "No person can keep the Sabbath day holy until he complies with the Gospel. This faith or belief is the first principle of the Gospel." (Journal of Discourses, Volume 7, Salt Lake City Tabernacle, Orson Pratt, September 11, 1859, page 259). A faithless man cannot properly comprehend the things of God.

The Jews had turned the Sabbath into drudgery. They counted their steps, and evaluated every action and task. The Sabbath became so ridged that I dare say they worked harder at keeping the Sabbath day holy than they worked doing their various tasks during the week. Brigham Young taught that when the Laws of God become like this, it would indicate that we are not properly approaching the Law. He taught, "These are institutions expressly for the benefit of man, - not imposed upon him as by a task-master, in the form of a rigid discipline; but they are bestowed upon him as a blessing, a favour, and a mercy, for his express benefit." (Journal of Discourses, Volume 6, Salt Lake City Tabernacle, Brigham Young, August 29, 1852, page 278). Brigham adhered to the adage that the Sabbath was created for man, and not man for the Sabbath. He also taught that the labors on the Sabbath should be directed towards God. "Instead of suffering our labours to occupy the Sabbath - instead of planning our business to infringe upon the first day of the week, we should do a little as possible; if it is necessary to cook food, do so; but even if that could be dispensed with, it would be better, As to keeping the Sabbath according to the Mosaic law, indeed, I do not; for it would be almost beyond my power. Still, under the new covenant, we should remember to preserve holy one day in the week as a day of rest - as a memorial of the rest of the Lord and the rest of the Saints; also for our temporal advantage, for it is instituted for the express purpose of benefiting man. It is written in this book, (the Bible,) that the Sabbath was made for man, and not man for the Sabbath. It is a blessing to him. As little labour as possible should be done upon that day: it should be set apart as a day of rest, to assemble together in the place appointed, according to the revelation, confessing our sins, bringing our tithes and offerings, and presenting ourselves before the Lord, there to commemorate the

death and sufferings of our Lord Jesus Christ." (Journal of Discourses, Volume 6, Salt Lake City Tabernacle, Brigham Young, August 29, 1852, page 278).

So here lies the challenge: The Lord has commanded that we keep the Sabbath day holy. He expects that we will rest from our labors and honor the seventh day as something different from the other six. And yet, the Lord has not created a long list of defining don't and encouraging do's. The Jews tried to do this, and we can clearly see their failures. How then do we keep the Sabbath day when there arises so many questions about the appropriateness of activities and tasks? Obviously, the Lord has no intention of defining the Sabbath in detail. After six thousand years of the Sabbath Law, it is apparent that the Lord wants us to seek personal interpretation on our own. There is something to be gained in the process that cannot be achieved by being commanded in all things. In the early days of the restored church, members had questions about the Sabbath use of the new railroad which ran through Utah. Brigham Young gives a rather long discourse on the subject and in the process helps us understand how we should interpret Sabbath Law. He said, "This gentleman to whom I was speaking on Friday was tenacious with regard to the Sabbath; that was his whole theme. He commenced about our running cars here on the Sabbath Day. I told him in as few words as I could, that my feelings were not to do it, and if I had the management of railroads I would stop it. Why? Because the Lord has said that it is not good for us to work the seven days; it is good to work six and rest the seventh. Our system requires rest after six days' labor, and consequently he has set the seventh apart for that purpose. But I told him I could not control that matter; the people want to run from Salt Lake to Ogden and back again to Salt Lake on Sundays, and consequently, as it is a matter of necessity, we run the cars on the Sabbath. Said he, 'How can you reconcile this?' Said I, 'It ought to be done, that is how I reconcile it.' Know whether you ought to do a thing or not, and if you ought to do it, do it; and if you ought not, let it alone. That is the way to live. You cannot read anything in the Bible about a railroad from Salt Lake City to Ogden, nor from the Atlantic to the Pacific; you cannot read anything about telegraph wires, nor whether they should work on a Sunday or lie still; nor anything about running a railroad, or a stage, or about the labor of the people who live now. By reading the Bible we can learn something about the way the ancients regulated their labors as far as the Lord told them what to do. It is one of the most simple things in the world for people to understand what course they should take; what a pity they do not all understand it! If men would live and humble themselves like children God could dwell within them and could dictate every heart. But to enjoy this we must live before the Lord, so that our minds would be like a sheet of white paper such as our reporters here are writing on, then the Lord could and would dictate all our movements. Live with a conscience void of offence towards God and man and the spirit of inspiration would invite matter on every such well regulated conscience. But our consciences are made by our parents and teachers; and just as we are taught by others are our consciences dictated. But we should all live so that the spirit of revelation could dictate and write on the heart and tell us what we should do,



instead of the traditions of our parents and teachers. But to do this we must become like little children; and Jesus says if we do not we cannot enter the kingdom of heaven. How simple it is! Live free from envy, malice, wrath, strife, bitter feelings, and evil speaking in our families and about our neighbors and friends, and all the inhabitants of the earth, wherever we meet them. Live so that our consciences are free, clean and clear. This is as simple as anything can be, and yet it is one of the hardest things to get people to understand, or rather to practice; for you may get them to understand it, but the great difficulty is to get them to practice it. If we, both priest and people, will practice this, the Spirit of the Lord can dictate and tell us our duty, and when that is presented before us we will go and do it.” (Journal of Discourses, Volume 14, Ogden Tabernacle, Brigham Young, June 4, 1871, pages 161-162).

Clearly, the ancient Jews erred by over regulating the law of the Sabbath. The Lord intends for us to follow the spirit as we define our Sabbath activities and worship. We should use caution that we do not use this as an excuse to error in the other extreme. “For we are commanded to keep holy the Sabbath day and to rest from all our labors, as God did when he created the earth upon which we dwell. He has given us six days to attend to the various labors and duties of life, and if we pretend to keep the Sabbath, let us do it acceptably to God our Father, dedicating ourselves to him at least, for that day, and placing our feelings and affections upon him. And then, the Elders of Israel, throughout the broad earth are engaged this day in trying to teach the principles of salvation, and I feel like praying for them, and also for our missionaries who are going abroad among the Saints in this land, as well those who speak, as those who dictate in the assemblies of the Saints in this land and in all other lands, that as this is a day set apart for the worship of God, all Israel everywhere may be under the influence and guidance of the Spirit of the living God, and that those especially who speak may be under the divine influence of the Holy Ghost, and present to the various congregations the words of eternal life. God has conferred upon us very many great and precious blessings, and I sometimes think it is difficult for us to appreciate them as we should.” (Journal of Discourses, Volume 22, Bountiful, John Taylor, June 26, 1881, pages 228-230).

44 - God – The word “God” is translated from the Greek word “θεός” or “theos”. It is a general term for deities or divinities. Scripturally, it is used of members of the Godhead; God the Father, God the Son, and God the Holy Ghost. In reference to verse 44, and the term God, Brown writes, “This is omitted by very important witnesses including Vaticanus and both Bodmer papyri...it could easily have been lost by scribal omission.” (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226).

God was so sacred to the Jews that His very name was forbidden to be uttered. Even in modern Jewish writings, they omit His formal name and simply use the term God. Even so, they write the word “God” omitting the “o” so that they haven’t uttered even the descriptive term. They simply write “G-d”. This helps us understand the anger that was instilled in the ancient Jews when Jesus declared Himself to be the Son of God.



45 - his – The word “his” is translated from the Greek word “ἰδιος” or “idios”. It means pertaining to one’s self, one’s own, or belonging to one’s self. This verse would indicate that the Jews viewed Jesus’ declaration as being the Son of God as a self proclaimed determination. Jewish law would require the testimony of two or more witnesses to establish the truth of such a profound statement. Jesus makes reference to this Jewish Law in the Gospel of Matthew where he said, “in the mouth of two or three witnesses every word may be established.” (Matthew 18:16).

46 - making – The word “making” is translated from the Greek word “ποιέω” or “poieō”. It means to make, to make ready, to prepare, to acquire, or construct. This passage implies that Jesus “made” himself out to be the Son of Man. The Savior was the first born of all God’s spirit children. Consequently, He was chosen by God to be the only begotten Son of God in mortality. He was literally the Son of God, in every aspect of the word. He did not make Himself the Son of God, such occurred according to divine will and purpose.

47 - himself – The word “himself” is translated from the Greek word “ἑαυτοῦ” or “heautou”. It means himself, herself, itself, or themselves. Jesus was defined by His Father’s will. He was only self defined in the fact that He chose to follow His Father. Otherwise, He allowed His Father to define Him. Therefore, He was nothing of Himself. The Jewish hierarchy believed that Jesus was proclaiming Himself as the Son of God. It is noteworthy to mention that God the Father typically introduces Jesus with the words, “This is my beloved Son” (Matthew 3:17). These were the words at Jesus’ baptism. God used the same words when He introduced Jesus to the Nephites (3rd Nephi 11:7). God used the same words at the Mount of Transfiguration (Matthew 17:5, Mark 9:7, Luke 9:35). Moses recorded the same introduction when he saw Jesus (Moses 4:2). Finally, Joseph Smith recorded the same words at the first vision (Joseph Smith History 1:17). Jesus was the Son of God because God made it that way and proclaimed it as such.

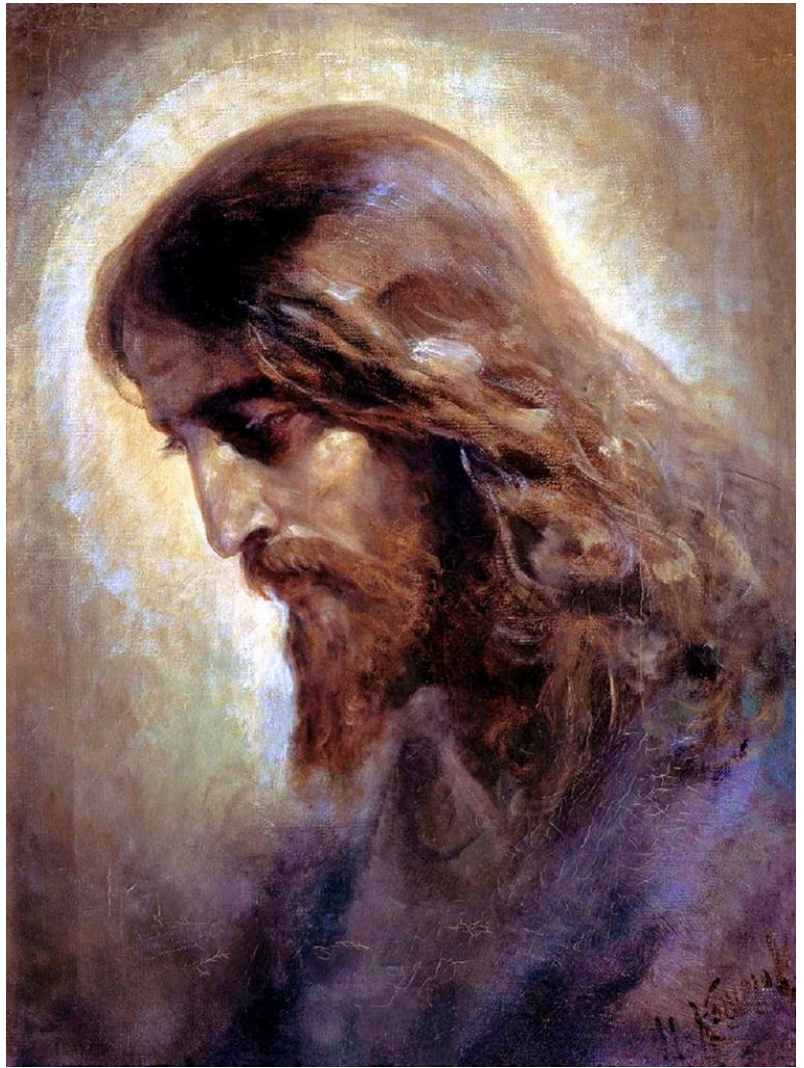
48 - equal – The word “equal” is translated from the Greek word “ἴσος” or “isos”. It means equal in quantity or quality.

The law of the Sabbath was a foundational law to the ancient Jews. If there was a law superior to the law of the Sabbath it is the first of the Ten Commandments. It reads, “**Thou shalt have no other gods before me.**” (Exodus 20:3). The Jews of Jesus’ time condemned coins with images of Caesar and false Gods. They rejected any forms of false gods or idols. They surely would not condone someone proclaiming themselves to be the Son of God or to be equal with God in any shape or form. Elder McConkie taught, “**Equal with God!** - awful blasphemy or awesome truth! - one or the other. There is no middle ground, no room for compromise; there are no principles to compose: either Jesus is divine or he is blaspheming! ‘Equal with God!’ - not, as yet, in the infinite and eternal sense, but in the sense of being one with him, of being his natural heir, destined to receive, inherit, and possess all that the Father hath. ‘Equal with God!’ - not that he was then reigning in glory and exaltation over all the works which their hands had made, but in the sense that he was God’s Son, upon whom the Father had placed his own name and to whom he had given glory and honor and power.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 47).

The word “blasphemy” is the act of speaking sacrilegiously about God or sacred things. It includes profane speaking. Profane speaking is to treat something sacred irreverently or mockingly. Proclaiming yourself equal to God was profane and blasphemous. The Law of Moses declares severe consequences for blasphemy. The Book of Leviticus reads,

“And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.” (Leviticus 24:16).

Today, believers in God hold the Ten Commandments to be the will of God to His children. We believe that God should be placed in our highest level of respect and reverence. He is the Father of all our spirits, and the creator of all things. None of us are His equal. We are fallen mortal men, and are short of His glory in nearly every way. The Jews of Jesus' time saw Jesus as a blasphemer. What they failed to recognize is that Jesus was indeed that Son of God in the Flesh and as such He was not like us. They also failed to understand God's intended goal for each of us. Joseph Smith taught, **“They found fault with Jesus Christ because He said He was the Son of God, and made Himself equal with God. They say of me, like they did of the Apostles of old, that I must be put down. What did Jesus say? ‘Is it not written in your law, I said, Ye are Gods?’ If He called them Gods unto whom the word of God came, and the Scriptures cannot be broken, 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? It was through Him that they drank of the spiritual rock’ Of course He would take the honor to Himself.’ Jesus, if they were called Gods unto whom the word of God came, why should it be thought blasphemy that I should say I am the Son of God?”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 422). God's work and glory is to assist all of His children in achieving their divine potential of becoming like Him. Jesus achieved His potential in mortality, and therefore maintained His role as Deity.



Many see LDS doctrine as blasphemy since it maintains that we are all sons and daughters of God. We believe that as such we are joint heirs with Jesus, and have the potential of being like God in every way. The Lord taught, **“And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritance and be made equal with him.”** (Doctrine and Covenants 88:107). This doctrine is not strictly LDS. As Joseph pointed out, Paul taught this same doctrine in the New Testament. Paul wrote the Romans, **“The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”** Romans 8:17). Similarly, the Old Testament prophet Isaiah, whom the Jews held with high regard, wrote, **“Shew the things that are to come hereafter, that we may know that ye are gods.”** (Isaiah 41:23). In the same way, the Psalmist recorded, **“I have said, Ye are gods; and all of you are children of the most High.”** (Psalms 82:6).

49 - answered – The word “answered” is translated from the Greek word “ἀποκρίνομαι” or “apokrinomai”. It means to give an answer to a question proposed, to answer, or simply to begin to speak. What did Jesus answer? He answered the accusation that He somehow broke the Sabbath. He also answered the accusation that He committed blasphemy and falsely proclaimed Himself to be the Son of God. Additionally, He answered the need for witnesses for such claims.

It is interesting that Jesus set the stage for answering these questions at the Temple of God, most likely under Solomon's Porch. Talmage wrote, **“Whether the interview took place within the temple walls, on the open street, at the market place, or in the judgment hall, matters not. His reply to their charges is not confined to the question of Sabbath observance; it stands as the most comprehensive sermon in scripture on the vital subject of the relationship between the Eternal Father and His Son, Jesus Christ.”** (Jesus the Christ, James E. Talmage, page 163). We should not think for a second that this sermon was happenstance or off the cuff. Jesus was led by the spirit and followed His Father's omnipotent will. He went to the temple with purpose, having set the table for teaching. The miracle at Bethesda, on the Sabbath, resulted in a fury of questions by the evil Jewish Hierarchy. It was done at Passover, and therefore there were thousands of souls present who would benefit from the teaching of Gospel truths. Once the stage was set, **“then in solemn tones came words of infinite import, words whose full meaning can only be understood by the power of the Spirit - and shall we not suppose that one of the purposes of the Bethesda healing was to gain a congregation and set the stage for such a heaven-inspired statement as this?”** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 47).

50 - Verily – The word “Verily” is translated from the Greek word “ἀμῆν” or “amēn”. At the beginning of a discourse, it means surely, truly or of a truth. This word is used in the ancient Jewish culture as an emblem of covenant. Used at the beginning of a sentence or discourse, it means that what follows is a sworn truth. To lie under such circumstances was the violation of one's word. Ancient Arabs believed that breaking one's word was a serious offence. It was so serious that death was preferable to breaking one's word. At the close of a sentence or discourse, it was a sworn confirmation that the content was truthful. The word “Amen” is essentially swearing to truthfulness in the name of the Father, the Son, and the Holy Ghost. The Paleo-Hebrew makes this fact obvious. The Paleo-Hebrew is as follows;

Hebrew (reads from right to left)			
Roman letter equivalents	n	m	A
Paleo-Hebrew			
Interpretation of the Paleo-Hebrew	The winged angel or the Holy Ghost	The Hawk or the Messiah	The Bull, the First, or the Father

- 51 - **I say unto you** – The word “say” is translated from the Greek word “λέγω” or “legō”. It means to say, to speak, affirm over, maintain, to teach, to exhort, or direct. The phrase “unto you” is translated from the Greek word “ὑμῖν” or “hymín”. It means you.

This statement is an indication that Jesus was going to teach and not argue the point of contention poised by the Jewish leaders. Elder McConkie wrote, **“But, no matter, his concern is not to debate Sabbath rules. He has healed a man and gained a congregation of hearers; now he will bear to them a testimony that will open or close the door of salvation, depending upon its acceptance or rejection. For the purposes at hand, we will assume, as he himself seems to have done, that he has worked on that day when no work is to be done.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 46).

- 52 - **Son** – The word “Son” is translated from the Greek word “υἱός” or “huios”. It means a son. It is rarely used of animals and reserved for the offspring of men. **“The expression ‘Son of Man’ is anathrous; it is the only time in the Gospels that there is no article before either noun. Some suggest that the expression here means simply ‘man,’ thus: ‘...to pass judgment on what man is’. In our opinion the context renders this unlikely.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 215). The term is a declaration of Jesus’ pedigree. The capitalization of the term “Son” is a recognition of who He is by the Translators and type setters. Capitalization of titles and pronouns are typically reserved for persons of distinction and royalty. **“Christ is the Son, the Firstborn in pre-existence, the Only Begotten in the flesh. As the Jehovah of old, he was more faithful, obedient, and diligent than any of the spirit host of heaven, and while yet in the pre-existent sphere, he attained that intelligence and power which made him a god; he became like the Father. Under the Father he became the creator of this world, of worlds without number, and of all things that in them are. In that pre-existent world the Son was foreordained to be born into mortality as the literal Son of God, to work out the infinite and eternal atonement, to be the lamb slain from the foundation of the world.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 190).

- 53 - **can do nothing of himself** – The word “nothing” is translated from the Greek word “οὐδείς” or “oudeis”. It means no one or nothing. The word “of” is translated from the Greek word “ἀπό” or “apo”. It means of separation, or of origin. The word “himself” is translated from the Greek word “ἑαυτοῦ” or “heautou”. It means himself, herself, itself, or themselves. Elder McConkie rephrased this passage as follows, **“I am come in my Father’s name; aside from him I have no power; it was his power that healed the impotent man; all that I do has his approval”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 47).



Jesus was not restricted from acting on His own. He was given the same freedom of choice that ever other mortal has been given. He could choose to do wrong, as well as right. Why then did He make such a restrictive statement? The answer lies in the covenants that He made and His commitment to keep them. He had been baptized and made a covenant with His Father to follow Him in all things. This covenant was binding to the Savior. Therefore, he could do nothing of Himself. **“He did associate Himself with the Father, even in a closer and more exalted relationship than they had conceived. The authority given to Him by the Father was not limited to the healing of bodily infirmities; He had power even to raise the dead—‘For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.’ Moreover, the judgment of men had been committed unto Him; and no one could honor the Father except by honoring the Son. Then followed this incisive declaration: ‘Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.’”** (Jesus the Christ, James E. Talmage, page 163). The rights of the Savior’s priesthood power were bound to His ability to keep His covenants and follow His Father’s will. The consequence of keeping His covenant resulted in access to the powers of heaven. His abilities mirrored those of the Father because of His righteousness. Therefore, He became equal to the Father. His power was indeed His Father’s. It then stands to reason that He could do nothing of Himself. The miracles, healing, and teaching were all directly obtained from heaven.

In all reality, we are bound to the same laws that Jesus was. As we keep our covenants, we claim access to the powers of heaven. As we break our covenants, we find our access to heavenly power diminished. Because Jesus practiced this in a perfect fashion, He is our perfect example. Joseph Smith taught, **“The Savior has the words of eternal life. Nothing else can profit us. There is no salvation in believing an evil report against our neighbor. I advise all to go on to perfection, and search deeper and deeper into the mysteries of Godliness. A man can do nothing for himself unless God direct him**

in the right way; and the Priesthood is for that purpose.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 392). Jesus followed His Father’s example in a perfect way, and similarly, we should follow Jesus’ example as perfectly as we can, repenting as we stumble.

- 54 - **what he seeth** – The word “seeth” is translated from the Greek word “βλέπω” or “blepō”. It means to see or discern of the bodily eye.

