

LESSON 15
“I Am the Light of the World”
John 7 - 8

OVERVIEW:

Jesus teaches in the temple. Jesus does not condemn a woman brought in adultery. He proclaims that He is the Light of the World. (Who is the Living Water?)

The Jews’ feast of tabernacles symbolized their forty years in the desert, it also symbolizes our sojourn on earth in this telestial realm, watching and hoping for the day of the Savior and our deliverance into the promised land of his kingdom.

The feast of Tabernacles was the most festive of the Jewish celebrations. It took 446 priests and 446 Levites to carry out the sacrificial worship. On each day of the feast, one of these sons of Aaron drew two pints of water from the Pool of Siloam, followed by throngs of worshippers who carried their palm branches to be waved in the Hosanna Shout. A solemn procession carried the “living water” to the temple; joyous blasts on the sacred trumpets heralded its arrival; and while one priest poured it into a silver basin on the western side of the altar, another poured the wine for the drink-offering into another silver basin on the eastern side. The water was poured onto the altar in the hopes that rains would fall. Then came the chanting by the Levites, with responses from the people of the Hallel, which consists of Psalms 113 through 118. At designated places the people responded with the following cries: Hallelu Yah (Praise ye the Lord); O Lord, send now prosperity; and O give thanks to the Lord. As these expressions were made, similarly, we suppose, as is the case in the latter-day Hosanna Shout, they waved their palm branches toward the great altar. MM, 3:134-135. Four great candlesticks are lit, showing that the light of the Lord shines unto every corner of the City.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST JOHN
CHAPTER 7

Jesus’ kinsmen believe not—He teaches his Father’s doctrine and proclaims his divine Sonship—Truth may be known through obedience—He offers living water to all men—Divers opinions concerning him.

1 AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews ^asought to ^bkill him.

2 Now the Jews’ ^afeast of tabernacles was at hand.

3 His ^abrethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples (there) also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, ~~and~~ (but) he himself seeketh to be known openly. If thou do these things, *she(o)w* thyself to the world. (His brothers (sons of Joseph and Mary) are saying, if you are who you claim you are, then all men should see your miracles and hear your message. If you are the Messiah, now is the time to show it in the Temple in the Holy City. MM, 3:112. Or, if thou be the Christ, prove it. His brothers symbolize the unbelief of many of the people. His brothers become converted later. In fact James becomes an Apostle and member of the First Presidency, and Jude wrote the book of Jude.)

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My ^atime is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it ^ahateth, because I testify of it, that the works thereof are ^bevil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (Jesus' response means that he will determine when to go to Jerusalem. (He will come at the right time.) He and his party will not go with the great caravans that parade openly and ostentatiously to the festive celebration...He will yet abide in Galilee and travel to Jerusalem at a time of his own choosing and with his own associates. MM, 3:112)

9 When he had said these words unto them, he ~~abode~~ (continued) still in Galilee. (According to the law, all males were required to the feast. He planned on obeying the law.)

10 ¶ But ~~when~~ (after) his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (Jesus is now leaving his homeland forever, or until after his resurrection.)

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for ^afear of the Jews. (No apostle or seventy was present to speak openly of him. MM, 3:124)

14 ¶ Now about the midst of the feast (perhaps about the 4th or 5th day of the feast. Elder McConkie said: "Without warning he was there; his arrival was then as the Second Coming will be. MM, 3:125. It is my opinion that the Second Coming of the Lord Jesus Christ will occur during the month of October, during the time when the Feast of Tabernacles would be celebrated. Just as He came suddenly to the temple during the feast, so He will come suddenly at the Second Coming.) Jesus went up into the temple, (One must climb some stairs to enter the temple.) and taught. (This is the last time that the Feast of Tabernacles will be legally approved for worship by God, until its millennial restoration, when not only the Jews, but all nations will go up to Jerusalem to worship the King, the Lord of Hosts, according to the new rituals and performances that are part of that eternal fullness which supersedes the lesser Mosaic system. MM, 3:122)

15 And the Jews ^amarvelled, saying, How knoweth this man letters, having never learned? (Where are his credentials? He was taught by His Father. Joseph Smith also did not have much worldly education. He was taught by heavenly messengers.)