The implication is that Jesus has literally seen the Father in action. He declares that He does not perform any work or action that He has not seen by the Father. How could that possibly be? The God of Heaven resides in Celestial conditions. There are few recorded instances where the Father has revealed Himself to our fallen mortal sphere. Brown, who is a secular Biblical scholar, suggests that this statement may indicate a pre-mortal relationship between the Son and the Father. He wrote, **“‘There is reference to a (pre-existent?) vision of the Father in vi 46, viii 38.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214). He could not be more right!

We understand that one of the blessings of keeping covenants is an increased companionship of the spirit. This spirit teaches the doctrines of eternity. As we increase our companionship with the spirit, the veil of forgetfulness becomes thin and the knowledge of heavenly realms and pre-mortal existence increases. We must assume that Jesus’ perfect adherence to covenants resulted in a perfect companionship of the spirit. This would then result in perfect understanding and a perfect thinning of the veil. Jesus must have restored His knowledge of all the actions of His Father. Joseph Smith taught, **“Scriptures inform us that Jesus said, As the Father hath power in Himself, even so hath the Son power - to do what? Why, what the Father did. The answer is obvious - in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do we believe it? If you do not believe it, you do not believe the Bible. The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. Here, then, is eternal life - to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 391).

- 55 - **do** – The word “do” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, prepare, acquire, or render.

The word “do” carries the idea of action. Of course, all our actions and decisions in life are guided by the gift of agency. We are free to choose good and righteous actions or wicked and unrighteous actions. The power to choose is a gift from our Father in Heaven. He feels so strongly about our right to choose that He is willing to allow some of His children to become lost and fallen in order to protect this gift. From an early age, we learn to exercise agency. Learning to properly exercise choice can be difficult. Our best hope is following the example of those who have chosen wisely. We look for good examples to follow. A poor example can be devastating. Jesus set the perfect example. **“What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 392).

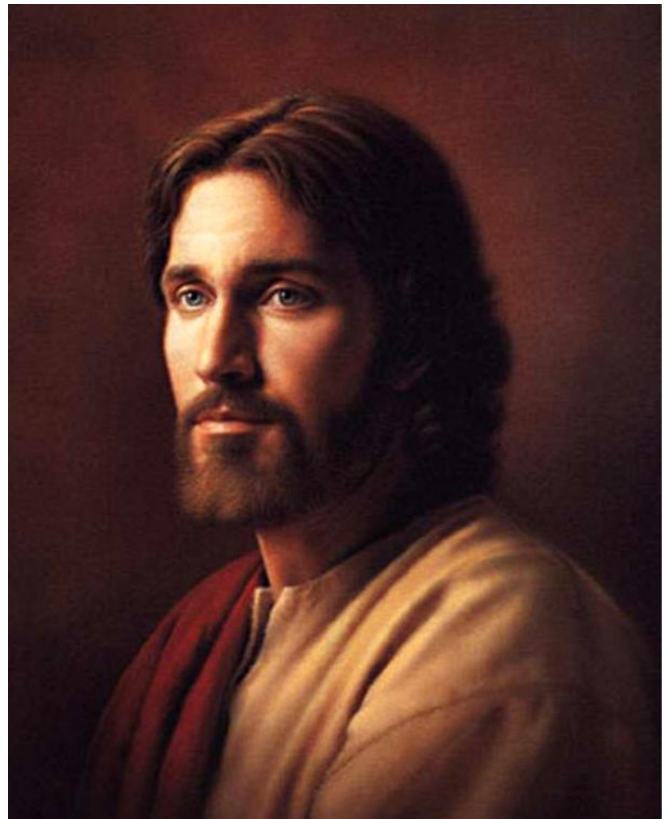
Joseph Smith’s explanation of the Father’s example is very insightful. It leads us to believe that the Father was once a mortal man who served in the same capacity as Jesus did in His sphere. Jesus was able to act as our Savior because He followed the actual example of His Father. It is clear that the mighty Elohim had sacrificed His life at some point in the eons of time. Again, we turn to the prophet Joseph. He wrote, **“As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so He has a body of His-own. The Son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the sectarian world believe the body of the Son is identical with the Father’s.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 349). The Father and the Son are the same in purpose and action. They are identical in what they “do”, and yet they are separate and distinct individuals.

On a personal level, we need to follow the example Jesus set just as Jesus followed the example of His Father. This includes a commitment to do our part. Jesus took direction from His Father, and understood that there were actions required of Him personally. He relied on His Father for help, but did not expect His Father to work out those things that were required of Himself. John Taylor wrote, **“I never ask the Lord to do a thing I could do for myself.”** (Journal of Discourses, Volume 1, Page 27, John Taylor, August 22, 1852). Such is the nature of righteous doing.

56 - doeth – The word “doeth” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, prepare, acquire, or render. The Codex Sinaiticus translates the phrase “what things soever he doeth, these also doeth the Son likewise” as “whatever he does, these also the Son does in like manner”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 19, page 169).

“This verse is not unlike Numbers 16:28” (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214), which reads, **“And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.”** (Number 16:28). Jesus was a scribe and regularly responded to questions by quoting the scriptures. That seems to be the thought here. Brown writes, **“Is Jesus hurling Moses’ words back at the legalists? Ignatius Magnesians 7:1 seems to betray knowledge of this passage in John, ‘As then the Lord was united to the Father and did nothing without Him.’”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214).

The Jews were insistent that Jesus had violated the Sabbath, even though He was performing an act of mercy and love. They misunderstood the relationship between the Sabbath and doing. They considered all doing to be bad on the Sabbath, though they did tolerate acts of absolute necessity. To them, just because an act was good didn’t make it acceptable on the Sabbath. The Sabbath took precedence over doing good. Of course, this was apostate doctrine. Peter taught, **“For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.”** (Peter 3:17). Doing good is God’s work. Following His will is always good, even if it be on the Sabbath. Unfortunately, the Pharisees seemed to worship the Sabbath more than they did God. Edersheim explained, **“That was the Sabbath, and the God of the Sabbath of Pharisaism; this the rest, the enlightenment, the hope for them who laboured and were heavy laden, and who longed and knew not where to find the true Sabbatismos! Nay, if the Christ had not been the very opposite of all that Pharisaism sought, He would not have been the Orient Sun of the Eternal Sabbath. But the God Who ever worked in love, Whose rest was to give rest, Whose Sabbath to remove burdens, was His Father, He knew Him; He saw His working; He was in fellowship of love, of work, of power with Him. He had come to loose every yoke, to give life, to bring life, to be life - because He had life: life in its fullest sense.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 466).



57 - likewise – The word “likewise” is translated from the Greek word “ὁμοίως” or “homoiōs”. It means likewise, equally, or in the same way.

The term “likewise” conveys the idea that God the Father and His Son Jesus Christ were like each other in every way. They are so alike that the Son often acts and speaks for the Father as though He were the father. **“It is on this basis - that of divine investiture of authority - that some scriptures call Chrst the Father. Other passages call him the Father in the sense of Creator or of being the Father of those - born again as they are - who believe the gospel.”** (Mormon Doctrine, 2nd edition, Bruce R. McConkie, page 130).

Much of the Christian world in our day has a false understanding of the identity of Jesus Christ and God the Father. The scriptures often make it difficult to see clearly that they are two distinct beings, causing people to mistake them for the same person. There are many that assume that the Father is indeed the Son and vice versa. This caused the First Presidency and Quorum of the Twelve Apostle of the Church of Jesus Christ to issue a Doctrine Exposition on the doctrine of divine investiture of authority in 1916. They declared, in part, that **“in all His dealings with the human family Jesus the Son has represented and yet represents Elohim His Father in power and authority. This is true of Christ in His preexistent, antemortal, or unembodied state, in the which He was known as Jehovah; also during His embodiment in the flesh; and during His labors as a disembodied spirit in the realm of the dead; and since that period in His resurrected state... Thus the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father’s name; and so far as power, authority, and godship are concerned His words and acts were and are those of the Father.”** (Improvement Era, “The Father and the Son”, August 1916). In summary, Jesus is literally the Son of God, and is a distinct and separate being. Even so, when He executes the will of His Father He does so in such a precise manner that He acts in His place. He speaks in the first person representing His Father, and does so with the authority and permission of the Father. This is the divine investiture of authority.

58 - **loveth** – The word “loveth” is translated from the Greek word “φιλέω” or “phileō”. It means to love, approve of, to like, befriend, welcome or treat affectionately. **“Although the two verbs ‘to love’, agapan and philein, are almost interchangeable in John, this is the only time in John that philein is used for the love between Father and Son. (Agapan is used six times for this).”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214). The primary Greek words for love are as follows;

φιλέω or phileō	To Love as a friend or sibling, to kiss
ἀγαπάω or agapaō	To Love in a social or moral sense

The love being spoken of is the type of unconditional love commonly experienced in a family.

59 - **sheweth** – The word “sheweth” is translated from the Greek word “δεικνύω” or “deiknyō”. It means to show or expose to the eyes.

Like us, Jesus learned **“precept upon precept; line upon line, line upon line; here a little, and there a little.”** (Isaiah 28:10). Unlike us, Jesus quickly and perfectly learned the doctrines; no He perfected them. He emulated His Father with absolute obedience. Joseph Smith wrote, **“I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before? He laid down His life, and took it up’ the same as His Father had done before. He did as He was sent, to lay down His life and take it up again; and then was committed unto Him the keys.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 421).

There seems to be a direct relationship between acquiring knowledge, being obedient to that knowledge, and being shown further light and knowledge. Paul wrote Timothy, **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”** (2nd Timothy 2:15). Paul nicely relates the concept of learning and doing (being shown something and then working after that knowledge). As we perfect our ability to live after the knowledge we have been given, we prepare ourselves to receive more knowledge.

God follows a pattern for the instruction and development of His children. In the Book of Mormon, the brother of Jared approached the Lord for His help and received instruction from Him. The brother of Jared acted with great faith in the knowledge he received. Ultimately, our faithful obedience to the knowledge we receive will bring us to a full and perfect knowledge of God. Reading about the Brother of Jared the Book of Mormon records, **“Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.”** (Ether 3:13).

Jesus followed the pattern established for all mortals. He came to earth to gain knowledge, and demonstrate an ability to follow that knowledge. Unlike us, Jesus acted perfectly on the knowledge He obtained. We must assume that Jesus’ progression resulted in being brought back into the presence of His Father while in mortality. We have no record of when this first occurred. Perhaps during His youth. We do know that by the time of this chapter, Jesus had been shown all things by His Father. He followed a pattern that we also must follow. Though our progression is undoubtedly slower than Jesus’, the eventual result is designed to be the same.



60 - **all things** – The term “all things” is translated from the Greek word “πᾶς” or “pas”. Individually, it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types.

We understand that Jesus was shown “all things” by His Father. We understand this to be literal rather than figurative. Jesus had comprehension and knowledge beyond that of all mortal men. Even so, there were others who were blessed with this great knowledge. The prophet Enoch achieved a level of knowledge and obedience as to qualify himself. The Book of Moses records, **“And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy.”** (Moses 7:67).

In our day, the Lord explained that the restoration was brought to pass so that the Lord’s people could enjoy the blessings of revelation. Such revelation is design to reveal the truths of eternity to God’s children, even unto the revealing of all things. The Lord said, **“For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.”** (Doctrine and Covenants 132:45).

61 - **he will shew** – The word “” is translated from the Greek word “δεικνύω” or “deiknyō”. It means to show or expose to the eyes. **“There is nothing which the Father has done which has not been revealed to the Son. He will shew him greater works. Meaning those thereafter to be performed, those pertaining to the atoning sacrifice, the resurrection, and the judgment.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 192).

62 - **greater works** – The word “greater” is translated from the Greek word “μεῖζων” or “meizōn”. It means greater, larger, elder, or stronger. The word “works” is translated from the Greek word “ἔργον” or “ergon”. It means business, employment or that which any one is occupied.

“There is an eternal and unending law of work that is greater than the Sabbath. My Father and I both work everlastingly; our creative and redemptive labors go on forever for innumerable hosts on worlds without number. Why should the mere healing of one suffering soul cause such consternation among you?” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 46). Such works of healing pale in comparison to the greater works of the Father and the Son which at that point lay in the near future.

The works of Jesus, the promised Messiah, had been prophesied long before His birth. The prophet Isaiah recorded, **“Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!”** (Isaiah 5:19). Isaiah also recorded, **“Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”** (Isaiah 29:14). What are these miraculous works if they were not the physical healings of the sick and infirmed? The Lord’s miraculous works, even His greater works, revolve around the exaltation of His children in a spiritual sense, and the redemption of their souls from physical death. These two greater works would be built upon Jesus’ atoning sacrifice. The word “gospel” literally means “good news”. The good news is that Jesus died so that we might be resurrected and live again. The good news is that if we partake of the atonement of Jesus we might live again with God, as He lives. Jesus declared in the Book of Mormon, **“And if it so be that the church is built upon my gospel then will the Father show forth his own works in it.”** (3rd Nephi 27:10).

As we come to understand the works of Jesus and His Father, we begin to emulate them. We strive to help others come unto Jesus and partake of His gracious gift, even the greater gifts. The Jews of Jesus’ time had largely rejected the gifts of God. **“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”** (Titus 1:16).

63 - than these – The word “these” is translated from the Greek word “τούτων” or “toutōn”. It means of these.

The Jews of Jesus’ time had become scholarly. They had studied the scriptures on an academic level and therefore they thought they understood the workings of God. Jesus is very clear that the work He had been called to perform were much greater than the works they understood or even witnessed. The Lord’s works were above their comprehension because they lacked the spirit. The Lord taught, **“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”** (Isaiah 55:8-9). It then follows that the teachings and knowledge obtained through the world will never properly explain the works of God. Only by and through the spirit can we truly understand the greater works of God.

64 - marvel – The word “marvel” is translated from the Greek word “θαυμάζω” or “thaumazō”. It means to wonder, wonder at, marvel or to be had in admiration. The Codex Sinaiticus translates the word “marvel” as “wonder”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 20, page 169). Brown translates this passage as **“literally, ‘in order that you may be surprised’; the ‘you’ is emphatic and perhaps derogatory (‘people like you’). This is recalled in vii 21: ‘I have performed just one work, and all of you are surprised’.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214).

Quite possibly Jesus is acknowledging the fact that the Jews did not understand the ancient prophecies regarding the Messiah. They failed to understand His mission, and therefore were surprised by His proclamation that He would perform even greater works than those of miraculous healings. **“No wonder they marveled; such doctrine they had never before heard nor read; it was not of the scribes nor of the rabbis, of neither the Pharisaic nor Sadducean schools.”** (Jesus the Christ, James E. Talmage, page 163).

Many speculate that the surprise was the fact that Jesus revealed His role in the resurrection and the redemption of the dead. **“Chrysostom understood the surprise to refer to what precedes (he is the Son of Man); most scholars today take it to refer to what follows (his role in the resurrection of the dead). By enclosing the clause in dashes we attempt to preserve the ambiguity, for the evangelist may have meant the surprise to refer to the whole complex of ideas.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 215). We should remember that the Sadducees didn’t believe in the resurrection or the redemption of the dead. The Pharisees, while they claimed to believe in the resurrection, did not have a proper understanding of the doctrine. Jesus not only taught true doctrine, but He revealed to them that He is the foundation all things eternal. No wonder Isaiah wrote, **“I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”** (Isaiah 29:14).

65 - raiseth up – The term “raiseth up” is translated from the Greek word “ἐγείρω” or “egeirō”. It means to arouse, to cause to rise, to awake, or cause to appear.

The Pharisees and Sadducees often argued the doctrines of salvation. Resurrection was a point of contention. It is interesting that the Jews were so confused on the subject when the Old Testament prophets were not silent on the subject.

The prophet Job suffered under extreme emotional and physical pain. It appeared as though Job would succumb to his trials. Death seemed inevitable. Even so, Job understood the doctrine of resurrection and the redemption of the dead. He beautifully testified, **“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God.”** (Job 19:26).

Similarly, the Book of Hosea took place during a time when the Northern Kingdom of Israel was threatened by the mighty Kingdom of Assyria. The prophets had warned the people that if they did not repent that the Lord would destroy them. Many would die, and those that survived would be taken captive. The assault by Assyria was horrific. The prophetic words of Hosea must have brought comfort to the survivor’s ears. He wrote of the resurrection and the redemption of the dead. Hosea recorded the words of Jehovah as follows, **“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”** (Hosea 13:14).



an ARTISTIC RENDERING OF THE DAY OF RESURRECTION & THE OPENING OF THE GRAVES

Speaking of the Messiah, the prophet Isaiah wrote, **“He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.”** (Isaiah 25:8). In another prophetic writing Isaiah records, **“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”** (Isaiah 26:19).

The prophet Ezekiel witnessed his share of death. He lived in exile in Babylon after Jerusalem had been destroyed. Through a vision, the Lord showed him all the wickedness of his people and their destruction. He was profoundly knowledgeable of his peoples fallen state and their demise. Consequently, the Lord told him, **“Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”** (Ezekiel 37:12). The word Israel was used figuratively for salvation and refuge.

- 66 - **the dead** – The word “dead” is translated from the Greek word “νεκρός” or “nekros”. It means one that has breathed his last breath, lifeless, deceased or dead. Paul taught the Corinthian saints, **“For as in Adam all die, even so in Christ shall all be made alive.”** (1st Corinthians 15:22). Death is an inherent part of mortality. There are few things that man can consider absolute during his mortal journey, but death is indeed one of them. All mankind will die regardless of their effort and dedication to live. The Psalmist wrote, **“Wilt thou shew wonders to the dead? shall the dead arise and praise thee?”** (Psalms 88:10).



AN ARTISTIC RENDERING OF THE DAY OF RESURRECTION & THE OPENING OF THE GRAVES

- 67 - **quickeneth** – The word “quickeneth” is translated from the Greek word “ζωοποιέω” or “zōopoieō”. It means to produce alive, cause to live, give life, or restore life. The Codex Sinaiticus translates the phrase “quickeneth them” as “makes them alive”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 21, page 169).

The Lord is plainly declaring that He will give life back to the dead. Those that lay in the ground will again be reunited with their spirits into glorious bodies. This is the promised resurrection. Paul taught, **“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”** (1st Corinthians 15:45). Adam, “the first man”, was the first to receive a physical body. Jesus Christ, “the last Adam” or “second man”, was the first to be quickened (resurrected) and receive a glorified body. The actions of Adam (with the Fall) and Jesus Christ (with the Atonement and Resurrection) were both necessary for our salvation. (New Testament Institute Student Manual, The Church of Jesus Christ of Latter Day Saints, 1st Corinthians 15:45). After Jesus was resurrected many graves were immediately opened. Matthew writes, **“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”** (Matthew 27:52-53). We do not know who was selected to come forth in this special resurrection, nor why they were selected. Surely they were chosen for their good works and faithfulness. We know that all the righteous shall come forth before those who failed to make and keep covenants in mortality. We are taught that after the Savior returns prior to the millennium the promised resurrection will occur. Paul taught, **“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”** (1st Thessalonians 4:16).

This concept that the righteous and covenant children of the Lord shall come forward in the first resurrection has prompted much debate. What happens to my grandfather, who was a great man, but was never involved with religion? How can a merciful God discard him? The answer is; God will not discard His children. He has made accommodations for every needful thing concerning the redemption of His children. It is apparent that Jesus authorized and initiated the preaching of the doctrines of salvation to those that died without the opportunity to secure the ordinances and covenants necessary to come forth in the first resurrection. Peter wrote, **“For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”** (1st Peter 4:6). There were apparently ordinances performed in ancient Judaism relating to those who have died. It stands to reason that once the dead are taught in the world of the spirits, they need an opportunity to partake of the physical ordinances that are crucial to redemption and salvation. Such ordinances were done by the living on behalf of the dead. Paul taught the Corinthians, **“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”** (1st Corinthians 15:29). They were baptized for the dead because God is merciful and will assure that every living soul has an equal chance to return home to Him. This is all made possible through the atonement of Jesus Christ. Paul wrote, **“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”** (Ephesians 5:14).

68 - **whom he will** – The term “he will” is translated from the Greek word “θέλω” or “thelō”. It means to will, have in mind, or intend.

It is comforting to me that the power of salvation lies in the hands of our very capable and loving Savior, rather than the hands of man. Jesus will resurrect souls according to the order of heaven. Paul taught, **“For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”** (2nd Corinthians 5:14-15).

69 - **judgeth** – The word “judgeth” is translated from the Greek word “κρίνω” or “krinō”. It means to separate, put asunder, to pick out, select or choose. It can also be used to mean judge. The Codex Sinaiticus translates the phrase “For the Father judgeth no man” as “For neither does the Father judge any one”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 22, page 169).

The Jewish hierarchy sat in judgment of Jesus. They did so using their knowledge of the laws of heaven, which were limited and apostate. They judged based on what they could see or imagine. They failed to know the heart of Jesus or the mind of God. They judged as though they had the authority to do so, and consequently they judged very poorly. They either forgot the Lord’s admonition not to judge or they just ignored it. Brigham Young taught, **“It would be wrong for you to encourage the least particle of feeling to arise in your bosom like anger, or revenge, or like taking judgment into your own hands, until the Lord Almighty shall say, ‘Judgment is yours, and for you to execute.’”** (Journal of Discourses, Volume 2, Salt Lake Tabernacle, Brigham Young, December 18, 1853, page 135).

God’s judgment is always perfect. He judges us by our actions, our intentions, the desires of our hearts, and the circumstances of our lives. He will never judge us falsely or harshly. His judgment is righteous and perfect. Jesus, God’s literal Son, has mimicked His Father to the extent that He acts and thinks like His Father. By the will of the Father, Jesus came into mortality so that He might pay the price of sin and save God’s children from their poor choices in life. This is His Father’s work. Through this process, Jesus became intimately acquainted with us. This places Him in a unique position to assist His Father in the work of judgment. In this chapter, Jesus declares that the Father has removed Himself from judging mankind. He has given that authority to Jesus. Unfortunately, the Jews were confused in this matter. **“They do not know what they believe, neither do they know what they have received; they think they know all about it; they think they know that you are out of the right way, and that they are walking in it. When they say this people are going to be destroyed by the judgments of God, it is to me like the crackling of thorns under the pot. Pass along, and mind your own business, is a fit reply to their declarations.”** (Journal of Discourses, Volume 2, Salt Lake Tabernacle, Brigham Young, April 17, 1853, page 126).