16 Jesus answered them, and said, My ^adoctrine is not mine, but his that ^bsent me.

17 If any man will ^ado his ^bwill, he shall ^cknow of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own ^aglory: but he that seeketh his ^bglory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you ^acircumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the ^asabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit ^bwhole on the sabbath day?

24 ^aJudge not according to ^bthe ^cappearance, (your traditions.) but judge righteous judgment. (There is a difference between principles and preferences, and between laws and traditions. Their traditions had strayed from the principles.)

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the ^arulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am:

and I am not come of myself, but he that sent me is ^atrue, whom ye know not.

29 But I know him: for I am from him, and he hath ^asent me.

30 Then they ^asought to take him: but no man laid hands on him, because his ^bhour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while ~~am~~ I (^aam) with you, and *then* I go unto him that sent me. (Jesus simply declines to be arrested. It is not yet his time.)

34 Ye shall ^aseek me, and shall not find *me*: (In the troubles of the coming day, they shall seek for their Deliverer, their Messiah, and shall not find him.) and ^bwhere I am, ^cthither ye ^dcannot come. (The unrepentant cannot come into his Father's kingdom, for no unclean thing can enter therein.)

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the ^aGentiles, (Greeks) and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man ^athirst, let him come unto me, and ^bdrink. (The great or last day of the feast was eagerly anticipated and celebrated with rejoicing and illuminations of the temple. This day represented for the Jews the Messianic day, the prophesied return of the house of David to the throne of Israel in power and glory. During the ceremony that involved the water, Jesus stood and spoke loud enough for all to hear. He did not interrupt the proceedings, but spoke when the ceremony finished to explain how he fulfills it.)

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (Christ will give living water to those who believe in him. The living water is the Holy Ghost.)

39 (But this spake he of the ^aSpirit, which they that believe on him should receive: ^bfor the Holy Ghost was ~~not yet given~~; because that Jesus was not yet glorified. (promised unto them who believe, after that Jesus was glorified)) (Many of the temples of today have in their front a fountain of water in token of the spirit of the Lord which flows from his presence.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the ^aProphet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That ^aChrist cometh of the seed of ^bDavid, and out of the town of ^cBethlehem, where David was? (They squabble over where the Messiah is to come from.)

43 So there was a ^adivision among the people because of him.

44 And some of them would have taken him; but no man laid hands on him. (He again refused to be arrested.)

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man ^aspake like this man.

47 Then answered them the Pharisees, Are ye also ^adeceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are ^acursed.

50 ^aNicodemus saith unto them, (he that came to Jesus by night, being one of them,) (Here we have one who stands to defend Jesus.)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. (Their only reply is to deride him. They had no good response.)

53 And every man went unto his own house.

CHAPTER 8

The woman taken in adultery—Christ is the light of the world—He again proclaims his Messiahship—True children of Abraham believe in Christ—‘Before Abraham was I Jehovah.’

1 (And) JESUS went unto the mount of Olives. (And perhaps to Bethany to the home of Mary and Martha and Lazarus to spend the night.)

2 And early in the morning he came again into the ^atemple, and all the people came unto him; and he sat down, and taught them. (Probably in the Court of the Women.)

3 And the scribes and Pharisees brought unto him a ^awoman (where is the man?) taken in ^badultery; and when they had set her in the midst (of the people),

4 They say unto him, Master, this woman was taken in adultery, in the very act. (This shows their total disregard for her feelings or concerns. They were pitiless and brutal in their bringing her in public like this.)

5 Now Moses in the ^alaw commanded us, that such should be stoned: but what sayest thou? (If he acquitted her, he would be liable for heresy by placing himself in open disaccord with the sacred and fiery Law. If he condemned her he would belie his own compassion and be ruthless which would shock the multitude who knew of his tenderness and offend the civil magistrates by making himself liable to the charge of sedition. Either answer he would be condemned by the law. Hebrew law or Roman law.)