70 - **no man** – The term “no man” is translated from the Greek word “οὐδείς” or “oudeis”. It means no one or nothing.

God the Father is perfect, and therefore adheres and follows the eternal laws that define perfection. One of these laws is the law of justice. It requires that violations of covenants, laws, and commandments be connected to consequences and penalties. To violate the law of justice would make God imperfect, and as consequence He would cease to be God. This poses a problem for us as we stumble through mortality. We will all eventually sin. We cannot learn without trial, and that often results in error. The consequence of sin is that we cannot return and reside in the presence of God. No unclean thing can dwell in His presence. This necessitates the need for an intermediary. Somehow, the demands of justice needed to be met without hindering our return home to the Father. Jesus filled this roll. He offered Himself as a sacrifice meeting the consequence of sin. His sacrifice allowed us to meet the demands of justice. Jesus offered us mercy. It is perfectly logical that the Father would judge no man, for the need to judge based on justice has been fulfilled. He has committed judgment to His Son. Judgment is now based on mercy.

The covenant people were given the law of sacrifice to teach them and prepare them for the sacrifice of Jesus Christ. Unfortunately, they lost their way. Sacrifice became central to their religion rather than what it symbolized. They sought forgiveness through the sacrifice of animals at the hand of man. The reality is no man, nor animal could meet the demands of justice; only Jesus could do that. Isaiah recorded, **“To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.”** (Isaiah 1:11). God the Father delights in the work of His only begotten Son. He is the great sacrifice that offers salvation to all of Father’s children.

Based on the fact that Jesus is the Savior of all mankind, it makes perfect sense that the Father would judge no man. He has authorized Jesus to be our judge. He has given the task of judgment to our compassionate and merciful Brother.

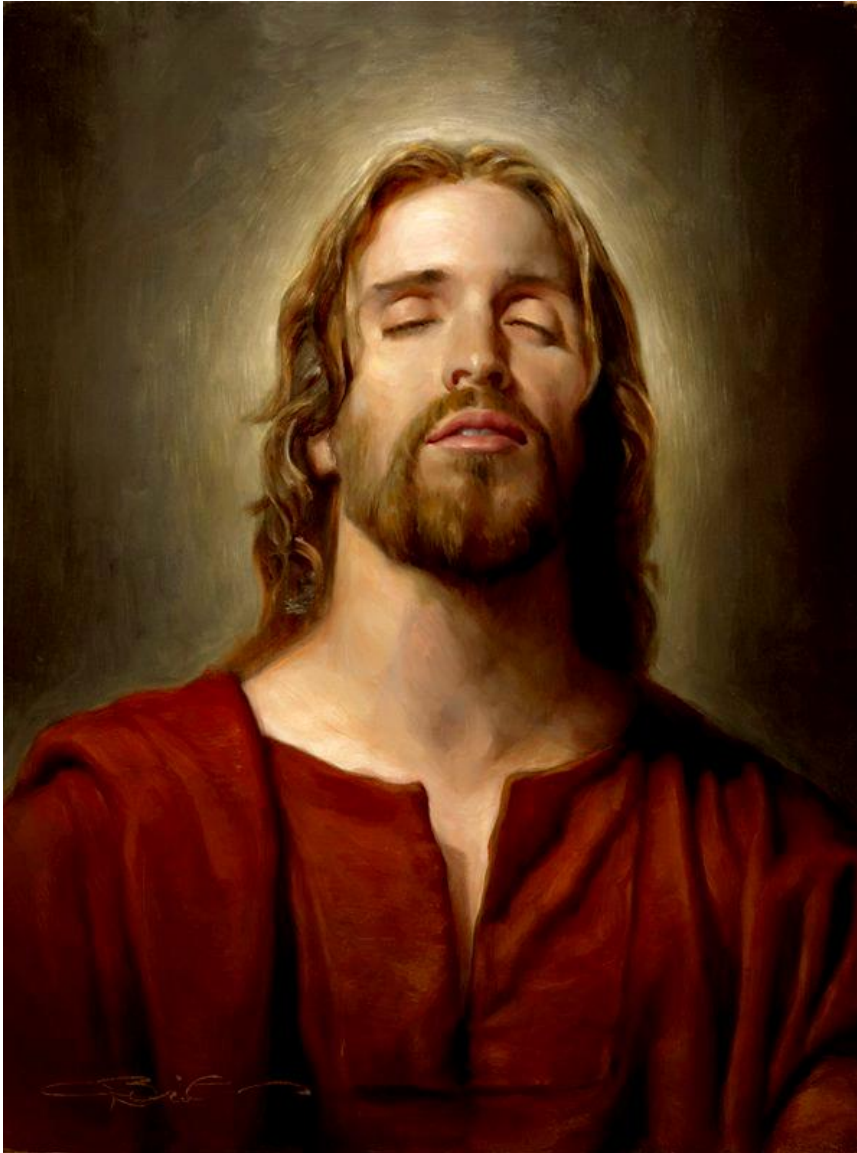
71 - **committed** – The word “committed” is translated from the Greek word “δίδωμι” or “didōmi”. It means to give, to grant, or to commission. The Codex Sinaiticus translates the word “committed” as “has give”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 22, page 169).

Another word for committed, from a spiritual point of view, might be anointed. To be anointed is to be chosen to a position or task, and consequently be given the authority and power to execute therein. Jesus was anointed or committed to be mankind’s judge long before the earth was framed. Isaiah prophesied regarding the Messiah saying,



"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" (Isaiah 61:1).

72 - all judgment – The word "judgment" is translated from the Greek word "κρίσις" or "krisis". It means a separating, sundering, or separation. It refers to a trial or a contest. It also means judgment. The Codex Sinaiticus translated the phrase "all judgment" as "all judicial authority". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 22, page 169).



When we think of judgment, we typically relate it to the courts and laws of man. It is that form of judgment that we can most readily relate to. The judgments of God differ greatly from any form of earthly judgment. President John Taylor taught, **"Hence the world in general sit in judgment upon the actions of God that are passing among them, they make use of the weak judgment that God has given them to scan the designs of God, to unravel the mysteries that are past, and things that are still hid, forgetting that no man knows the things of God but by the Spirit of God; forgetting that the wisdom of this world is foolishness with God; forgetting that no man in and of himself is competent to unravel the designs and know the purposes of Jehovah, whether in relation to the past, present, or future; and hence, forgetting this, they fall into all kinds of blunders; they blunder over things that are contained in the Scriptures, some of which are a representation of the follies and weaknesses of men, and some of them perhaps may be the wisdom and intelligence of God, that are as far above their wisdom and intelligence as the heavens are above the earth."** (Journal of Discourses, Volume 1, Salt Lake Tabernacle, John Taylor, June April 19, 1854, pages 369-370).

The scriptures admonish us not to pass personal judgments upon our fellow man. This is often a difficult task. Our mortal life is riddled with judgments. By design, we are sent into mortality to learn to make righteous judgments. We are to learn the difference between good and evil; which requires judgment. The prohibition against judging our fellow man is a warning not to judge unrighteous. Brigham Young warned, **"Every man and women has got to have clean hands and pure heart, to execute judgment, else they had better let the matter alone."** (Journal of Discourses, Volume 3, Salt Lake City Tabernacle, Brigham Young, March 16, 1856, page 247).

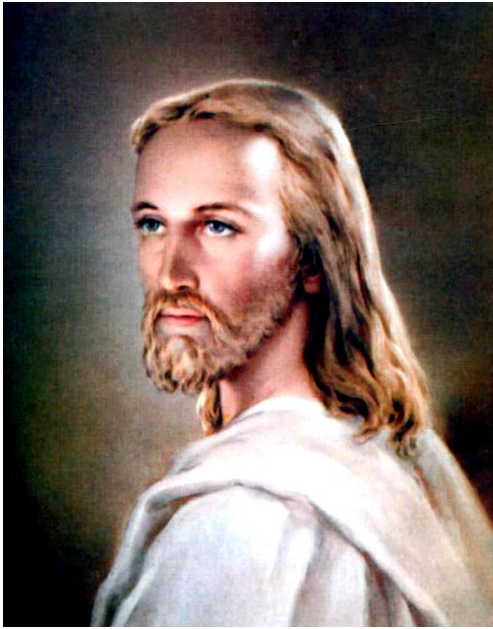
All personal judgments, as they relate to the eternities, are reserved for Jesus and those He commissions. One might ask why men cannot be trusted with such judgments. President Taylor taught, **"It is because they do not understand and comprehend correct principles, because they do not possess the visions of the Almighty; they understand not the end from the beginning, neither do they comprehend the designs of the Great Jehovah."** (Journal of Discourses, Volume 1, Salt Lake Tabernacle, John Taylor, June April 19, 1854, page 370).

Proper judgment requires divine insight. As Jesus directs the judgment committed to Him, He will assess mankind based on

the opportunities they had, their understanding, and intentions. There are many who have lived on the earth that lacked the understanding of the principles of salvation. They may have lived unrighteous lives because they lacked understanding. **"If we acknowledge they had not the opportunity of receiving it in the flesh, they must have it in the spirit world; for in the great judgment day all men are to be judged by the same Gospel, and consequently, in order to judge them, it was necessary that they should hear the same Gospel that was preached upon the earth, that they might have the privilege of entering into the presence of the Lord their God, or, if they rejected it, be justly condemned."** (Journal of Discourses, Volume 2, in the Council House of Salt Lake City, Orson Pratt, June 20, 1855, page 372). Part of Jesus' roll as judge was to establish the work of teaching among the spirits who have died. By the day of judgment, Jesus will have effectively taught all mankind and offered them all the saving ordinances necessary for exaltation. His judgment gives mankind the maximum allowances and understanding. No man shall be judged without being given adequate chances for redemption.

Part of Jesus' role as our judge is to assist us in navigating mortality. This often entails judgments, in the form of consequences, to be issued on the inhabitants of the earth so that we might be prompted to repent and correct behaviors that might otherwise bring about eternal judgment. As the last days approach, men are becoming more and more debased and wicked. This brings about further judgment. President Woodruff taught, **"This is only the beginning of sorrow and trouble; the heavens are full of great judgments which are about to be poured out on the world. The words of the Prophets cannot have their fulfilment unless these things take place."** (Journal of Discourses, Volume 2, Salt Lake Tabernacle, Wilford Woodruff, February 25, 1855, page 199).

Jesus brings similar judgments upon us individually as we sin in mortality. These judgments are designed to prevent us from further and greater judgments. Erastus snow taught, **"In looking at the judgments of the Almighty that we have witnessed and have been called to pass through, we see plenty to arouse us and cause us to be diligent in the discharge of our duties. The heavens are full of judgments that are ready to be poured out upon this generation, and the Lord has as many ways in punishing the wicked as he ever had in any previous dispensation. We witness the power of God made manifest by day and by night, and we ought to realize the necessity of being obedient to all the requirements of Heaven."** (Journal of Discourses, Volume 8, Salt Lake City Tabernacle, Erastus Snow, February 28, 1869, page 8). Disobedience is answered by divine judgment.



There are many judgments that will be issued prior to the great and final judgment. Some believe that the final judgment is associated with the second coming of Jesus Christ. While it is true that His coming will result in great judgments against the wicked, it will not be the final judgment. The final judgment will take place after all the works of mortality are finished. **“Then there will be the records of families and of individuals, even of all people and tongues of the earth. The books will be opened, and judgment will sit. What judgment? Not the final judgment, because that is to take place more than a thousand years after this. This judgment refers to the nations that will then exist, and it is out of these records and by this judgment will they be judged. The calamities spoken of will take place in fulfillment of the Scriptures, and of the great purposes of Jehovah.”** (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, Orson Pratt, February 25, 1877, page 342).

Fortunately, earthly judgments can be overcome. Proper repentance can place us back on the path to happiness. That brings us to another judgment; a final judgment if you will. **“The final judgment of the human race is deferred to their next estate, that God may judge the spirit according to the deeds done in the body, His judgment not being passed upon the body, but upon the spirit, the body having paid the penalty of its own faults and errors by death. The spirit is held responsible for the acts done in the body. No spirit can plead, before the bar of Jehovah, the weakness of the flesh as a justification of sin; the latter may be urged in palliation, but not in justification. Our Father is full of mercy, but he cannot look upon sin in any individual with the least degree of allowance; but every spirit must be held responsible, and will have to answer at the bar of God, and will there receive a just and righteous judgment for the deeds done in the body.”** (Journal of Discourses, Volume 13, Salt Lake City Tabernacle, Wilford Woodruff, April 22, 1860, page 264). This is where the righteous depend upon the atonement of Jesus Christ. **“For Jesus says, ‘If I be lifted up, I will draw all men unto me,’ – that is, lift them up from their graves, and bring them into his presence, to stand before the bar of his judgment. What for? To be judged. For Adam’s sin? No. We have nothing to do with that sin in the day of judgment; but we shall be brought before the bar of God, and be restored from the fall, with flesh and bones, but not blood, and be capable of enduring for**

ever and ever; and there we shall behold the face of our God and of Jesus Christ, and the face of his angels, and be able to converse with them, and hear them converse, as Adam did before the fall. Is not this a complete restoration? Yes.” (Journal of Discourses, Volume 7, Salt Lake City Tabernacle, Orson Pratt, September 11, 1859, page 258).

73 - all men – The word “all” is translated from the Greek word “πᾶς” or “pas”. Individually, it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types. **“But there will come a time which will be after the resurrection, when the body and spirit shall be reunited, when the final judgment will be passed on every man.”** (Journal of Discourses, Volume 21, at the 17th Ward Meeting House, Joseph F. Smith, December 7, 1879, page 11). None, no not one, shall escape the judgment of the Lord.

74 - honour – The word “honour” is translated from the Greek word “τιμάω” or “timaō”. It means to estimate or fix a value of something belonging to one’s self. It can also mean to honour, to give honour, to revere, or venerate. However, verses 41 and 43 translate the word “honour” from the Greek word “δόξα” or “doxa”. It means opinion, judgment or view. **“The same Greek word, doxa, covers ‘praise’ from men and ‘glory’ from God.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).

Men are commanded to “honor” God. The Ten Commandments state, **“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”** (Exodus 20:3-7). It is through our love and respect of God that we find the strength and desire to pursue eternal life. Conversely, the love and respect of men generally causes our faith to falter and the works of salvation to waver. Elder McConkie wrote, **“Struggles for the honors of men keep men from believing in and centering their hearts upon Christ, and they therefore lose their salvation”** (Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, page 201).

The ancient Jews believed very deeply in the concept of honoring God. So sacred was this concept that honoring anyone or anything in like degree would be blasphemy. Even so, they gave great honor to the rabbis, scribes, and leaders of the Jews. **“It is characteristic of the rabbinic literature to give the greatest deference to famous rabbis.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226). While the Jewish hierarchy nearly demanded the respect and honor of men, they would certainly object to Jesus declaring that He was to receive the same honor as the Father, much less that there was a connection between the honor given to the Son and that of the Father.

75 - honoureth – The word “honoureth” is translated from the Greek word “τιμάω” or “timaō”. It means to estimate or fix a value of something belonging to one’s self. It can also mean to honour, to give honour, to revere, or venerate. **“This sentence is a variant of the saying found in Luke 10:16: ‘He who rejects me rejects the one who sent me’.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214). We cannot give honor to men and at the same time honor God. **“As long as men’s hearts are centered on the things of the world and the honors of men, they never seek the blessings of eternity with that fervor and devotion which leads to the receipt of spiritual gifts.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 51).

76 - sent – The word “sent” is translated from the Greek word “πέμπω” or “pempō”. It means to send, or to bid a thing to be carried to one.

77 - heareth – The word “heareth” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing, or not deaf.

78 - my word – The word “word” is translated from the Greek word “λόγος” or “logos”. It means a word, uttered by a living voice, which embodies a conception or idea. The Apostle John’s gospel record starts with the words, **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”** (John 1:1-3). We understand the term “word” to be a reference to Jesus Christ. In this chapter, Jesus identifies Himself as the word of God. It was He who was with the Father in the beginning. He is a member of the Godhead, and by all rights a God. Under the direction of His Father, He created the earth and all life thereon.



79 - believeth – The word “believeth” is translated from the Greek word “πιστεύω” or “pisteuō”. It means to think to be true, to be persuaded or, to credit, or place confidence in. It is a thing that is believed in. It differs from faith in that it is an intellectual belief rather than a spiritual belief.

This passage is somewhat confusing because the inference is to faith rather than belief. Those that have faith in Jesus Christ qualify for eternal life. It is upon His name that we have hope of laying claim on the blessings of the Father. Without Him, we are undeserving and unqualified. Of course, true faith is always accompanied by action. Hence, James teachings, “**faith without works is dead**” (James 2:26).

The ancient Jews believed that their works, or rather their adherence to the law, qualified them for eternal lives. While works are a necessary component of faith, it is not the essence of it. One might perform good work, but execute them for less than righteous motives. True faith must be based on knowing that one’s will is in line with the will of God. This requires a true understanding of God and faith in Him. Good works are the natural results to true faith.

True faith is not based on the organizations of man, or any one man. Consequently, a man’s faith in His own abilities is not true faith, but rather pride. Barclay explained, “**It was universally held that a man’s evidence about himself could not be accepted. The Mishnah said: ‘A man is not worthy of belief when he is speaking about himself.’ Demosthenes, the great Greek orator, laid it down as a principle of justice: ‘The laws do not allow a man to give evidence on his own behalf.’ Ancient law well knew that self-interest had an effect on a man’s statements about himself. So Jesus agrees that his own unsupported testimony to himself need not be true.**” (The Gospel of John, Volume 1, William Barclay, page 195).

80 - life – The word “life” is translated from the Greek word “ζωή” or “zōē”. It means life; real and genuine.

Jesus is the giver of all life. Under the direction of His Father, He created the earth and all life therein. He came to earth to offer His mortal life so that all life might be granted immortality. Immortality is the ability to live forever. This is different from eternal life. Eternal life is to have immortality, but to have it as God experiences it. Eternal life is to live as God does, in a state of exaltation.

Jesus offered immortality to all mankind as a gift from a merciful God. The gift is free to us, but cost the purest blood to be born on earth. This was Jesus’ sacred mission as the Son of God. “**Unlike mortals who inherit the seeds of death from both parents, Jesus was born of a mortal mother but an immortal Father. The seeds of death received from Mary meant that He could die, but the inheritance from His Father gave Him infinite life, which meant death was a voluntary act. Thus, Jesus told the Jewish people, ‘For as the Father hath life in himself; so hath he given to the Son to have life in himself’ (John 5:26)**” (The Ensign, “A Pattern for All,” Merrill J. Bateman, November 2005, page 75).

The gift of eternal life is made possible through the perfect love that Jesus has for all mankind. It is a love that is beyond our current comprehension. Even so, doesn’t it make sense then that the condition for partaking of the gift of eternal life is therefore love. The apostle John taught, “**We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.**” (1st John 3:14). Love is the principle upon which eternal life is based, achieved and lived. The ordinances and covenants associated with the gospel are all based on love; the love of God and the love of our fellow man. There is no commandments, ordinance or covenant that does not coincide with these two ideals. This is what makes the covenants and ordinances of the gospel so vital. The Lord said, “**Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old.**” (Doctrine and Covenants 66:2).

Jesus granted us the opportunity for eternal life, not only because His Father directed Him to, but because Jesus followed the example of the Father. We are led to believe that the Father had performed the same sacrificial work that Jesus performed; albeit in another sphere of existence. The prophet Joseph Smith taught, “**As the Father hath life in himself, even so hath he given to the Son to have life in himself. God the Father took life unto himself precisely as Jesus did.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 206).

81 - condemnation – The word “condemnation” is translated from the Greek word “κρίσις” or “krisis”. It is the same word used to translate “judgment” in footnote #72. It means a separating, sundering, or separation. It refers to a trial or a contest. It also means judgment.



All men will be resurrected regardless of their moral conditions or actions. Even the most wial of men will enjoy resurrection. By virtue of the fact that they successfully navigated their pre-mortal estate, they are granted resurrection. All mortal men, through the sacrifice of Jesus Christ, shall obtain a perfect resurrected body. Even so, that doesn’t negate our works in mortality. Once resurrected all mortal men shall be judged according to their works. Un-repentant works, which defy the laws of heaven, will condemn a man to life forever outside the sphere of God. The Lord taught, “**But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation.**” (Doctrine and Covenants 20:15).

Earth life is a probationary period where we prove to ourselves that we are worthy of God’s greatest blessing; exaltation. To assist us, God has provided us with covenants and ordinances within the framework of His gospel to teach us what it is to be like God. Those that don’t receive these ordinances and covenants are promised that they will have an opportunity in the spirit world to embrace the doctrines of salvation. “**This was the object, then, that they might have the same Gospel that men have in the flesh. If we**

acknowledge they had not the opportunity of receiving it in the flesh, they must have it in the spirit world; for in the great judgment day all men are to be judged by the same Gospel, and consequently, in order to judge them, it was necessary that they should hear the same Gospel that was preached upon the earth, that they might have the privilege of entering into the presence of the Lord their God, or, if they rejected it, be justly condemned.” (Journal of Discourses, Volume 2, Salt Lake City Tabernacle, Orson Pratt, June 30, 1855, page 372). The Lord has prepared for every needful thing. If we choose to be condemned to an eternity outside of God’s presence, it will be by our own choice and not as a result of missing opportunities.