6 This they said, tempting him, that they might have to accuse him. (They were not asking advice or a judgment, but to trap him to see what he would say that they might more easily accuse him of wrongdoing.) But Jesus stooped down, and with *his* finger ^awrote on the ground, *as though he heard them not*. (He might have been writing his answer, or it may have been symbolical that words written in the dust would be obliterated and forgotten, like repented sins. The phrase “as though he heard them not: is in italics in the King James Version because those words were added by the translators (or are words attested only in later manuscripts of the Gospel of John. Verse by Verse, the Four Gospels, p. 411)

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without ^asin among you, let him ^bfirst cast a ^cstone at her. (He was not speaking of any sins, but of the sin of adultery, the same sin of which the woman was guilty. Also, the witness according to the law was supposed to cast the first stone. You did not have to be pure or sinless to cast the stone. But these men had actually set up the situation so that all of them were involved in this sin. What he was saying was “if you are not complicit in this crime, then cast the first stone.”)

8 And again he stooped down, and wrote on the ground. (They were laying a trap for Jesus. But they should have known that Jesus was the most intelligent person every to live on the earth. There is no stratagem that could ever succeed against him. Abraham 3:19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am ^amore intelligent than they all.)

9 And they which heard *it*, being convicted by *their own* ^aconscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst (of the temple).

10 When Jesus had ~~lifted~~ (raised) up himself, and saw none ~~but the woman~~ (of her accusers, and the woman standing), he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I ^acondemn thee (Did Jesus forgive the woman? This example has been used numerous times to show how easily one can be forgiven for gross sin. But did the Lord forgive the woman? Could he forgive her? There seems to be no evidence of forgiveness. His command to her was, Go, and sin no more. He was directing the sinful woman to go her way, abandon her evil life, commit no more sin, transform her life. He was saying, Go, woman, and start your repentance; and he was indicating to her the beginning step – to abandon her transgression. Spencer

W. Kimball, *Miracle of Forgiveness*, p. 165. He does not condemn her within the meaning of the Mosaic law where her accuser is obligated to sit in judgment and cast the first stone, and he does not condemn her because she repented and became clean before him.): go, and sin ^bno more. (And the woman glorified God from that hour, and believed on his name.) (From that moment she began the repentance process and joined the church.)

12 ¶ Then spake Jesus again unto them, saying, I am the ^alight of the world: he that followeth me shall not ^bwalk in ^cdarkness, but shall have the light of life. (Jehovah spoke to the Brother of Jared and said: “In me shall all mankind have light, and that eternally, even they who shall believe on my name.” Ether 3:14. In the Psalms and in Isaiah, it states that the Messiah would be a light. When Simeon held the baby Jesus in the temple he said that he was “a light to lighten the Gentiles, and the glory of thy people Israel. Luke 2:32. The Rabbis and the Jews knew that the Messiah would be the light. “He makes this declaration at the Feast of Tabernacles for two reasons: 1) This is the feast when sacrifices are offered for the nations of heathendom, the season when the chosen seed turn their thoughts to sending forth light and truth to those who sit in darkness; and 2) this is the festal season when each night the great candelabra are lighted in the temple to symbolize the sending forth of light to the inhabitants of the city and the world. The candelabra stood 50 cubits (75 feet) in height.” MM, 3:149. They had been taught that one would come who would announce himself as the light of the world. They had looked forward to this day for 4 thousand years. He said: I am the Light of the World, I am your promised Messiah, I am the Son of God. Come unto me and be saved. MM, 3:150)

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. (They were using a judicial procedure that two or three witnesses had to establish something. They were in effect sitting in judgment upon him.)

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know ^awhence I came, and whither I go; but ye cannot tell ^bwhence I come, and whither I go.

15 Ye judge after the flesh; I ^ajudge no man.

16 And yet if I ^ajudge, my ^bjudgment is true: for I am not ^calone, but I and the Father that sent me. (He is not arguing with their system of witnesses. It is not used here, because the Father bears witness of him, too.)

17 It is also written in your law, that the ^atestimony of two men is true.

18 I am one that bear witness of myself, and the ^aFather that sent me beareth ^bwitness of me.

19 Then said they unto him, Where (Notice they do not ask “Who is thy father?” He has already made that clear.) is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had ^aknown me, ye should have known my Father also. (Disbelief in one leads to disbelief in the other. If they didn’t believe in Jesus, they also didn’t believe in God.)