Many have tried to imagine what the spirit world looks like. There are those that envision the spirit world as heaven. They believe that God the Father and Jesus Christ dwell in the world of the spirit. They see the spirit world, at least that portion that we call paradise, as our returning home to God. In contrast, spirit prison is often viewed as Hell. These are both false understandings of the spirit realm. The spirit world is here on earth. Those that pass from mortality do not return home to heaven after death. This probably goes against the talks given at most funeral services where we state that the deceased has gone home to heaven. In reality, the spirits stay here on earth as it further prepares for the day for resurrection and judgment. Parley P. Pratt wrote, **"Now, how are they situated in the spirit world? If we reason from analogy, we should at once conclude that things exist there after the same pattern. I have not the least doubt but there are spirits there who have dwelt there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection, and eternal life of the body, in short, as ignorant of the fulness of the Gospel, with its hopes and consolations, as is the Pope of Rome, or the Bishop of Canterbury, or as are the Chiefs of the Indian tribes of Utah. And why this ignorance in the spirit world? Because a portion of the inhabitants thereof are found unworthy of the consolations of the Gospel, until the fulness of time, until they have suffered in hell, in the dungeons of darkness, or the prisons of the condemned, amid the buffetings of fiends, and malicious and lying spirits. As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for all which there is a time, according to the wise dispensations of justice and mercy."** (Journal of Discourses, Volume 1, "Spiritual Communication", Parley P. Pratt, April 7, 1853, page 11).

In the end, those who are condemned will have willingly rejected the Lord, His covenants, His redemption, His commandments, and His goodness. They will do so with a full knowledge of the truth and its consequences. Conversely, **"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."** (Romans 8:1).

82 - passed – The word "passed" is translated from the Greek word "μεταβαίνω" or "metabainō". It means to pass over from one place to another, to remove or depart. In this case, it refers to the spirit of man leaving the mortal body and entering into the spirit world.

83 - death – The word "death" is translated from the Greek word "θάνατος" or "thanatos". It means the death of the body. It conveys the idea of a separation (whether natural or violent) of the spirit and the body by which life on earth is ended.



ARTIST RENDITION OF JESUS
RAISING LAZARUS FROM THE DEAD

Mortal men are spiritual beings learning to control the carnal desires of a natural body. The spirit is eternal. **"Is this the kind of being that departs from our sight when its earthly tabernacle is laid off, and the veil of eternity is lowered between us? Yes, verily. Where then does it go? To heaven, says one; to the eternal world of glory, says another; to the celestial kingdom, to inherit thrones and crowns, in all the fulness of the presence of the Father, and of Jesus Christ, says a third. Now, my dear hearers, these things are not so. Nothing of the kind. Thrones, kingdoms, crowns, principalities, and powers, in the celestial and eternal worlds, and the fulness of the presence of the Father, and of His Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world. Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this. Jesus Christ, when absent from his flesh, did not ascend to the Father, to be crowned, and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to await the ministry of that Gospel which had failed to reach his case while on the earth."** (Journal of Discourses, Volume 1, "Spiritual Communication", Parley P. Pratt, April 7, 1853, page 9).

Death is a difficult concept for mortal men to grasp. We all know that life is finite. We accept the fact that we will all face death. Even so, we struggle with death. For many mortals we worry about what death means. Is there a spirit? Is there something after death? Will we ever see each other again? Even those with faith in God struggle with the concept of death. The problem is, very few have actually seen the spirit world. We have received revelations and divine knowledge regarding death, but by design we are required to have faith in what happens after death. We are required to have faith in that which is not seen. William Shakespeare wrote, **"Thou know'st 'tis common; all that lives must die, Passing through nature to eternity."** (Hamlet, Act I, scene 2, line 72, William Shakespeare). Shakespeare seemed to understand the fundamentals of death, and yet, Shakespeare lacked an understanding of God's divine plan. Understanding that man is eternal is a great foundation, but the purpose of death and life thereafter is far more than just existing. Perhaps that is why people develop the false concept that deceased souls received golden harps and float for eternity upon white clouds singing hymns. Quite frankly, that thought would be little more than eternal torment to me. I have faith that eternity is full of fulfillment and relationships. The Lord taught, **"blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city."** (Doctrine and Covenants 63:49).

84 - everlasting – The word "everlasting" is translated from the Greek word "αἰώνιος" or "aiōnios". It means without beginning and end. It carries the idea of that which has always been and always will be. It is everlasting. The Codex Sinaiticus translates the word "everlasting" as "eternal". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 24, page 170).

We live in a finite world. Everything we know has an end. Therefore our thoughts are generally finite. We find it difficult to understand the things of eternity using an understanding that is based on finite comprehension. Eternal life is Celestial life and can only be understood through the workings of the spirit. Celestial life is governed by Celestial Laws.

Perhaps this is why the Lord guides us through life entering into covenants and performing ordinances that are Celestial in nature. As we do this, we refocus our minds on eternal things. Speaking of the doctrines of the gospel, Heber C. Kimball taught, **“Are these principles the celestial law? I know no other. And how can you keep the celestial law without the Holy Ghost? You cannot. When you partake of the sacrament, you do it in remembrance of Jesus Christ, and of the Father, and of the Holy Ghost, and in remembrance that you have forsaken your sins and been baptized for the remission of them. Some may say, ‘How long will it be before the celestial law will be put into force?’ Never, until you put it into force and execute it on yourselves.”** (Journal of Discourses, Volume 6, Salt Lake City, Heber C. Kimball, December 13, 1857, page 123). As we follow this pattern, we will begin to understand the workings of God, even those things that are everlasting or eternal.

85 - the hour – The word “hour” is translated from the Greek word “ὥρα” or “hōra”. It means a certain definite time or season fixed by natural law and returning with the revolving year. It can represent a year, season, or an actual hour. It can mean any definite time, point in time or minute.

Jesus is speaking of the time when He shall offer Himself as the great atoning sacrifice. Such an event will break the bonds of death. It will open the door for the dead to be resurrected and for the gospel to be preached to all who have died. Death will have no sting. Death will merely be a passing from one point of progression to another. All the host of heaven had waited for this hour or point in time, when death is conquered.

86 - coming – The word “coming” is translated from the Greek word “ἔρχομαι” or “erchomai”. It means to come from one place to another.

87 - now is – The word “now” is translated from the Greek word “νῦν” or “nyn”. It means at this time, the present or now.

88 - hear – The word “hear” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing; not deaf.

The dead shall hear the words of eternal life. This was not possible prior to Jesus’ sacrifice. Without Jesus, all man was with sin and without the ability to stand in the presence of Deity. God dwells in a place called Celestial. He does not dwell among the fallen spirits of earth. Consequently, the spirits of all deceased men found themselves in place of desperation and confinement. It is compared to prison, even spirit prison.

The spirits in spirit prison are not confined to cells, as we might picture from an earthy prison. They are confined to a state of sorrow having completed mortality with no hope of progression. Many are lost and confused, hoping for a day when the figurative prison doors might be opened. Speaking figurative, Isaiah wrote, **“And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.”** (Isaiah 24:22). The visitation that Isaiah spoke of makes reference to the workings of an ancient prison. Anciently, prisoners were freed by a redeemer; someone from the outside with the means of paying the consequences of the prisoners’ violations. Jesus was the Redeemer Isaiah spoke of. It was Jesus that went to spirit prison after His death to free the spiritually captive. In a later chapter, Isaiah prophesied, **“The Spirit of the Lord God is upon me; because the Lord hath anointed me to... proclaim liberty to the captives, and the opening of the prison to them that are bound;”** (Isaiah 61:1).

Jesus redeems the spiritual dead by offering them the redemptive powers of His atonement. They become spiritually free when they accept the terms of the Redeemer. His terms are repentance and obedience to eternal laws. Prior to Jesus’ atonement, all mankind were confined to spirit prison with no hope of resurrection. Jesus’ atonement redeemed all mankind from physical death. All the dead would hear this good news. The Lord taught, **“Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man: 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.”** (Doctrine and Covenants 76:16-17).

89 - voice – The word “voice” is translated from the Greek word “φωνή” or “phōnē”. It means a sound or a tone. It can mean a voice, or the sound of uttered words. It can also be used of speech of language. The term “voice” is often used symbolically to refer to a spokesman. The “voice” of God is often used of the prophets, the Holy Ghost, or even the Messiah. Those that speak for Him are His voice.

Jesus may have used this term as a mere reference to His role in proclaiming and performing His Father’s will. He may also have used these specific words in reference to scripture. Jesus was accustomed to use Old Testament scriptures to teach. The Jewish hierarchy were generally scripture scholars. They knew the scriptures very well and it was very effective to bring in familiar and accepted teachings to declare doctrine. In this instance, there are modern scholars who feel that Jesus was connecting a passage in Exodus with the doctrine He was teaching. Brown wrote, **“All of this may be an implicit reference to the scene at the foot of Sinai where (Exod xix 9) God told Moses, ‘I am coming**



to you in a thick cloud that the people may hear when I speak to you.' The people heard the thunders (literally 'the voices') as God came upon the mountain." (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).

90 - **shall live** – The word "live" is translated from the Greek word "ζῶω" or "zaō". It means to live and breathe. It means to be among the living.

Jesus taught that those who "hear" shall "live". Hearing implies more than listening. It carries the idea of understanding and commitment. Those that listen to the voice of the Lord must hear the message to the point that they act upon it. It is then that eternal life is made possible. Eternal life is to live like God lives. To understand this condition, we must know who God is. Elder McConkie clarifies, "**The Father is an immortal, exalted, resurrected being, who cannot die. He is the Creator of the lives of men. Life dwells in him independently; he has life in himself; all things live because of him. He is the source of life, and the one who upholds, preserves, and continues it. And he has given this same power to the Son; the Son inherits from the Father; an immortal Father passes on to his mortal Son the power of immortality; it comes as a natural inheritance.**" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 49).

91 - **in himself** – The word "himself" is translated from the Greek word "ἑαυτοῦ" or "heautou". It means himself, herself, itself, or themselves.

92 - **so hath he given** – The phrase "he hath given" is translated from the Greek word "δίδωμι" or "didōmi". It means to give or bestow a gift.

The scriptures teach that priesthood power is not self proclaimed. Divine authority cannot be self appointed. Paul taught "**no man taketh this honour unto himself, but he that is called of God.**" (Hebrews 5:4). This held true for Jesus as well. Jesus was not a self proclaimed Messiah. He did not decide on His own to become the Savior of mankind. These callings were extended by the Father to the Son. With this calling came divine authority. All that Jesus did He did under the direction of the Father.

93 - **authority** – The word "authority" is translated from the Greek word "ἐξουσία" or "exousia". It means the power of choice, or the liberty to do as one pleases. It is leave or permission.

What authority did God the Father give to His son? "**Those who believe in the mission of Jesus Christ understand that he is, 1. 'The Resurrection and the Life'; 2. that he had power in himself to lay down his life and take it again. With this authority he was given power to destroy death and restore every soul to immortality. While the scriptures speak of the first resurrection and the second, and even the third, these expressions do not preclude the power and authority of our Lord to call forth from the dead any one whom he pleases without waiting for a general resurrection.**" (Answers to Gospel Question, Joseph Fielding Smith, Book 3, Section 21, page 91). Jesus was given the power and authority of His Father. He had the power to act in His Father's name in all things.

94 - **execute** – The word "execute" is translated from the Greek word "ποιέω" or "poieō". It means to make, produce, bear, acquire, render or ready.

Jesus was given all the power and authority to execute His Father's plan for the salvation of His children. Jesus was given all the necessary skills, knowledge, and ability to act as Savior and Redeemer. He was given the ability and authority to act as His Father would. In fact, all that He did was executed in His Father's name. His statement should have had a significant effect on His listeners. It was as if He was saying, "**Beware therefore how ye treat me. Because I shall work out the infinite and eternal atonement; because I shall break the bands of death and gain the victory over the grave; because all men shall stand before me.**" (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 47).

95 - **man** – The word "man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being, whether male or female.

96 - **all** – The word "all" is translated from the Greek word "πᾶς" or "pas". Individually, it means each, every, any, all, the whole, everyone, all things, or everything. Collectively, it means some of all types.

97 - **the graves** – The word "graves" is translated from the Greek word "μνημεῖον" or "mnēmeion". It means a sepulcher or a tomb. It can also be any visible object for preserving or recalling the memory of any person or thing; i.e. a memorial.

In 1987, while serving a mission in Denmark, I was notified that my great aunt Olga had passed away. I contacted my mission president and asked if my companion and I could attend her funeral services, as the funeral would be held several hours outside of our assigned area. He graciously granted permission.

We traveled by train to the train station nearest to the church where the services were to be held. My relatives picked my companion and I up from the train station. From there, we went to a church built in the 1600's which was positioned in the center of a beautiful Danish cemetery. The services followed a traditional Danish Lutheran format. The priest spoke of the Holy Resurrection and the continuation of the spirit.

After the priest was done speaking, the family lifted the casket of "Faster Olga" (Aunt Olga) from the floor of the church and carried her out of the church. The people in attendance followed the casket as it meandered through the cemetery to a hole that had been dug to receive it. To my surprise, the family lowered the casket into the ground by hand.



After the casket was in the ground, we waited for what seemed like a long period of time. The priest arrived at the grave site dressed in all black. I then realized that we had been waiting for him. A young altar boy accompanied him. The Priest stood on the edge of the grave as the altar boy held a brass bowl full of dirt. I later learned that the dirt had been blessed by the priest. The priest took a hand full of dirt and cast it in the grave while announcing "from the dirt you came, to the dirt you go". He then turned and walked away. I never saw him again. The family began to cry as they each retrieved a shovel from behind a hedge and began to fill the hole with dirt. Everyone began to sob. It was one of the saddest experiences I had had in life up to that point.

As I drove back with my aunt and uncle, I reminded them about the hope we have of resurrection. Their own priest had spoken of it. They then explained that their understanding of the resurrection was that our spirits would stand again, but our bodies, which were carnal and corrupt, would decay in the ground never to stand again. They believed that when our bodies die that our personality, memories and knowledge die forever. The spirit was holy, and therefore shed all memory of its mortal existence. No wonder the grave is so sad. Their false understanding of the resurrection means that death is the end of our essence.

It is true that the grave represents the separation of the body from the spirit, but thanks to Jesus it is only a temporary separation. Joseph F. Smith taught, **“Does the spirit lie with the body? Is the spirit confined in the grave? No. As the body falls, so it will lie until the resurrection; there is no salvation in the grave, but in Christ, who is the ‘light of life,’ and the spirit soars beyond the grave; it does not slumber in the dust, but is wafted to the place prepared for it in the spirit world, to receive its reward or punishment, having passed the first judgment of God, there to await his mercy, and the resurrection from the dead and the final judgment of the great last day.”** (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, Joseph F. Smith, October 6, 1875, pages 92-93). The grave is only a temporary dwelling place for the mortal body. **“Christ’s realm was not bounded by the grave; even the dead were wholly dependent upon Him for their salvation; and to the terrified ears of His dumbfounded accusers He proclaimed the solemn truth, that even then the hour was near in which the dead should hear the voice of the Son of God.”** (Jesus the Christ, James E. Talmage, page 163). One day, Jesus shall open all the graves and those that **“sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”** (Daniel 12:2).

98 - dead – The word “dead” is translated from the Greek word “νεκρός” or “nekros”. It means one that has breathed his last breathe; i.e. lifeless or dead. The word “breath” is interesting. In the Old Testament, a physical body was created for Adam. It was perfect, but lifeless. Then God **“breathed into his nostrils the breath of life; and man became a living soul.”** (Genesis 2:7). The Hebrew word for “breath” is “נְשָׁמָה” or “nēshamah”. The Hebrew word means breath, or the spirit of man. Basically, God placed into Adam his spirit. The body and the spirit, joined together, make a living soul. A fullness of joy is achieved only when a spirit is joined with a physical body. Conversely, the separation of the body and the spirit, once one has experienced being a living soul, is a state of torment. Death is that state. After Adam’s fall, death entered the world. From that point forward, all men and women were destined to die with no ability to overcome death.

Jesus was the pre-mortal answer to mortal death. In the pre-mortal plans, Jesus was called to break the bands of death, and grant every man and woman the gift of reuniting their bodies with their spirits. Unfortunately, mortal man has largely lost the knowledge and understanding of the true nature of death. The dead have a destiny that mortal men cannot see or understand without the help of the spirit. **“While we are in mortality we are clogged, and we see as through a glass darkly, we see only in part, and it is difficult for us to comprehend the smallest things with which we are associated. But when we put on immortality, our condition will be very different, we ascend into an enlarged sphere; although we shall not become perfect immediately after our departure from the body, for the spirit without the body is not perfect, and the body without the spirit is dead. The disembodied spirit during the interval of the death of the body and its resurrection from the grave is not perfect, hence it is not prepared to enter into the exaltation of the celestial kingdom; but it has the privilege of soaring in the midst of immortal beings, and of enjoying to a certain extent, the presence of God, not the fulness of His glory, not the fulness of the reward which we are seeking and which we are destined to receive if found faithful to the law of the celestial**

kingdom, but only in part. The righteous spirit that departs from this earth is assigned its place in the Paradise of God; it has its privileges and honors which are in point of excellency, far above and beyond human comprehension; and in this sphere of action, enjoying this partial reward for its righteous conduct on the earth, it continues its labors, and in this respect is very different from the state of the body from which it is released. For while the body sleeps and decays, the spirit receives a new birth; to it the portals of life are opened; it is born again into the presence of God.” (Journal of Discourses, Volume 19, Salt Lake City Tabernacle, Joseph F. Smith, April 1, 1878, page 262).



There is much debate and misunderstanding regarding what happens to the spirit once it enters the spirit world. Many believe that the devil will have no influence over the spirits that finish their mortal probation. Brigham Young clarified, **“Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey. How is it with the wicked? The Devil has power over them to distress and afflict them: they are in hell. Can the angels of heaven administer to them? Yes, if they are sent to do so.”** (Journal of Discourses, Volume 7, Salt Lake City Tabernacle, Brigham Young, June 12, 1859, page 174). This is the state of the spirit after death.

Those that die in their sins, or die ignorant to the laws of heaven, find themselves in an awful state after death. They cannot be saved in ignorance, nor can they be saved in sin. They are in a state of spiritual captivity. They cannot be free of this state unless someone acts upon them.

They need to be taught, and changed. Only after the bands of death were broken could this happen. After Jesus’ resurrection, Jesus started the teaching of the spirits of the dead who had sat in spiritual prison, some of them for thousands of years. Speaking of this great teaching of the dead, Elder M’Conkie said, **“Now he announces that the long promised hour has almost arrived when the Son of God shall go personally to the spirits in prison, preach the gospel to them, organize his kingdom among them, and send forth legal administrators to preach repentance and in all things prepare the way for the great work of salvation for the dead.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. M’Conkie, page 193).

Once the dead are taught the doctrines of salvation, they must exercise their agency and choose whether they will follow God or not. Choosing to follow God requires them to enter into the covenants required for exaltation. These covenants are associated with mortal ordinances. The dead must have ordinances performed for them in mortality so that they might accept them in the world of the spirits. These are offered in the temples of God. The ordinances of the temple are vital to the salvation of the dead and the living. Wilford Woodruff taught, **“The dead will hear the voice of the servants of God in the spirit-world, and they cannot come forth in the morning of the resurrection, unless certain ordinances are performed, for and in their behalf, in Temples built to the name of God. It takes just as much to save a dead man as a living man.”** (Journal of Discourses, Volume 19, Salt Lake City Tabernacle, Wilford Woodruff, September 16, 1877, page 230).

The work of teaching the dead, and performing proxy ordinances for them, shall continue until every man and woman born into mortality has had the opportunity to hear and receive them. No one will be left out. No, not one soul will be forgotten by our loving Father in Heaven. The spirit world ends when all mankind is properly prepared for resurrection, for after the resurrection comes the final judgment of mankind. Elder M’Conkie taught, **“Having assured the living that eternal life is theirs if they believe his word and live his law; having announced his status as the Judge of all, this Jesus, to whom nothing is impossible, enlarges the vision of all who will see and announces how even the dead can obtain an inheritance with him and his Father.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. M’Conkie, page 48). So, I would conclude that death should not be a scary venture. So long as we are willing to submit to the Savior’s kind terms, death is just the beginning of an eternity of joy.

99 - shall come forth – The phrase “shall come forth” is translated from the Greek word “ἐκπορεύομαι” or “ekporeuomai”. It means to go forth, go out, or depart.

The Lord clearly taught, “**Verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all.**” (Doctrine and Covenants 29:26). Michael, who we know to be Adam, shall serve as the Lord’s herald when he shall call forth all of God’s children from the graves.

We also understand that righteous couples, who have been joined together through the sealing power of the Holy Priesthood, shall come forth together in the day of resurrection. On April 6, 1990, I married my eternal companion in the Los Angeles Temple. President William H. Davis was our sealer. He had been the stake president of my youth, and at the time served in the Temple Presidency. He knew me and my family. He performed a beautiful service for us, and the promises of the Lord were beyond my comprehension. After the ceremony was completed, he took some time to teach us. He explained that when this mortal life was over, we were sealed up to come forth in the morning of the first resurrection. He then turned to me and said, “Martin, you will be granted the great privilege to call forth your wife from the grave, but,” he added, “if you have not been faithful and honored your wife she will have the agency to ignore your request.” He then turned to my wife and said, “In like manner, Brooke, if you have not been faithful and honored your husband, he may choose not to call your forth.” Obviously, Brooke and I will be offered resurrection. All mankind will be resurrection. The question is, what will we be resurrected unto. Will we be resurrected bound to each other with eternal glory, or will we come forth alone and unworthy of eternal rest.

The prophet Joseph Smith and Sidney Rigdon were working on the inspired translation of the Bible. They were working on the Gospel of John while in Hiram, Ohio on February 16, 1832. Joseph Smith records that “**Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term ‘Heaven,’ as intended for the Saints’ eternal home, must include more kingdoms than one.**” While the two men read from John 5:29, a vision opened up to them. They saw the various inheritances that God will give to His children after they are judged. God has a degree of glory for each of His children based on their works and repentance. “**This vision and other revelations teach that salvation grows automatically out of the resurrection, and the coming forth in the resurrection constitutes the receipt of whatever degree of salvation has been earned. By one degree of obedience or another, all men, in this life, develop either celestial, terrestrial, or telestial bodies (or in the case of those destined to be sons of perdition, bodies of a baser sort). In the resurrection all men receive back again ‘the same body which was a natural body,’ whether it be celestial, terrestrial, or what have you. That body is then quickened by the glory attending its particular type, and the person receiving the body then goes automatically, as it were, to the kingdom of glory where that degree of glory is found.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 52). Our resurrected bodies will be perfect, regardless of one’s works; however, the glory associated with that body will differ. Those who are faithful inherit greater glory. This glory might be defined as priesthood, knowledge, ability to progress, and authority from God.

100 - done good – The word “good” is translated from the Greek word “ἀγαθός” or “agathos”. It means a good constitution or nature. It also means good, pleasant, agreeable, excellent, and honourable. The Joseph Smith translation gives some clarity to this passage. It reads, “**...they who have done good, in the resurrection of the just; and they who have done evil, in the resurrection of the unjust.**” (Joseph Smith translation of John 5:29).

We understand that there are many different times allotted for the resurrection of man. After Jesus’ resurrection, we know that many graves were opened and that saints were resurrected. We know that there will be a resurrection at the beginning of the millennium and that souls will be resurrected during the course of the millennium. We also know that there will be a resurrection at the end of the millennium. All these various times are reserved for the resurrection of the dead, and are basically divided into two resurrections. Elder McConkie wrote, “**Resurrection of life, the first resurrection. Those coming forth in the morning of this resurrection do so with celestial bodies and shall inherit a celestial glory; these are they who are Christ’s the firstfruits. Those coming forth in the afternoon of this resurrection do so with terrestrial bodies and consequently shall inherit that kingdom; they are described as being Christ’s at this coming. All who have been resurrected so far have received celestial bodies; the coming forth of terrestrial beings does not commence until after the Second Coming.**” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 196).

101 - resurrection – The word “resurrection” is translated from the Greek word “ἀνάστασις” or “anastasis”. Strong’s defines it to mean a raising from the dead. “**The very meaning of the word “resurrection” ought to dispel the idea that the separation of the spirit from the body at death is resurrection. The word itself means, ‘I stand up again.’**” (Journal of Discourses, Volume 21, Salt Lake City Tabernacle, Charles W. Penrose, August 8, 1880, page 224). Resurrection is in fact the rejoining of the spirit and the body after death. “**In our eternal journey, the resurrection is the mighty milepost that signifies the end of mortality and the beginning of immortality.**” (General Conference, “Resurrection”, Dallin H. Oaks, April 2004). We need not worry if we shall be resurrected, for all mankind shall be resurrected. “**All shall live again; the resurrection is as universal as death.**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 49).

The resurrection is more than just a rejoining of the spirit with the body. It is a complete restoration of the body. Those who were born into mortality with birth defects, or physical abnormalities shall find their body whole in the resurrection. Similarly, those infirmed with mental illness, retardation or brain damage will be restored to full functioning. Resurrected bodies are perfect and without flaw. Elder Penrose taught, “**at the resurrection the body and the spirit shall be brought up and restored to each other, and not only the body and spirit, but every part and particle belonging to the body; not a hair of the head**

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shall be lost; every joint and muscle and fibre and sinew, and every part and particle necessary to make up a perfect physical body for the spirit to dwell in, shall be restored to that spirit in the resurrection.” (Journal of Discourses, Volume 21, Salt Lake City Tabernacle, Charles W. Penrose, August 8, 1880, page 224).

Much of the details of resurrection are left to faith. The Lord has chosen to reveal a great many details surrounding the resurrection, and yet many are still a mystery to mortal man. We know that men will be restored to their bodies in a perfected state, but what of children who have died at a young age or in infancy? Will they resurrect as adults, never having experienced the joys of youth and the experience gained therein? Wilford Woodruff, speaking of our deceased children, taught, “**They come to receive a probation and an inheritance on the earth; they obtain a body or tabernacle, that tabernacle will be preserved for them and in the morning of the resurrection the spirits and bodies will be reunited, and as here we find children of various ages in a family, from the infant at the mother’s breast to manhood, so will it be in the family organization in the celestial world. Our children will be restored to us as they are laid down if we, their parents, keep the faith and prove ourselves worthy to obtain eternal life; and if we do not so prove ourselves our children will still be preserved, and will inherit celestial glory. This is my view in regard to all infants who die, whether they are born to Jew or Gentile, righteous or wicked. They come from their eternal Father and their eternal Mother unto whom they were born in the eternal world, and they will be restored to their eternal parentage; and all parents who have received children here according to the order of God and the holy priesthood, no matter in what age they may have lived, will claim those children in the morning of the resurrection, and they will be given unto them and they will grace their family organizations in the celestial world.**” (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, Wilford Woodruff, June 27, 1875, pages 32-33). It would appear that righteous parents will be allowed to continue to raise their children where they left off in mortality. Deceased children will resurrect at the age they died, and their parents will raise them until the age of maturity. Children who die before the age of accountability, but born to wicked parents, will be resurrected as inheritors of eternal life. Wicked parents will not have the privilege of raising their children after the resurrection.

Families are the primary units of eternity. It is of little surprise that God planned for righteous parents to raise their children after the resurrection. Additionally, marriage is an institution established by heaven. Those married by the proper authority, are bound to each other after death. The resurrection is the reuniting of the body and the spirit, but it is also the reuniting of husband and wife. President John Taylor taught, “**And though they may sleep in the dust, yet, by the power of the resurrection, which you have heard of at this Conference, when the trump shall sound and the dead in Christ shall rise, they will burst the barriers of the tomb and come forth, each and all claiming their proper mates – those with whom they were associated on the earth – through eternity.**” (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, John Taylor, October 10, 1875, page 139). It becomes clear as relationships are made eternal that the resurrection brings a fullness of joy.

The design of Father’s plan for our salvation is that we become like Him. An eternal family is patterned after His family. As we develop and secure our eternal families, we are following our Father’s plan for our happiness. Children are another element of that pattern. Yet another element is a perfected glorified body like our Fathers. The joining of our spirits with a glorified, perfected body is crucial to our fullness of joy. Elder Penrose wrote, “**The unembodied or disembodied spirit cannot receive the joys that come through the grosser elements. Spirit ministereth to spirit. Spiritual things have affinity for that which is spiritual. There are pleasures which can only flow through the medium of a material body, and hence the necessity of the resurrection. A perfect being is an immortal spirit dwelling in an immortal body, and by affinity with all things, and heaven the key to the heights and depths and breadths of the universe, is able to draw from every source the joy and bliss and pleasures and glories, that are the heritage of the celestial ones who are filled with the fullness of the eternal God.**” (Journal of Discourses, Volume 21, Salt Lake City Tabernacle, Charles W. Penrose, August 8, 1880, page 231). Interestingly, the bond between the physical body and the spirit is the key to all joy. Marriage can only be entered into as a physical being, and our children are likewise physical creations. One can see how all these elements contribute to the joy of man.

The resurrection of the righteous qualifies them for Celestial glory. Celestial glory is a state of godliness that requires a resurrected body. Those obtaining such glory inherit that which the Father has and is. Resurrected beings shall rule and reign in the house of Israel forever. Orson Pratt taught, “**How will they reign? Will they come here as spiritual personages without bodies of flesh and bones? No. There will be a resurrection, and when these great events take place on the earth, which are so clearly predicted by so many of the ancient worthies, who held communion with God, the graves will give up the righteous dead. The Saints who were heard singing that new and beautiful song, even the spirit of the just, will come from the celestial paradise to claim their resurrected bodies, no more to be subject to death – they will be immortal and eternal. They will have intelligence in proportion to the exalted condition of their spirits and bodies, and the earth will be adapted to them as a dwelling-place. This is the reason why these changes are to take place.**” (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, Orson Pratt, December 3, 1876, page 320). This is the significance of Jesus’ resurrection. Prior to Jesus, resurrection was not possible. Regardless of person’s righteousness, they still lacked the perfection and ability to take up their own body. Even the prophets who died before Jesus sat in spirit prison longing for redemption. Jesus freed all men from the bonds of death. His was the first resurrection. Jesus’ resurrection is the foundation of all our salvation. Joseph Fielding Smith taught, “**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**” (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1938], 121). All shall be resurrected. “**The possibility that a mortal who has died will be brought forth and live again in a resurrected body has awakened hope and stirred controversy through much of recorded history. Relying on clear scriptural teachings, Latter-day Saints join in affirming that Christ has “broken the bands of death” (Mosiah 16:7) and that “death is swallowed up in victory” (1 Cor. 15:54; see also Morm. 7:5; Mosiah 15:8; Mosiah 16:7–8; Alma 22:14). Because we believe the Bible and Book of Mormon descriptions of the literal Resurrection of Jesus Christ, we also readily accept the numerous scriptural teachings that a similar resurrection will come to all mortals who have ever lived upon this earth (see 1 Cor. 15:22; 2 Ne. 9:22; Hel. 14:17; Morm. 9:13; D&C 29:26; D&C 76:39, 42–44).**” (General Conference, “Resurrection”, Dallin H. Oaks, April 2004).

When Jesus returns at His promised second coming, a resurrection will take place. This will not be a resurrection of all that have died, but rather the righteous. The great judgment takes place after all have been resurrected, the good and the evil. In all reality, a pre-judgment will take place at the second coming of Jesus. Only the righteous will



resurrect at that point, and only the righteous living will be allowed to remain. Orson Pratt taught, “**There is a certain degree of judgment rendered upon every man and every woman as soon as they have passed the ordeals of the present probation. When they lay their bodies down their spirits return into the presence of God, and a decree of judgment and sentence is immediately passed... The righteous shall enter into a state of rest, peace and happiness, called Paradise, where they shall rest**

from all their labors. And then shall it come to pass that the spirits of the wicked – for behold they have no part or portion of the spirit of the Lord – shall depart into outer darkness, where there is weeping, and wailing and gnashing of teeth; and in these two states or conditions the children of men shall be placed until the time of the resurrection.” (Journal of Discourses, Volume 17, Salt Lake City Tabernacle, Orson Pratt, October 11, 1874, page 185).

The first resurrection is significantly different from the second resurrection. As discussed previously, the first resurrection is reserved for good and righteous souls. The second resurrection is reserved for wicked and unrighteous souls. Wilford Woodruff had a vision of the two resurrections. He recorded the vision as follows, “**A personage appeared to**

me and showed me the great scenes that should take place in the last days. One scene after another passed before me. I saw the sun darkened; I saw the moon become as blood; I saw the stars fall from heaven; I saw seven golden lamps set in the heavens, representing the various dispensations of God to man – a sign that would appear before the coming of Christ. I saw the resurrection of the dead. In the first resurrection those that came forth from their graves seemed to be all dressed alike, but in the second resurrection they were as diverse in their dress as this congregation is before me to-day, and if I had been an artist I could have painted the whole scene as it was impressed upon my mind, more indelibly fixed than anything I had ever seen with the natural eye. What does this mean? It was a testimony of the resurrection of the dead. I had a testimony. I believe in the resurrection of the dead, and I know it is a true principle.” (Journal of Discourses, Volume 22, Salt Lake City Tabernacle, Wilford Woodruff, October 8, 1881, page 333).

Resurrected beings are quite different from those that are just raised from the dead. Lazarus was raised from the dead, but he remained a mortal man who would eventually die. Resurrected beings, on the other hand, shall never taste death again. Their body and the spirit are reunited, never to be separated again. The righteous resurrected beings shall be privileged to share in the blessings Jesus received from His Father. Orson Pratt wrote, “It is a kind of joint stock inheritance, we are to become joint heirs with Jesus Christ to all the inheritances and to all the worlds that are made. We shall have the power of locomotion; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth. There are many worlds inhabited by people who are glorified, for heaven is not one place, but many; heaven is not one world but many.” (Journal of Discourses, Volume 18, Salt Lake City Tabernacle, Orson Pratt, November 12, 1876, page 297).



ARTISTIC RENDERING OF ANGELS SOUNDING THE TRUMPS TO START THE RESURRECTION

can only act in the capacity of a spirit. As to the devils inhabiting these earthly bodies, it cannot control them, it only controls spirits. But when the spirit is again united to the body, that spirit and body unitedly have control over the evil bodies, those controlled by the devil and given over to the devils, if there is any such thing. Resurrected beings have control over matter as well as spirit.” (Journal of Discourses, Volume 4, Salt Lake City Tabernacle, Brigham Young, December 4, 1856, page 133).

A portion of the Jews did not believe that man would ever be resurrected. The aristocrats of the Jewish society, most of whom were Sadducees, denied the resurrection. They set an example for many of the average every day Jews of the time. For Jesus to declare that the resurrection was a true doctrine would have shocked many of His listeners. Talmage wrote, “This enunciation of the resurrection, so plainly made that the most unlettered could understand, must have offended any Sadducees present, for they emphatically denied the actuality of the resurrection. The universality of a resurrection is here unquestionably affirmed; not only the righteous but even those who merit condemnation are to come forth from their graves in their bodies of flesh and bones.” (Jesus the Christ, James E. Talmage, page 164). The Jewish people were used to great Rabbis teaching profound doctrines, but they typically quoted past Rabbis and scripture. Jesus stood and revealed doctrine that was lost to many of the Jews. He declared the doctrine of the resurrection clearly and boldly.

The Resurrection naturally accompanies judgment. Resurrections are conducted based on ones works, and therefore cannot take place without at least an initial judgment. Another component to resurrection is the fact that in addition to a restoration of the body, there will also be a clear restoration of all our works, thoughts, and desires. The resurrection will eventually lead to the great and final judgment. Elder Oaks taught, “The principle of restoration also means that persons who are not righteous in mortal life will not rise up righteous in the resurrection (see 2 Ne. 9:16; 1 Cor. 15:35–44; D&C 88:27–32). Moreover, unless our mortal sins have been cleansed and blotted out by repentance and forgiveness (see Alma 5:21; 2 Ne. 9:45–46; D&C 58:42), we will be resurrected with a ‘bright recollection’ (Alma 11:43) and a ‘perfect knowledge of all of our guilt, and our uncleanness’ (2 Ne. 9:14; see also Alma 5:18). The seriousness of that reality is emphasized by the many scriptures suggesting that the resurrection is followed immediately by the Final Judgment (see 2 Ne. 9:15, 22; Mosiah 26:25; Alma 11:43–44; Alma 42:23; Mormon 7:6; Mormon 9:13–14). Truly, ‘this life is the time for men to prepare to meet God’ (Alma 34:32).” (General Conference, “Resurrection”, Dallin H. Oaks, April 2004).

When we die, and enter the spirit world, we find ourselves associating with other spirits who have passed. The spirit world is here on earth, with the ability to interact with mortal men and women restricted unless authorized by heaven. There is a false assumption that the spirit world is mingled with resurrected beings. The fact is, resurrected beings reside in a sphere appropriate to their glory. Jesus doesn’t dwell in the spirit world. Jesus is a resurrected being who is worthy of Celestial Glory and therefore He dwells with His Father. “To say that Jesus Christ dwells in the world of spirits, with those whose bodies are dead, would not be the truth. He is not there. He only staid there till the third day. He then returned to his tabernacle, and ministered among the sons of earth for forty days, where he ate, drank, talked, preached, reasoned out of the Scriptures, commissioned, commanded, blessed, etc. Why did he do this? Because he had ascended on high, and been crowned with all power in heaven and on earth, therefore he had authority to do all these things.” (Journal of Discourses, Volume 1, “Spiritual Communication”, Parley P. Pratt, April 7, 1853, page 10). Once all was completed Jesus returned to His Father in the Celestial realm.

The spirits who have failed to make and keep covenants with the Lord, those who have obeyed the commandments of God and men, and those who have acted wickedly during mortality will be in spirit prison after they die. Spirit Prison is a figurative term for a state of being. After we die, we enter the world of the spirits with the same character that we developed in life. We do not become holy by virtue of our death. “The spirits of the wicked, disobedient, and unbelieving are denied the privileges, joy and glory of the spirits of the just and the good. The bodies of the Saints will come forth in the first resurrection, and those of the unbelieving, etc., in the second or last. In other words, the Saints will rise first, and those who are not Saints will not rise until afterwards, according to the wisdom, justice and mercy of God.” (Journal of Discourses, Volume 23, Salt Lake City Tabernacle, Joseph F. Smith, June 18, 1882, page 173). Spirit Prison is a state of captivity to sin and ignorance. Those who find themselves in Spirit Prison are under the influence of Satan. Consequently, the righteous find themselves free from the sin of mortality and Satan’s influence.

The resurrection rejoins the body and the spirit. Only a resurrected body has the capacity to totally and utterly reject Satan and his followers. Brigham Young taught, “Perhaps you do not understand me. Take a spirit that has gone into the spirit world, does it have control over corruptible bodies? No. It

After the resurrection, the righteous shall obtain Celestial glory. Within the Celestial kingdom are many degrees of Glory. The most noble and elect shall have eternal increase having become like the Father. Joseph Smith taught, “**Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels, others are raised to become Gods.**” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 349).

102 - have done evil – The word “evil” is translated from the Greek word “φῶλος” or “phaulos”. It means easy, mean, bad, base, or wicked.

Evil is defined by God. It is any action, thought or desire that is opposed to God’s will for His children. Evil, in reference to the resurrection, is defined as acts against God’s will that have not been repented of. Spirits who die with a disposition to defy our Father in Heaven’s will find themselves in a state of separation from God’s rest. Assuming that the righteous and wicked are divided between a spirit prison and a spirit paradise is probably too broad of a description. There are varying degrees of righteousness and wickedness. Orson Pratt taught, “**Beings that enter the spirit world find their classes and distinctions, and every variety of sentiment and feeling; there is just as much variety in the spirit world as in this; consequently, they have to grapple with those powers and influences that surround them. Spirits have their agency between death and the resurrection, just as much as we have here. They are just as liable to be deceived in the spirit world as we are here. Those who are deceived may assist in deceiving others, for they have their classes, their theories, and their opinions. Almost everything that we see here is the same in the spirit world. They are mixed up with every variety, and are as liable to be deluded there as here.**” (Journal of Discourses, Volume 2, Salt Lake City Tabernacle, Orson Pratt, June 30, 1855, page 370).



The spirit world is, in a way, a continuation of mortality. This statement might raise eyebrows among gospel scholars, and therefore demands some explanation. We know that this life is the allotted time to prepare to meet God. The ordinances required for exaltation are confined to mortality. Many would then argue that mortality ends with death, and so does our ability to progress. This, however, would not be entirely true. While it is true that ordinances are not performed in the spirit world, the gospel is taught there and worldly ordinances can be accepted when performed in proxy by living mortals. Though the spirits in the spirit world have limitations by virtue of not having a body, God has designed the spirit world as a place where injustices could be made right. Spirits who died without the opportunity to accept and embrace the Gospel are offered that opportunity and consequently a chance accept the ordinance of mortality. In this way, the spirit world extends the purposes of mortality.

That being said, change is more difficult in the spirit world. Mortality, as we understand it, is designed to be a period of learning and change. By the time we enter the world of the spirits most of us are pretty set in our ways. There is something about this period of mortality that makes it easier to enact spiritual change. Those of us that live a full life have generally decided what kind of a person we want to be. When we die, we carry that decision and character into the next life. “**The spirits of the wicked are in a state of unrest, having a knowledge of all their wickedness, and a remembrance of all their transgressions; that they are in a state of fear, looking for the wrath and indignation of God, not knowing what their punishment will be; while on the other hand, the spirits of the righteous enter into a state of rest. They have a perfect knowledge of all that God has done for them, and all their acts of righteousness, and they await in peace for the time when their bodies shall be brought forth from the dust to stand in the presence of their God to receive their crown.**” (Journal of Discourses, Volume 21, Salt Lake City Tabernacle, Charles W. Penrose, August 18, 1880, page 223).

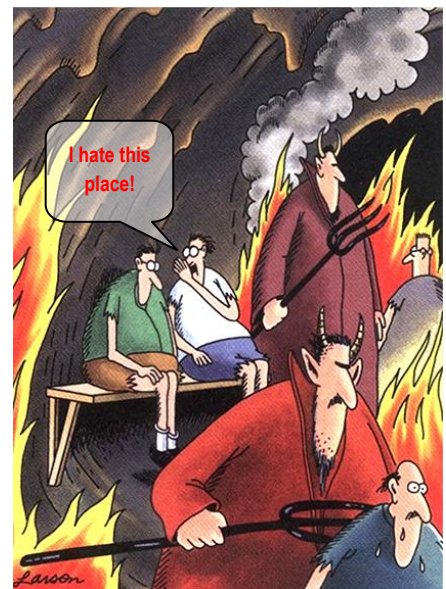
The resurrection lays aside all the fears of the wicked. Once resurrected, all mankind shall be judged. Knowing that they will come forth in the second resurrection will be a stark indication of their final judgment. The wicked shall come forth with the “**Resurrection of damnation, the second resurrection. In this day of sorrow and remorse the bodies and spirits of the rest of mankind will be inseparably connected in immortality. At the end of the millennium, and in the morning of this second resurrection, those shall come forth who merit teletial bodies, and they shall be rewarded accordingly. Finally, in the afternoon of the second resurrection, those who ‘remain filthy still,’ those who having been raised in immortality are judged and found wholly wanting, those whom we call sons of perdition, shall be cast out with Lucifer and his angels to suffer the vengeance of eternal fire forever.**” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 196-197).

103 - damnation – The word “damnation” is translated from the Greek word “κρίσις” or “krisis”. It is the same word used to translate “judgment” in footnote #72, and condemnation in footnote #81. It means a separating, sundering, or separation. It refers to a trial or a contest. It also means judgment. The Codex Sinaiticus translates the word “damnation” as “condemnation”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 29, page 170).

The term “damnation” is greatly misunderstood by the secular world. Those desiring to understand the destiny of unrighteous spirits in the spirit world and the ultimate fate of those not achieving exaltation after the resurrection have conjured bizarre images of red devils, fire, brimstone and everlasting burnings. Damnation and hell are greatly misunderstood by the apostate world. To explain the unknown, they have developed concepts like purgatory, hell and damnation that have little resemblance to the doctrines of salvation.

Damnation is defined by the dictionary as eternal punishment in a realm reserved for the wicked. Hell is a place of great evil and suffering. The restored church defines damnation in a significantly different light. The LDS Bible dictionary defines Damnation as the opposite of salvation and exists in varying degrees. All who do not obtain the fullness of celestial exaltation will to some degree be limited in their progress and privileges and hence be damned to that extent.

Damnation is not a part of the spirit world, other than there are spirits there who fear a judgment that will result in damnation. Those who enter the spirit world without the ordinances of salvation, having rejected it in mortality, sit only in wait of their eventual fate. Joseph Smith referred to the damned state of many spirits in the spirit world. Brigham Young taught, “**What Joseph meant by being damned was that people will go into the spirit world without the Priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power. That is all there is about that.**” (Journal of Discourses, Volume 17, Salt Lake City Tabernacle, Brigham Young, August 9, 1874, page 160).



Without the restoration and living prophets, the spirit world is a mystery. Consequently, men have looked to themselves for explanation. One explanation is tied closely to damnation. It is called purgatory. Purgatory, according to the doctrines of the Catholic Church, is an intermediate state after physical death in which those destined for heaven 'undergo purification, so as to achieve the holiness necessary to enter the joy of heaven'. The false doctrine of purgatory teaches that during the time between death and resurrection spirits can atone for their own sins by enduring pain and suffering. This doctrine ignores the need for a Savior. It accepts the false premise that man can somehow earn his own way into God's presence. The reality is, even if the wayward spirits are willing to suffer for their sins, they lack the capacity to redeem themselves from the follies of mortality. Only by accepting the offering of Jesus Christ, and the terms of His offering, can man be saved from damnation. The spirit world does offer individuals who did not have the opportunity to accept the doctrines of salvation while in the flesh, and then accept the saving ordinances associated with them. Those that have rejected the gospel, and chosen to follow the path of wickedness, cannot find salvation in the spirit world. Elder Kimball wrote, "I never had a view of the righteous assembling in the spirit-world, but I have had a view of the hosts of hell, and have seen them as plainly as I see you today. The righteous spirits gather together to prepare and qualify themselves for a future day, and evil spirits have no power over them, though they are constantly striving for the mastery. I have seen evil spirits attempt to overcome those holding the Priesthood, and I know how they act." (Journal of Discourses, Volume 4, Salt Lake City Tabernacle, Heber C. Kimball, December 4, 1856, page 137). The character by which we leave this life is the same character that will accompany us into the spirit world.

I believe that "Hell" is more of a state of being than a location. After the resurrection, all mankind will be judged. The fate of man will be measured by his or her personal righteousness to the degree that they have received forgiveness of their sins through Jesus. God, our Father, has prepared an inheritance for His children according to their worthiness. Even those that we might consider to be wicked and evil have an inheritance of glory reserved for them. The Testial Kingdom is reserved for the children of God who have not sinned against pure knowledge, but have lived sinful lives to the point that they committed murdered, raped, and other heinous crimes while in mortality. Even these shall receive an inheritance of glory. The Terrestrial Kingdom is also a kingdom of glory reserved for good people who were not valiant in their devotion to the laws of God. Any soul receiving an inheritance short of the celestial kingdom will face eternity knowing that they did not receive all that God had to offer them. Consequently, those receiving a degree or portion of glory (a portion short of fullness) may be in a state of hell, knowing that they failed to obtain what was theirs to inherit.

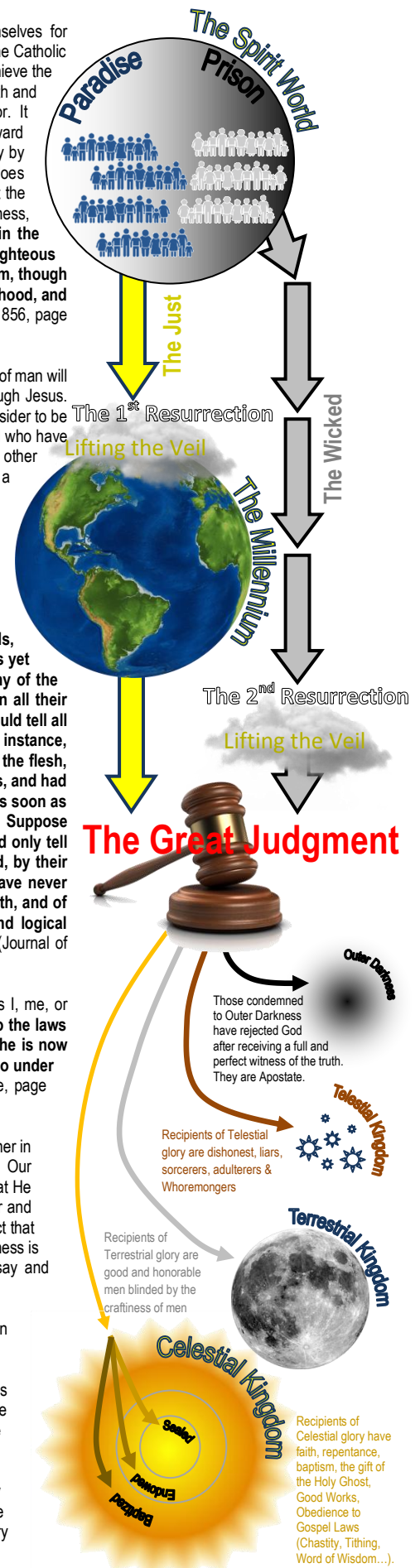
It would appear that a full realization of things will not occur until after the resurrection. The veil of forgetfulness will not be lifted until the body and spirit are reunited, never to be separated again. Parley P. Pratt wrote, "I will suppose, in the spirit world, a grade of spirits of the lowest order, composed of murderers, robbers, thieves, adulterers, drunkards, and persons ignorant, uncultivated, &c., who are in prison, or in hell, without hope, without God, and unworthy as yet of Gospel instruction. Such spirits, if they could communicate, would not tell you of the resurrection or of any of the Gospel truths, for they know nothing about them. They would not tell you about heaven, or Priesthood, for in all their meanderings in the world of spirits, they have never been privileged with the ministry of a holy Priest. If they should tell all the truth they possess, they could not tell much. Take another class of spirits - pious, well-disposed men; for instance, the honest Quaker, Presbyterian, or other sectarian, who, although honest, and well disposed, had not, while in the flesh, the privilege of the Priesthood and Gospel. They believed in Jesus Christ, but died in ignorance of his ordinances, and had not clear conceptions of his doctrine, and of the resurrection. They expected to go to that place called heaven, as soon as they were dead, and that their doom would then and there be fixed, without any further alteration or preparation. Suppose they should come back, with liberty to tell all they know? How much light could we get from them? They could only tell you about the nature of things in the world in which they live. And even that world you could not comprehend, by their description thereof, any more than you can describe colours to a man born blind, or sounds to those who have never heard. What, then, could you get from them? Why, common chit chat, in which there would be a mixture of truth, and of error and mistakes, in mingled confusion: all their communications would betray the same want of clear and logical conceptions, and sound sense and philosophy, as would characterize the same class of spirits in the flesh." (Journal of Discourses, Volume 1, "Spiritual Communication", Parley P. Pratt, April 7, 1853, page 12).

104 - mine own self - The term "mine own self" is translated from a single Greek word; "ἐμαυτοῦ" or "emautou". It means I, me, or myself. "Independent action on the part of the Son is impossible; his power comes from the Father, according to the laws ordained by the Father. The Son has become and is a god because of obedience to the laws of the Father, and he is now so completely one with the Father that everything he thinks, says, and does is precisely what the Father would do under the same circumstances." (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 197).

This statement by the Savior makes reference to an eternal principle required for exaltation. For us to become as our Father in Heaven, we must become absolutely committed to our Father's will. In fact, our will must be swallowed up by His will. Our desires must become absolutely aligned to His. Jesus clearly stated that He could do nothing of His own self. It is not that He couldn't. He obviously had the same agency we have. He couldn't because He had made a choice to follow His Father and that choice was firm. It dictated His actions, thoughts and behaviors. Much of our problems in life have to do with the fact that we hold fast to our own wills and desires even when they are contrary to our Father's will. When we learn that true happiness is found walking in the well lit path of our Father, rather than the aimless desires of our carnal wishes, we too will say and understand the concept that we can do nothing of ourselves.

105 - do nothing - The word "nothing" is translated from the Greek word "οὐ" or "ou". It means no, or not. It is used in response to indirect questions which expect an affirmative answer.

As mortal men, we often think that we are capable of all things. We believe that given enough time and resources there is no problem that we cannot solve. We have become so diluted by our own abilities that we have lost perspective of who we really are. When Moses first saw the Lord, he experienced the glory and power of heaven. When they were done conversing, the glory withdrew from Moses. "And as he was left unto himself, he fell unto the earth." (Moses 1:9). Moses seemed surprised by the effects. "For the space of many hours" (Moses 1:10), Moses laid there having lost his natural strength. Just being in the presence of God drained his natural strength. He wrote, "Now, for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:10). When we put our pride aside, and recognize who we truly are, we too recognize that we are truly nothing compared to God. This is the primary requirement necessary for accepting the will of the Father: humility.



106 - judge – The word “judge” is translated from the Greek word “κρίνω” or “krinō”. It means to separate, put asunder, to pick out, select or choose. It can also be used to mean judge. The Hebrew for “judge” is “דִּין” or “diyn”. It means to judge, contend, or plead. The word implies mediation, or the presence of an advocate. Jesus shall judge all mankind, but He shall do so in a way that appears more like a redeemer than an executioner.



The Father has given the authority and responsibility for judging mankind to Jesus. Since He paid the consequences of our sins, He became a very unique judge. Jesus is the chief judge, but He will appoint faithful and worthy servants to assist in the righteous judgment of God’s children. The twelve apostles shall help judge the twelve tribes of Israel. The Gospel of Luke records that the twelve shall **“sit on thrones judging the twelve tribes of Israel.”** (Luke 22:30). Similarly, the twelve disciples, called of Jesus in the New World, have been called to judge the descendants of Lehi. Even the prophet Joseph Smith has been called to judge the saints of the latter days. In spite of all these calls, the ultimate judge is still Jesus. He will direct and oversee the judgment of all men.

In spite of the fact that Jesus will employ His authorized servants to assist in the judgment of man, He will employ no servants in the great and final judgment. **“Then again there will be a judgment after the resurrection, that will not be the final judgment, that is the judgment of the twelve tribes of Israel, spoken of by our Savior, which will take place when he and the Twelve return again to the earth. That judgment will be exercised more directly on the whole house of Israel that have loved the Lord and kept his commandments.”** (Journal of Discourses, Volume 17, Salt Lake City Tabernacle, Orson Pratt, October 11, 1874, pages 185-186). It is therefore becomes evident that there are many judgments that shall occur prior to the last judgment.

A form of judgment is often issued in mortality. When we sin and stray from the commandments of God, the Lord chastens His children by issuing judgments. Such judgments often come in the form of famines, pestilence, war, poverty, and tribulations. These judgments are designed to redirect our thoughts to God and instill a desire to do good. C.S. Lewis taught, **“No man knows how bad he is till he has tried very hard to be good.”** When we repent and strive to do good, we recognize our reliance on Jesus. We accept that fact that He is our judge, and come to Him humbly for help.

It is this understanding that helps us realize why Jesus is the judge and not us. Our judgment is faulty. Without Jesus’ insight, we will reach poor conclusions and verdicts. It is no wonder that Brigham Young taught, **“Judge not, that ye be not judged. Let no man judge his fellow being, unless he knows he has the mind of Christ within him. We ought to reflect seriously upon this point; how often it is said – ‘Such a person has done wrong, and he cannot be a Saint, or he would not do so.’ How do you know? We hear some swear and lie; they trample upon the rights of their neighbor, break the Sabbath by staying away from meeting, riding about the city, hunting horses and cattle, or working in the kanyons. Do not judge such persons, for you do not know the design of the Lord concerning them; therefore, do not say they are not Saints. What shall we do with them? Bear with them.”** (Journal of Discourses, Volume 1, The Great Salt Lake, Brigham Young, December 5, 1853, pages 339-340). This is the Gospel by design. All judgment is intended to be by and through Jesus.

After death, mankind experiences another form of judgment. The spirits of the deceased are judged according to their works while in mortality. Those who have not partaken of the redemptive ordinances of Jesus Christ, or who haven’t kept their sacred covenants, shall be incapable of dwelling in a state of paradise. Their judgment shall demand that they be maintained in a state of captivity until they are offered and accept the redemption of Jesus. Orson Pratt taught, **“Here then are the various times of judgment, the various conditions and circumstances of the children of men in the spiritual state, judged before the resurrection, assigned to happiness or misery as the case may be.”** (Journal of Discourses, Volume 17, Salt Lake City Tabernacle, Orson Pratt, October 11, 1874, page 186).

At the time of resurrection a degree of judgment is made. Those coming forth in the 1st resurrection are those pre-judged as just despite the fact that the great judgment hasn’t been made. These come forth prior to the millennium, or during the millennium, as the case might be. Part of the peace that will exist during the millennium shall be brought about by the fact that a portion of the spirits awaiting resurrection shall be pre-judged as wicked and consequently made to wait for resurrection until after the millennium. They shall come forth in what we call the 2nd resurrection. There may be various times when the just are resurrected, but all the just shall come forth in what is termed the 1st resurrection. All the wicked come forth in the second resurrection. Orson Pratt taught, **“In the judgment of the first resurrection certain rewards, glory, power, exaltation, happiness and eternal life will be conferred upon the righteous. But another sentence of judgment will be pronounced upon those who are not favored with coming forth on the morning of the first resurrection, namely, those who have disobeyed the Gospel. To all such the voice of the angel will be – ‘Let sinners stay and sleep until I call again,’ their sins having been sufficiently judged beforehand, that they are not counted worthy of a resurrection among the just and righteous ones of the earth. This agrees with another passage recorded in the Book of Covenants, that at the sound of the third trump then come the spirits of men that are under condemnation. These are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth. Why? Because a certain measure of judgment is pronounced upon them even then. Now then, let us go to the angels which the Saints are to judge. We find that the angels who kept not their first estate are reserved in chains of darkness until the judgment of the great day. Those angels that fell from before the presence of God were judged in a measure upon their fall, and were cast out to wander to and fro upon the face of this earth, bound as it were with chains of darkness, misery and wretchedness, and this condition is to continue during the whole of the temporal existence of this earth, until the final judgment of the great day, when the Saints, in the authority and power of the Priesthood which God Almighty has conferred upon them, will arise and judge these fallen angels, and they will receive the condemnation of which they are worthy.”** (Journal of Discourses, Volume 17, Salt Lake City Tabernacle, Orson Pratt, October 11, 1874, page 186).



The final judgment will occur after all is said and done. Once the work of the Millennium is done, and all the deceased souls of the spirit world have had opportunity to accept the gospel, the Lord will perform the final judgment of man. At the point of judgment, all the souls who came into mortality will be resurrected. With a perfect body, we will stand before God with a perfect recollection of our works, desires, and intentions.

107 - just – The word “just” is translated from the Greek word “δίκαιος” or “dikaios”. It means righteous; observing all laws. The Codex Sinaiticus translated the word “just” as “righteous”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 30, page 170).

The Lord shall identify the just or the righteous. This is a comforting thought. There will be no false judgments. Our seemingly unnoticed acts of kindness and obedience will not be overlooked by His watchful eye. He will look to reward us generously for every good deed we have performed and at the same time seek to carry as much of the burden of sin as we will allow Him. Our rewards will seem more than we deserve and our consequences will seem less than we deserve. Due to the fact that judgment will occur after the veil is lifted, we will see all things as they really are. There will be no delusions in our minds. The **“judgment which grows out of the fact of resurrection will be automatic, meaning that it will operate according to law, and all men will receive exactly what they merit, neither adding to nor diminishing from. Power of judgment will rest with the Son, but he will exercise it in accordance with the laws ordained by the Father; hence, ‘my judgment is just.’”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 197).

108 - I seek – The word “seek” is translated from the Greek word “ζητέω” or “zēteō”. It means to seek in order to find. This phrase signifies that Jesus applies momentous effort in seeking His Father’s will. He seeks not His own satisfaction and desires.

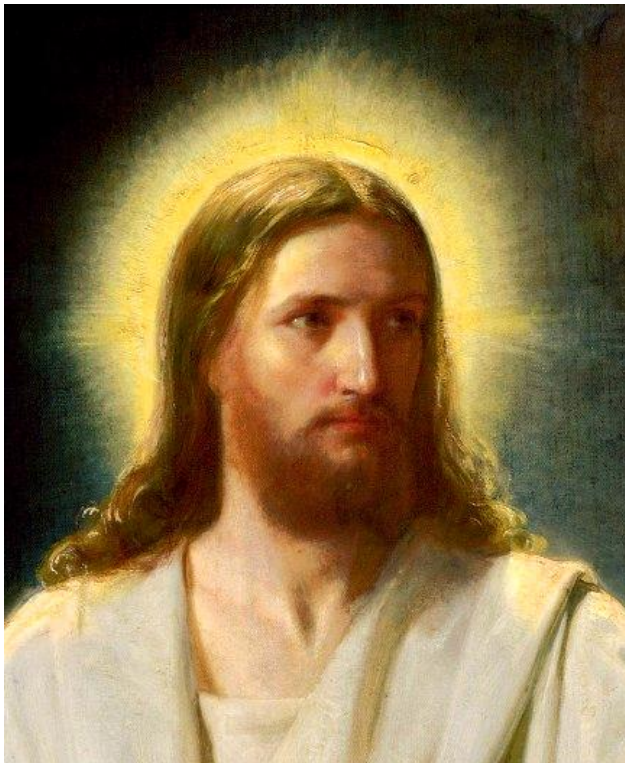
109 - mine own – The phrase “mine own” is translated from the Greek word “ἐμός” or “emos”. It means my, mine, etc.

110 - will – The word “will” is translated from the Greek word “θέλημα” or “thelēma”. It means what one wishes or has determined shall be done.

It seems to be the natural instinct of mortal men that as they gain wealth, knowledge, position and power that they feel entitled to self gratification and self serving behavior. Jesus was the opposite. He was a God. In reality, He was all powerful. He could command any power or wealth according to His word. He was omnipotent and wise beyond our understanding. Even so, He gave no room to selfishness. Everything He did was to serve His Father’s will. The Book of Mormon teaches, **“Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments. Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove. And again, it showeth unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?”** (2nd Nephi 31:7-10).

111 - bear – The phrase “bear witness” is translated from the Greek word “μαρτυρέω” or “martyreō”. It means to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration. The Codex Sinaiticus translated the phrase “I bear witness of myself” as “I testify of myself”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 31, page 170).

112 - witness – The phrase “witness” is translated from the Greek word “μαρτυρία” or “martyria”. It means a testifying. In verse 31, the Codex Sinaiticus translates the phrase “my witness is not true” as “my testimony is not true”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 31, page 170). **“The same maxim is found in John 8:17, where it is said to be found in the Law. The legal principle stems from Deuteronomy 19:15, where it is stated that a man cannot be convicted of a crime on the testimony of one witness. Deuteronomy 17:6 and Numbers 35:30 demand several witnesses for a conviction in the case of capital crime. Probably because Jesus invoked the principle, it was widely cited in the primitive Church.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 223).



It should be remembered that ancient Jews, at the time of Jesus, were obsessed with the law. So much so that they worshipped it to the detriment of their devotion to God. The scriptures quoted by Brown read as follows;

“At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.” (Deuteronomy 17:6).

“Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.” (Numbers 35:30).

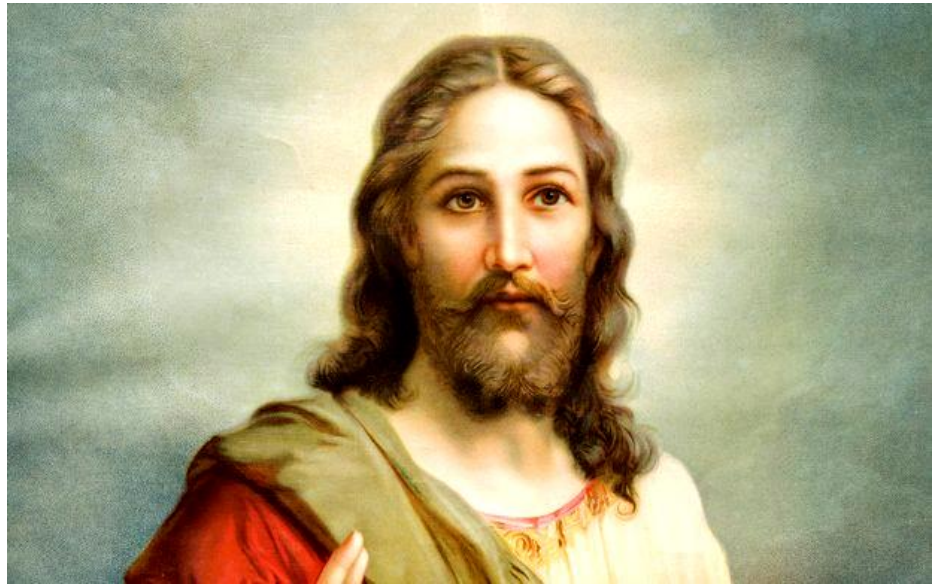
“One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” (Deuteronomy 19:15).

The Jewish legal system took the law of witnesses very serious. Jesus could not legally lay claim to any authority or privilege without supporting that claim by two or more witnesses. The law of witnesses was used both to condemn a man of crime and to support claims made under a litany of subjects. **“John is not dealing with witnesses necessary to condemn a man, but with witnesses to confirm someone’s testimony. We find a similar broadening of the legal principle in the rabbinic documents; in the Mishnaic tractate Kethuboth 2:9 it is cited as a principle that no man may bear witness on his own behalf.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 223).

According to the Jews, it would be unacceptable for Jesus to make an unsupported claim. For Him to declare Himself the Son of God, He would be legally required to provide two eye witnesses of the fact. These witnesses would do more than support the claim. They would have to had an experience that proved the fact beyond hearsay. Surely, the Jews believed that Jesus could not provide adequate witnesses to prove that He was the Son of God.

Jesus’ discourse to the Jewish Hierarchy recognizes their desire for witnesses and then provides them. The first testimony Jesus provides is that of John the Baptist. John was a first hand witness that Jesus was the Son of God. When Jesus came to John to be baptized, John heard **“a voice from heaven, saying, This is my beloved Son, in whom I am**

well pleased.” (Matthew 3:7). This placed John into a very elite group. He had heard the voice of the almighty Elohim. **“In the full and final sense no one but the Father could bear the conclusive and absolute testimony of the Son’s Messiahship. Anyone else, as was the case with John the Baptist, would have to rely on revelation from the Father, and therefore in a sense would be repeating the witness of Deity.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 199).



“The greatest of all testimonies is the Father’s own testimony.” (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 263). Even so, the Father has on other occasions born witness of His Son. We know that Adam was witness to this. We also know that many other prophets have been privileged to receive the witness of the Father. Some of the instances that we know of are listed as follows;

- Moses (Moses 4:2)
- Stephen (Acts 7:56)
- Joseph Smith (Joseph Smith History 1:17)
- Joseph Smith & Sidney Rigdon (D&C 76:23)
- Peter, James & John (Matthew 17:5, Mark 9:7, Luke 9:35, 2nd Peter 1:17)
- A great multitude gathered at the Bountiful Temple (3rd Nephi 11:7)

The witnesses of the prophets are the same as the declaration of the Father Himself. The Lord told Joseph Smith, **“What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.”** (Doctrine and Covenants 1:38).

The Jews of Jesus’ time relied heavily on the witnesses of the rabbis and their own political system. Jesus’ answer to the Jews was unexpected and far from customary. He provided a witness but **“it had been the witness of the Father, but this was the very element which, amidst their handling of the external form, they perceived not. Nay, not only the unheard Voice of the Father, but also the heard voice of the Prophets – a voice which they might have heard even in John the Baptist. They heard, but did not perceive it – just as, in increasing measure, Christ’s saying and doings, and the Father and His testimony, were not perceived.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 465).

113- myself – The word “myself” is translated from the Greek word “ἐμαυτοῦ” or “emautou”. It means I, me, or myself. Brown translates this pass as **“Even if I am my own witness, my testimony can be verified. As we shall see, there is no real contradiction; but one may doubt if the editor wrote both lines”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224). The Joseph Smith Translation reads, **“Therefore if I bear witness of myself, yet my witness is true.”** (Joseph Smith Translation of John 5:32).

114- true / truth – The word “true” is translated from the Greek word “ἀληθής” or “alēthēs”. It means true, loving the truth, speaking the truth or truthful. A truth is something that is in accordance with fact or reality. While man can believe in a falsehood or something outside of reality, faith cannot exist outside the bounds of truth. Faith is the catalyst for the saving ordinances and covenants of God. The Lord taught Joseph Smith, **“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.”** (Doctrine and Covenants 50:25).

All truth given to man is from God. Brigham Young taught, **“The heavenly truth commends itself to every person’s judgment, and to their faith; and more especially to the senses of those who wish to be honest with themselves, with their God, and with their neighbor. Yet I must admit that all men are not operated upon alike; the evidence of truth comes more forcibly to the understandings of some than others. This is owing to numerous influences. The Gospel may be preached to an individual, and the truth commend itself to the conscience of that person, creating but a little faith in its truth, to which there may be an addition made. If persons can receive a little, it proves they may receive more.”** (Journal of Discourses, Volume 2, Salt Lake Tabernacle, Brigham Young, October 23, 1853, page 2).

It is noteworthy to mention that John the Baptist is one of the witnesses of truth mentioned by Jesus. We suspect that John was raised by the Essenes in the area of Qumran. The Essenes valued the truth, and spent endless hours dedicated to finding and following truth. Brown records, **“Because of the possible relationship of John the Baptist to the Qumran Essenes, it is worth noting that in 1QS viii 6 the Essenes qualify themselves as ‘witnesses to the truth at the judgement.’”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224).

115- another – The word “another” is translated from the Greek word “ἄλλος” or “allos”. It means another or other.

Jesus understood the Law which the Jews followed. He recognized the legal need for witnesses, and so He declared that there was “another”. The text seems clear that Jesus is referring to John the Baptist in this instance, as stated in the next verse. Even so, there are Biblical scholars who believe that the word “another” refers to someone else. **“As recognized from the time of Cyrian, this is the Father. Chrysostom thought it meant John the Baptist; but this seems to be ruled out by the contrast between v. 32, where apparently Jesus accepts this testimony given by Another, and v. 34, where he does not accept human testimony. That the Father is involved is confirmed by viii 17-18.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224). Regardless of who is being referenced here, Jewish Law made it clear that at least two witnesses were needed. Jesus’ first witness of His divinity is John the Baptist, who Jesus declared as a prophet in whom there was none greater. His second witness is the most sure and trustworthy witness a man could have; **“the Father himself - that Holy Being whose shape they have not seen; that Holy Man who has a body of flesh and bones - has also borne witness of the Son.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 49).

116- testimony – The word “testimony”, as define by the secular world, is evidence or proof provided by the existence or appearance of something. The Church of Jesus Christ defines a testimony in a different light. The secular world uses the word to verify truth. The Church understands that the Holy Ghost testifies of all truth. Therefore, it defines a testimony as a spiritual witness of the Holy Ghost. This is in line with the Joseph Smith translation, which teaches that John the Baptist received His testimony from the Holy Ghost. It reads, **“And he received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony. These things I say ...”** (Joseph Smith Translation of John 5:35).

The Jews, generally speaking, considered John the Baptist a great prophet. If John testified of Jesus' divine relationship to God, the Jews would have, at the very least, taken notice and many would have simply believed. If this was not enough, Jesus declared, **"But I have a greater witness than the testimony of John ..."** (Joseph Smith Translation of John 5:37). He was speaking of His Father.

Jesus' testimony was not new to the ears of the Jews. He was clear as to who He was and His own divinity. **"Jesus consistently testified that he was sent by his Father and that he spoke the words and did the works of the Father. Some of the Jews believed and accepted his witness, and others did not. Those who rejected his claims to divinity labeled as blasphemy Jesus' claim to have been sent from God or to actually be God and thus making himself 'equal with God'."** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 263).

Jesus could have cited many other witness. Prophets throughout the ages had received special witnesses of Jesus Christ. In fact, when God has a people who desire to follow Him, He calls prophets to be special witnesses of His Son. They receive revelation and then testify of eternal truths to the people. **"To all of the following, Jesus bore his own testimony that he is the Son of God:"**

Adam	Moses 5:9
Moses	Moses 4:2
The Jews	Matthew 27:43, Luke 10:21-22, John 5:18-27, John 10:36, John 19:7
The apostles	John 20:21
A blind man	John 9:35-36
Caiaphas	Matthew 26:63-64
Nephites & Lamanites	3 Nephi 9:15, 3 Nephi 20:31
Latter-day Saints in general	Doctrine & Covenants 6:21, Doctrine & Covenants 10:57, Doctrine & Covenants 45:52, Doctrine & Covenants 50:27
Hyrum Smith	Doctrine & Covenants 11:28
David Whitmer	Doctrine & Covenants 14:9
Joseph Smith & Sidney Rigdon	Doctrine & Covenants 35:2
Edward Partridge	Doctrine & Covenants 36:8
Elders of the Church	Doctrine & Covenants 42:1,44
William W. Phelps	Doctrine & Covenants 55:2
Orson Hyde, Luke Johnson, Lyman Johnson, William E. McLellan	Doctrine & Covenants 68:6,25

(The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 263).

Such a list is just a small sampling of special witnesses. We must assume that all the prophets and apostles received similar witness. By virtue of their call, they receive a witness of God and His Son.

117 - might – The word "might" alludes to the fact that spiritual salvation is conditional. We all "might" be saved, should we come unto Jesus and accept the conditions of His atonement. His conditions are simple. He asks only that we repent of our sins, make sacred covenants, and consequently keep them.

118 - be saved – The phrase "might be saved" is translated from the Greek word "σῴζω" or "sōzō". It means to save, keep safe and sound, to rescue from danger or destruction. Jesus is referring to salvation from spiritual death. Such salvation is only achieved through the atoning sacrifice of Jesus Christ.

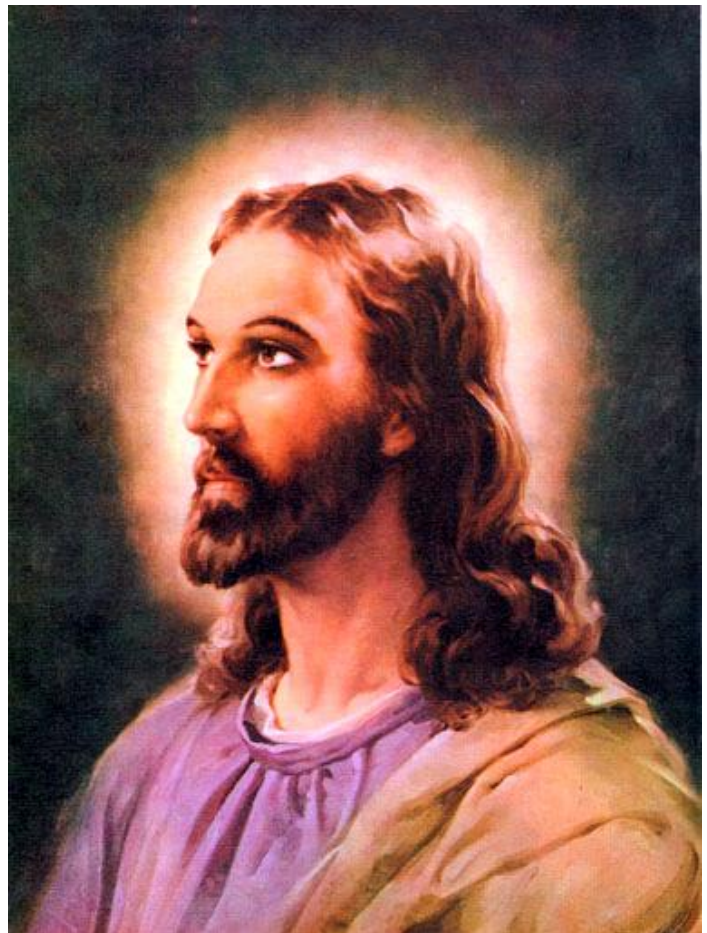
119 - He – The word "He" is translated from the Greek word "ἐκεῖνος" or "ekeinos". It means he, she, it, etc.

120 - burning – The word "burning" is translated from the Greek word "καίω" or "kaiō". It means to set on fire, light, to burn or consume with fire. Symbolically, the turn burning represents purification and cleansing. It is also used to symbolize the destruction of the wicked.

Those who are about the Lord's work are often referred to as a burning or shining light. The Psalmist wrote, **"There will I make the horn of David to bud: I have ordained a lamp for mine anointed."** (Psalm 132:17). John the Baptist fills this role in many ways. One way was his role as the forerunner of the Messiah. He was the promised Elias. Another prophet associated with the calling of Elias was Elijah. Brown believes that Jesus is using the term burning in symbolic reference to Elijah. He wrote, **"This may be an echo of the description of Elijah in Sir xlviii 1 where it is said that his word was 'a flame like a torch.' In speaking of the two lampstands, Rev xi clearly uses imagery drawn from Elijah's career. Thus, this may represent the Johannine form of Jesus' testimony to John the Baptist as Elijah. In the Synoptic scene Jesus stresses that the people did not really understand John the Baptist and what he was. Neugebauer traces the designation of John the Baptist to Ps cxxxii 17, 'I have prepared a lamp for my anointed,' in the sense that he was a lamp before the Messiah (which was not the original meaning of the Psalm)."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224).

121 - light – The word "light" is translated from the Greek word "λύχνος" or "lychnos". It means a lamp, candle that is placed on a stand. Light symbolized righteousness. Where light is the opposite of darkness, righteousness is the opposite of wickedness.

John the Baptist was a witness of Jesus Christ. He maintained the constant companionship of the Holy Ghost because of his personal worthiness. When he spoke the spirit witnessed of truth. Only those that were hardened to the spirit through wicked choices would fail to feel the spirit. **"Josephus says that men were highly**



elated at listening to John the Baptist, and it is to such passing enthusiasm that our verse refers. Boismard sees in the Johannine expression the reflection of an Aramaic original. Instead of 'exult, rejoice,' the Syriac tradition reads 'boast, took glory'; and the one Aramaic verb (root bhr) in its different conjugations has the two meanings. He thinks that the 'in' of 'in his light' reflects the Semitic preposition b; meaning 'at, by.' (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224).

A light is used to guide us through darkness. The Jewish hierarchy operated in spiritual darkness. This made it extremely difficult for the people to find their way when they sat in darkness and those that would call themselves their leaders were nothing more than agents of darkness. Those who have the spirit are a beacon of light to those who sit in darkness. That was John the Baptists roll as he prepared the way of the Messiah.

122 - ye were willing – The phrase "were willing" is translated from the Greek word "θέλω" or "thelō". It means to will, have in mind, or intend.

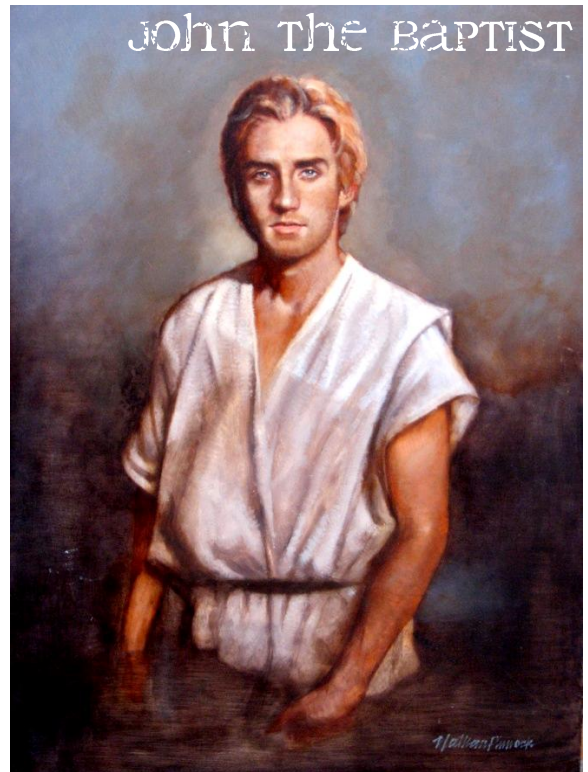
123 - a season – The word "season" is translated from the Greek word "ώρα" or "hōra". It is the same word used to translate the word "hour" in footnote #85. It means a certain definite time or season fixed by natural law and returning with the revolving year. It can represent a year, season, or an actual hour. It can mean any definite time, point in time or minute. The Codex Sinaiticus translates "for a season" as "for an hour". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, John, Chapter 5, Verse 35, page 170).

124 - rejoice – The word "rejoice" is translated from the Greek word "ἀγαλλιάω" or "agalliaō". It means to exult, rejoice exceedingly, or to be exceeding glad. The spirit is the source of all happiness, and therefore we should seek it and rejoice when we have it with us.

125 - shining – The word "shining" is translated from the Greek word "φαίνω" or "phainō". It means to bring forth into the light, cause to shine, or shed light.

126 - John – The name "John" is translated from the Greek word "Ἰωάννης" or "Iōannēs". Translated literally, the name means "Jehovah is a gracious giver". The name is a transliteration of the Hebrew name "יְחִיָּהוּ" or "Yowchanan". The Hebrew name translated literally means "Jehovah has graced".

John was foreordained, prior to his birth, to be a prophet of God. His calling was even more special in that he was to prepare the way for the Son of God. His connection to Jesus was added upon in mortality as they were biologically related. John's mother, Elisabeth, was the cousin of Mary, Jesus' mother. Both grew up under conditions that prepared them for their missions. Ultimately, **"John and Jesus - missionary companions, as it were-both taught the same truths and bore the same witness. Jesus was not alone. There was another, the son of Zacharias, who received his own testimony from God, and who bore it, unequivocally, with fire and fervor, for he was a burning and shining light. There was nothing hidden or secret about John's witness. 'Behold, the Lamb of God, which taketh away the sin of the world,' he said. (John 1:29.) These very Jews had received John as a prophet. How then can they reject his testimony? And if that testimony was the same as Jesus bore, how can the words of Him of whom John testified be rejected? Jesus did not stand alone; John was his companion, and the Jews, by their own law, were bound to believe the message and accept the Messenger."** (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 50).



When John the Baptist started his ministry, he did so as an authorized representative of God. He was given the authority to act in God's name by virtue of the Priesthood. The Bible, as we have it today, lacks the historical record of John receiving the priesthood. Modern day revelation reveals that John received the Priesthood at a very young age. The Doctrine and Covenants records, **"...John, whom God raised up, being filled with the Holy Ghost from his mother's womb. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, 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."** (Doctrine & Covenants 84:27-28).

In spite of the fact that John was such a great prophet, his testimony was that there was One greater than him. Brown taught, **"Presumably, this means 'greater than the testimony John gave,' rather than 'greater than the testimony John had,' even though the latter is better syntactically. There is another well-attested reading whereby 'greater' is in the nominative: 'I who am greater than John have testimony.' This antithesis does not fit the sequence of ideas."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 224). Jesus was truly greater than John. To this end John testified.

127 - finish – The word "finish" is translated from the Greek word "τελειόω" or "teleioō". It means to make perfect or complete. It also means to accomplish or bring to fulfillment.

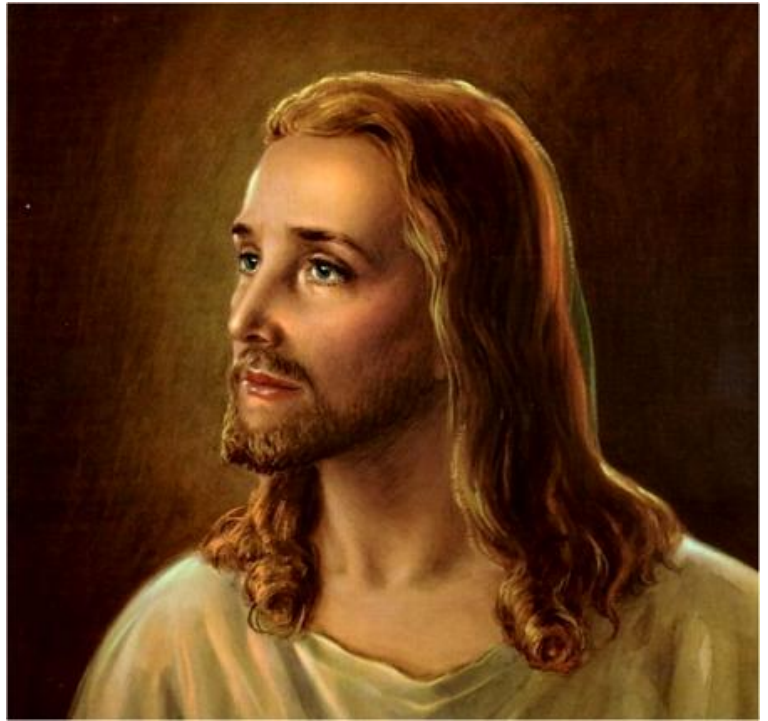
128 - at any time – The phrase "at any time" is translated from the Greek word "πῶποτε" or "pōpote". It means ever or at any time.

129 - nor seen – The word "seen" is translated from the Greek word "ὁράω" or "horaō". It means to see with the eyes, to perceive or know.

Much of the secular world believes that no man has ever seen God. In fact, they believe that it is impossible for a man to see God. Apparently, only another God is capable of this act. Brown, who is a very capable and knowledge biblical scholar wrote, **"Jesus is the only one who has ever seen the Father."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 214). Unfortunately, this is false doctrine that was a result of apostasy. This false doctrine would argue even when the Bible alludes to the appearance of God that He was only heard and not seen. Speaking of God's appearance at Sinai, Brown records, **"Once again the background may be Sinai. Exod xix 11 promised: 'On the third day the Lord will come down upon Mount Sinai in the sight of all the people'; and the Mishnah Mekilta comments on this: 'It teaches that at that moment they saw what Isaiah and Ezekiel never saw.' Thus, there seems to have been a popular tradition about hearing and seeing God at mount Sinai, and John presents Jesus as arguing against this."** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).

Modern revelation corrects the false doctrines surrounding the ability of man to actually see God the Father. This started with Joseph Smith when he prayed to God for the answers to questions that troubled his mind. The answers came by him actually seeing God the Father and His Son Jesus Christ. He was not only in the presence of deity, but was able to dispel many false doctrines about the character and nature of God. We consequently learn that God does appear to man, but not in mans natural and carnal state. The Lord taught, **"For no man has seen God at any time in the flesh, except quickened by the Spirit of God."** (Doctrine and Covenants 67:11). God's perfection and glory requires that mortal men be protected by the Holy Ghost in order to stand in His presence, lest they die.

Additionally, man must be sufficiently prepared to see God. Orson Hyde taught, "True it is, that in the most trying hour, the servants of God may then be permitted to see their Father, and elder brother. 'But,' says one, 'I wish to see the Father, and the Saviour, and an angel now.' Before you can see the Father, the Saviour, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Saviour, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Saviour and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, my arm shall save, my power shall rescue, and you shall hear my voice, saith the Lord." (Journal of Discourses, Volume 1, Orson Hyde, October 6, 1853, page 125).



130 - his shape – The word “shape” is translated from the Greek word “εἶδος” or “eidos”. It means the external or outward appearance, a figure, form or shape.

The fallen and apostate world has lost an understanding of God’s character. Many see him as an intangible being that is capable of filling the entire universe with His being, and yet small enough to reside in a man’s heart. Many believe that we cannot relate to or comprehend God.

The restoration taught us that **“the Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.”** (Doctrine and Covenants 130:22). This simple, yet true, doctrine makes God a personal being that we can relate to. Elder McConkie taught, **“God the Father has a shape; he is a personal being in whose image man is created. He is not a congeries of laws, floating like a fog in the universe; he is not an immaterial, uncreated, spirit essence that is everywhere and nowhere in particular present. He is Man of Holiness, a holy man, whose body has shape, occupies space, travels from place to place, and is in but one place at one time, though his influence may be felt throughout the immensity of space.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 199-200).

131 - ye believe not – The word “believe” is translated from the Greek word “πιστεύω” or “pisteuō”. It means to think to be true, to be persuaded or, to credit, or place confidence in. It is a thing that is believed in. It differs from faith in that it is an intellectual belief rather than a spiritual belief.

The “word” of the Lord did not “abide” in their heart, therefore they did not believe. The relationship between the word and belief must be examined. The “word” is symbolic for truth. We know that true faith and belief can only be formed upon the truth, otherwise, it is nothing more than a false belief. The truth is foundational in every aspect of life and eternity. It makes sense that the apostle John refers to Jesus as the word. He wrote, **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”** (John 1:1-3).

Once we obtain a true knowledge of God, and His Son Jesus Christ, we need to plant that belief in our hearts. The heart symbolizes the center of our desires. It is our deepest wants. By placing the doctrines of eternity in our hearts, we center our desires on God and His will. This consequently results in belief, or more appropriately “faith”.

True faith or belief cannot be built on falsehoods. Jesus recognized this in the Jewish leaders. **“Jesus has delivered his message; a spirit of disbelief envelops the whole congregation of hearers. He has spoken by the power of the Spirit, but their souls have not been quickened by that same divine influence. Now he must tell them that pursuant to their own law - the divine law of witnesses given by Jehovah to their fathers - they must either accept his words or be damned.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 50).

The men of Jesus’ time, as well as our own, were often gifted in the scholastic and legalistic aspects of the scriptures. Intellectually, they knew their stuff. Unfortunately, they lacked spiritual understanding. They could quote and argue the points, but true understanding was often fleeting because they lacked the spirit. Elder Talmage taught, **“Then in terms of unqualified condemnation, He told them they were devoid of the Father’s word, for they refused to accept Himself whom the Father had sent. With humiliating directness He admonished these learned men of the law, these interpreters of the prophets, these professional expounders of sacred writ, to betake themselves to reading and study. ‘Search the scriptures,’ said He, ‘for in them ye think ye have eternal life: and they are they which testify of me.’ Convictingly He continued--that they who admitted and taught that in the scriptures lay the way to eternal life, refused to come to Him, of whom those same scriptures testified, though by coming they might obtain eternal life. ‘I receive not honour from men,’ He added, ‘But I know you, that ye have not the love of God in you.’ They knew that they sought for honor among men, received honors from one another, were made rabbis and doctors, scribes and teachers, by the bestowal of titles and degrees--all of men; but they rejected Him who came in the name of One infinitely greater than all their schools or societies--He had come in the supreme name of the Father. The cause of their spiritual ignorance was pointed out--they relied upon the honors of men, and sought not the honor of real service in the cause of God.”** (Jesus the Christ, James E. Talmage, page 164).

132 - search – The word “search” is translated from the Greek word “ἐραυνάω” or “eraunaō”. It means to search or examine into. **“The verb ‘search’ represents the technical Hebrew verb *daras* used for scripture study.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).

I have noticed an interesting change in church members just over the last 20 years. When I was younger, I enjoyed going to the church book store. I loved books of commentary and doctrine. There were so many different books that I could spend hours browsing as I tried to decide which book I would purchase. Over time, the selection of doctrinal books has diminished. The book store has grown in works of fiction and feel good books (as I like to call them). The sections reserved for doctrine have become incredibly small. I have begun to spend more time shopping online for used doctrine books from years past. The conclusion I have reached is that fewer and fewer people are truly studying the doctrines of salvation. We no longer desire to become doctrinal scholars. **“Gospel scholarship is woefully lacking both in the Church and in the world. There is only a handful of people now living who have an intelligent and comprehensive, working knowledge of the recorded revelations. None know as much as they should. Many of the rising generation in the Church take the gospel and its truths for granted without ever coming to a personal knowledge of the basic doctrines of salvation.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 200-201).

The Lord has repeatedly commanded His children to search the scriptures. The term search includes an acquiring of intellectual knowledge, but that alone is not a complete searching of the scriptures. A proper searching includes acquiring spiritual knowledge as well. Joseph Smith taught, **“Search the Scriptures, search the Prophets and learn what portion of them belongs to you and the people of the nineteenth century,”** or our day, **“You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness, nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you. Again, if others’ blessings are not your blessings, others’ curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 17). In other words, we must read, study and search the scriptures with the purpose of understanding our own lives and how the doctrines can best be likened to our own circumstances. Joseph goes on to say, **“I hope you will search the Scriptures to see whether these things are not also consistent with those things which the ancient Prophets and Apostles have written.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 39).

- 133 - scriptures** – The word “scriptures” is translated from the Greek word “γραφή” or “graphē”. It means a writing or a thing written. It is often used in reference to recordings of revelations and histories of God’s dealings with His children. The ancient Jews considered the scriptures to be more than just a collection of morals and ethics. The scriptures were the law of the land. **“In Hebrew thought, the Law was par excellence the source of life. Pirke Aboth ii 8 says: ‘He who has acquired the words of the Law has acquired for himself the life of the world to come’.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).



There is little doubt that the Lord intended the scriptures to give His children guidance and direction; however, the scriptures were written with a much higher purpose. The scriptures were written to bring us unto Jesus. Elder Christofferson said, **“In the end, the central purpose of all scripture is to fill our souls with faith in God the Father and in His Son, Jesus Christ—faith that They exist; faith in the Father’s plan for our immortality and eternal life; faith in the Atonement and Resurrection of Jesus Christ, which animates this plan of happiness; faith to make the gospel of Jesus Christ our way of life; and faith to come to know ‘the only true God, and Jesus Christ, whom [He has] sent’ (John 17:3)”** (Ensign, “The Blessing of Scripture,” D. Todd Christofferson, May 2010, page 34). We know that we have properly studied the scriptures when they begin to change our thoughts, attitudes and behaviors. When we begin to have a change of heart towards the things of this world, then we know that we are properly studying the scriptures.

Scriptures are divine records, directed by God, to be written for the benefit of His children. Not every religious work is scripture. Only works that have been deemed scripture by the Lord’s authorized representatives can bear the title of scripture. Subsequently, scriptures are written as God’s word.

- 134 - ye think** – The word “think” is translated from the Greek word “δοκέω” or “dokeō”. It means to be of opinion, think or suppose. **“That is to say: ‘Ye think ye shall inherit eternal life because of Moses and his law, but search the scriptures and learn that they testify of me and the salvation which I bring. I am the Messiah. Learn what is said about me in the Psalms and the prophets; know that all the prophets spoke of me and my ministry.’”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 51).

The phrase implies more than just an ability to think, but rather the fact that they believe that their own thoughts are the correct one. It implies a pride in their own intellect. Who are the people he referred to? **“This is addressed to ‘the Jews’. In Papyrus Egerton 2 it is addressed to ‘the rulers of the Jews’ – an interesting confirmation of what John means by the Jews.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 225).

- 135 - eternal** – The word “eternal” is translated from the Greek word “αἰώνιος” or “aiōnios”. It is the same word used to translated the word “everlasting” in footnote #84. It means without beginning and end. It carries the idea of that which has always been and always will be. It is everlasting. **“Eternal life is God’s life, that is, to be like him. Eternal lives means eternal increase – to be continuation, as the revelation says, of the seeds forever.”** (Answers to Gospel Question, Joseph Fielding Smith, Book 4, Section 39, page 197). From the counsel in heaven, Jesus was selected by the Father as the giver of eternal life to all of God’s children. Jesus understood this. He comprehended His role. **“Already He was bestowing eternal life on all that believed in Him; hereafter should His voice be heard in that final judgment of the quick and dead which the Father had committed into His hands.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240).

- 136 - testify** – The word “testify” is translated from the Greek word “μαρτυρέω” or “martyreō”. It is the same word used to translate the phrase “bear witness” in footnote #111. It means to be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration.

The Book of Mormon prophet Jacob taught that the real purpose of the Law was to testify. He wrote, **“Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him.”** (2nd Nephi 11:4). The Law is rich with symbols and teachings that reference Jesus. From the animal sacrifices of Moses to the flood of Noah and beyond, God is testifying of His Son.

Jesus was continuing the age old pattern that testified of salvation. **“Was He merely bearing witness of Himself? Nay, there were three mighty witnesses which had testified, and were testifying of Him - John, whom, after a brief admiration, they had rejected; Moses, whom they boasted of following, and did not understand; God Himself, whom they professed to worship, but had never seen or known. They themselves had sent to John and heard his testimony; but He needed not the testimony of man, and mentioned it only for their sakes, because even they for a time had been willing to exult in that great Prophet’s God-enkindled light. But He had far loftier witness than that of John - the witness of a miraculous power, exerted not as prophets had exerted it, in the name of God, but in His own name, because His Father had given such power into His hand. That Father they knew not: His light they had abandoned for the darkness; His word for their own falsehoods and ignorances; and they had rejected Him whom He had sent. But there was a third testimony. If they knew nothing of the Father, they at least knew, or thought they knew, the Scriptures; the Scriptures were in their hands; they had counted the very letters of them; yet they were rejecting Him of whom the Scriptures testified.”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 240).

- 137 - ye will not come to me** – The word “come” is translated from the Greek word “ἔρχομαι” or “erchomai”. It means to come from one place to another.

138 - from men – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female.

139 - love – The word “love” is translated from the Greek word “ἀγάπη” or “agapē”. It means affection, good will, love, benevolence, or brotherly love. **“The genitive may be possessive, meaning God’s love for man, or objective, meaning man’s love for God. The former meaning is the one found in the rest of the Gospel; it seems more probable on the analogy of vs. 38, i.e. God’s love like God’s word must permeate one if he is to recognize and accept Jesus.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226).

140 - in you – The word “you” is translated from the Greek word “ἐαυτοῦ” or “heautou”. It means himself, herself, itself, or themselves.

141 - I am come – The term “I am” is translated from the Greek word “ἐγώ” or “egō”. It means I, me, or my.

142 - in my Father’s name – The word “name” is translated from the Greek word “ὄνομα” or “onoma”. It means a proper name or a designation of one’s rank, authority, interests, pleasure, command, excellences, or deeds.

In the ancient world, people existed in clans and families; much more than we have in modern society. Belonging to an ancient family required something. The patriarch of the family established the values and standards by which its members lived. There was such respect for the patriarch that members of the family would feel a profound sense of disgrace should they violate the standards and ethics set out by the patriarch. Additionally, members of the family who violated the key rules could be disowned and expelled from the family. These ancient families were known by the patriarch’s name. We see examples of these clan type relationships in the Bible; the Children of Israel, Moabites (the children of Moab), the Canaanites (the children of Canaan), etc.

When we take upon us our Father in Heaven’s name, we promise to live by His standards and ethics. We obey His laws and live His way. Jesus came in His Father’s name which meant He was on an official errand which He could not deviate from. By coming in His Father’s name, it meant that He was authorized and empowered.

143 - in his own name – The word “own” is translated from the Greek word “ἴδιος” or “idios”. It means pertaining to one’s self, one’s own, or belonging to one’s self.

Coming in your own name was to be self empowered. **“This is probably a general observation similar to the Synoptic predictions of ‘false messiahs’ who are to come in the name of Jesus.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226).

144 - How can ye believe – The word “How” is translated from the Greek word “πῶς” or “pōs”. It means how or in what way. **“A desire to know the truth precedes a testimony. Men must seek the honors-revelations, visions, companionship of the Holy Spirit, and the like - which it is the Father’s good pleasure to confer; otherwise such are not obtained.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 51).



145 - only – The word “only” is translated from the Greek word “μόνος” or “monos”. It means alone (without a companion), forsaken, destitute of help, alone, only, or merely.

146 - accuse – The word “accuse” is translated from the Greek word “κατηγορέω” or “katēgoreō”. It means to accuse, as in before judgment, or to make an accusation.

A worldly court is full of accusation. In fact, there is no judgment without first declaring an accusation. Of course, God’s ways are not our ways. Jesus is called to be our judge, and advocate; and yet He declares that there shall be no accusation issued by Him. **“He had spoken of the authority of judgment that had been committed to Himself; now He explained that they should not think He would accuse them before the Father; a lesser one than He would accuse, even Moses, another of His witnesses in whom they professed such trust--Moses whom they all were said to believe--and, driving home the full effect of His powerful arraignment, the Lord continued: “For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”** Such was the illuminating instruction combined with burning denunciation that these men had called forth by their futile attempt to convict Jesus on the charge of Sabbath desecration. This was but one of many evil machinations by which they so determinedly plotted, and strove to attach the stigma and invoke the penalty of Sabbath-breaking upon the very One who had ordained the Sabbath and was in truth and verity the one and only Lord thereof.” (Jesus the Christ, James E. Talmage, page 164).

147 - accuseth – The word “accuseth” is translated from the Greek word “κατηγορέω” or “katēgoreō”. It means to accuse, as in before judgment, or to make an accusation.

The Law of Moses was a preparatory law. It was designed as a law of justice. Like worldly laws, the Law of Moses accused people prior to judging them. The Law of the Gospel is a higher law. It is a law of mercy. **“Jesus assured his listeners that they did not need to worry about him accusing them before the Father, because their great mentor Moses would accuse them. If they really loved and understood Moses’ words, they would see that he testified plainly of Jesus. But if they would not believe Moses’ writings, how would they believe Jesus’ words?”** (The Four Gospels - Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 268).

In reality, we shall become our own accusers when all is said and done. Our own actions will judge us, and we will not be able to escape them except through and by the name of Jesus Christ. Prior to Jesus, there were many who came and professed to be the promised Messiah. They claimed to be the substitute for the Redeemer, but in every instances the people paid the price for believing a false messiah. Sadly, when the real Messiah came, they failed to recognize him. **“Hence it was that they rejected One who came in His Father’s name, while they had been, and should be, the ready dupes and the miserable victims of every false Messiah, of every Judas, and Theudas, and Bar-Cochebas and, in Jewish history, there were more than sixty such - who came in his own name. And yet He would not accuse them to the Father; they had another accuser, even Moses, in whom they trusted. Yes, Moses, in whose lightest word they professed to trust-over the most trivial precept of whose law they had piled their mountain loads of tradition and commentary-even him they were disbelieving and disobeying. Had they believed Moses, they would have believed Him who spoke to them, for Moses wrote of Him; but if they thus rejected the true meaning of the written words which they professed to adore and love, how could they believe the spoken words to which they were listening with rage and hate?”** (The Story of a Beautiful Life: Farrar’s Life of Christ, The New 20th Century Edition, 1900, Canon Farrar, D.D., F.R.S., page 241).

148 - Moses – The name “Moses” is translated from the Greek word “Μωϋσῆς” or “Mōysēs”. Translated literally, it means “drawing out”.

Moses was considered the greatest of all the prophets by the Jews of Jesus’ time. He was the great law giver, and they considered the law to be the source of salvation. Edersheim wrote, **“They clung and appealed to Moses; to Moses whose successors they claimed to be, let them go! Their elaborate searching and sifting of the Law in hope that, by a subtle analysis of its every particle and letter, by inferences from, and a careful drawing of a prohibitive hedge around, its letter, they would possess themselves of eternal life.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 465).

Moses was born around 1,400BCE. He was born an Israelite while they were enslaved in Egypt. Under the hand of providence, Moses was preserved after his birth while Pharaoh had ordered the death of all the newborn male children of the Israelites. His mother placed him in a reed boat and floated him down the Nile River towards Pharaoh’s daughter. The Midrash identifies Pharaoh’s daughter as Queen Bithia. Consequently, he was raised as a prince of Egypt. He was trained to lead large groups of people. He was trained in military tactics, politics, economics, and leadership. Overtime, Moses became a powerful Egyptian Prince. At the same time, the spirit of the Lord reminded him of his heritage. He traded the riches and pleasures of Egypt to defend and save an Israelite slave from death at the hands of a slave master.



Moses was forced to flee Egypt, and consequently found himself in Midian. The Midianites were descendants of Abraham, and consequently they worshipped Jehovah and laid claim to the promises of Abraham. Jethro was the leader of the Midianites, and later became the father-in-law to Moses. It was during his time with Jethro that Moses was called to be a prophet. He received a personal witness that God lives. He was a witness of Jesus. Joseph Smith wrote, **“Moses, the man who wrote of Christ, and brought forth the law by commandment, as a schoolmaster to bring men to Christ”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 300) was not intent on creating a complex set of laws to burden God’s children. They were designed to bring people unto Jesus. **“At the end of Deuteronomy (xxi 19,22) Moses is said to have written a song which would serve as a witness against the Israelites if they violated the covenant; indeed the whole Mosaic Book of the Law was to serve as a witness (xxxi 26).”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226). The Law itself was a witness of Jesus Christ. The great prophet Moses was a witness of Jesus as the Son of God.

149 - in whom ye trust – The word “trust” is translated from the Greek word “ἐλπίζω” or “elpizō”. It means to hope. In a religious sense, it means to wait for salvation with joy and full confidence.

The ancient Jews claimed to have trusted Moses. This was nothing less than a façade. What they really trusted was their own intellect and cunning. We follow the things in life that we trust. If you want to see what a man trusts, just look at the life that he follows. You can tell by his actions what he really trusts. If a man places his trust in money, he will spend his life pursuing money. If he trust God, he will follow God. Because the Jews trusted in their own intellect, they followed after their own desires and wisdom. **“Utterly self-deceived, and far from the truth in their elaborate attempts to outdo each other in local ingenuity, they would, while rejecting the Messiah sent from God, at last become the victims of a coarse Messianic imposter.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 465). They would later support false Messiah’s and eventually be destroyed by Rome. This is what and who they trusted.

150 - ye would have believed – The phrase “ye would have believed” is translated from the Greek word “πιστεύω” or “pisteuō”. It means to think to be true, to be persuaded or, to credit, or place confidence in. It is a thing that is believed in. It differs from faith in that it is an intellectual belief rather than a spiritual belief.

Moses taught of Jesus. The laws he gave the children of Israel came from Jehovah, who is Jesus. Had they truly believed in Moses, they would have naturally believed and trusted Jesus. This was not the case. **“Carnal men who come in their own name, having no divine message to deliver, find ready acceptance from other carnal men.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 51). Consequently, the Jewish leaders led each other into dark and wicked places. Eventually, they would kill their own God; the Savior of mankind.

151 - he wrote – The word “wrote” is translated from the Greek word “γράφω” or “graphō”. It means to write, with reference to the form of letters.

Like all prophets, they record the revelations they receive for later generations to have. Jesus may be quoting ancient scripture here. Brown taught, **“This may be a reference to a specific passage like Deuteronomy xviii 18; or it may be a more general reference to Jesus’ fulfilling the whole Law.”** (The Gospel according to John: I-XII, Anchor-Yale Bible, Raymond E. Brown, S.S., page 226). The passage in Deuteronomy reads, **“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”** (Deuteronomy 18:18). If this is the scripture being quoted, Moses is speaking of Jesus and disclosing that He was commanded to prophesy of Him.

152 - not his writings – The word “writings” is translated from the Greek word “γράμμα” or “gramma”. It means at letter, a document or recording.

To deny Moses’ writings, in the minds of the ancient Jews, would be to deny God. Moses was the great law giver. To deny any of His words would put in question the entire law. Jesus is leaving the Jews in a quandary. He is telling them that Moses was a witness of Jesus’ divinity. If they shall deny Moses’ words, how can they possibly accept the words of Jesus. This posed a significant problem. They could never deny Moses, he was the foundation of their law. At the same time, they couldn’t accept Jesus because He represented the end of their rule. There was no answer that would be acceptable in their minds.

153 - my words – The word “words” is translated from the Greek word “ῥῆμα” or “rhēma”. It means that which is or has been uttered by the living voice, a thing spoken or a word.

Jesus’ words represent more than dialog or discussion. By His words the universe was created. His words represent power, authority, and dominion. By His words shall all mankind find salvation. The words of Jesus represent truth. Truth is the basis for faith, and faith is the power by which we adhere ourselves to Jesus. **“Man’s hope of gaining salvation is in direct proportion to his knowledge of God and the laws of salvation. No man can be saved in ignorance of Jesus Christ and the laws of the gospel. Man is saved no faster than he gains knowledge of God and the saving truths recorded in the scriptures. A fountain cannot rise above its source; a people cannot live laws of which they are ignorant, nor believe in a Christ about whom they know little or nothing. The Lord’s expects his people to learn the doctrines of salvation. ‘Search these commandments’ (D&C 1:37), is a decree which applies in principle to all revelations of all ages.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 53). Jesus closes His discourse to the Jewish hierarchy by declaring that they obviously did not believe the prophecies of Moses which foretold of Jesus. Since they revered Moses so much, it was obvious that a failure to believe Moses would make it impossible for them to believe Jesus.