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

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your ^asins: whither I go, ye cannot come. (This was spoken later. Because they don’t believe in him, they will die in their sins.)

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from ^abeneath; I am from above: ye are of this ^bworld; I am not of this world.

24 I said therefore unto you, that ye shall ^adie in your sins: for if ye ^bbelieve not that I am *he*, ye shall die in your sins. (I alone can save you, but you will not believe in me.)

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have ^aheard of him.

27 They understood not that he spake to them of the Father. (The wicked cannot understand the things of

the spirit.)

28 Then said Jesus unto them, When ye have lifted up the Son of man, (When you hand me over to the Romans to be crucified.) then shall ye know that I am *he*, and *that* I do ^anothing of myself; but as my ^bFather hath ^ctaught me, I ^dspeak these things.

29 And he that ^asents me is with me: the Father hath not left me ^balone; for I ^cdo always those things that ^dplease him.

30 As he spake these words, many ^abelieved on him. (Because of sin, his influential hearers were unable to hear the whisperings of the Spirit that convinced his more humble hearers.)

31 Then said Jesus to those Jews which believed on him, If ye ^acontinue in my word, *then* are ye my ^bdisciples indeed;

32 And ye shall ^aknow the ^btruth, and the ^ctruth shall make you ^dfree. (Free from what? Free from the damning effects of false doctrine, free from the shackles of sin, free from every evil and corrupt influence.)

33 ¶ They answered him, We be ^aAbraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (They thought they were saved just because they were of Abraham.)

34 Jesus answered them, Verily, verily, I say unto you, Whosoever ^acommitteth ^bsin is the ^cservant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever. (The servants come and go in the house. In the spiritual sense you are not of the house of Abraham because of your sins.)

36 If the Son therefore shall make you ^afree, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. (You have adopted the devil as your father.)

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were ^aAbraham's ^bchildren, ye would do the ^cworks of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. (We are not spiritually illegitimate.)

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and ^acame from God; neither came I of myself, but he ^bsents me.

43 Why do ye not understand my speech? *even* because ye cannot ^ahear (bear) my word.

44 Ye are of *your* father the ^adevil, and the ^blusts of your father ye will do. He was a ^cmurderer from the beginning, and abode not in the ^dtruth, because there is no truth in him. When he speaketh a ^elie, he speaketh of his own: for he is a ^fliar, and the father of it. (Lucifer sought to destroy light and truth in the preexistence and is still doing so.)

45 And because I tell *you* the truth, ye believe me not. (Jesus did not shy away from the truth, but spoke boldly, in spite of the danger to himself.)

46 Which of you ^aconvinceth (convicts, reproveth) me of ^bsin? And if I say the truth, why do ye not believe me?

47 ^aHe that is of God ^bheareth (receiveth) God's words: ye therefore ~~hear~~ (receive) *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, (This means prince of demons.) and hast a ^adevil?

49 Jesus answered, I have not a devil; but I ^ahonour my Father, and ye do dishonour me.

50 And I seek not mine own ^aglory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see ^adeath. (my word is my law – D&C 132:12. Those who keep his commandments shall not die spiritually.)

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the

prophets; and thou sayest, If a man keep my saying, he shall never ^ataste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? (They were hoping he would say something blasphemous so they could put him to death.)

54 Jesus answered, If I honour myself, my honour is nothing: it is my ^aFather that ^bhonoureth me; of whom ye say, that he is your God: (The Father honors me because I am his son.)

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father ^aAbraham ^brejoiced to ^csee my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, ^aBefore Abraham was, ^bI am. (Before Abraham was I, Jehovah. I am God Almighty, the Great I AM. He has once again born witness that he is God.)

59 Then took they up ^astones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so ^bpassed by.

D&C 88:6-13:

6 He that ^aascended up on high, as also he ^bdescended below all things, in that he ^ccomprehended all things, that he might be in all and through all things, the ^dlight of truth;

7 Which truth shineth. This is the ^alight of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was ^bmade.

8 As also he is in the moon, and is the light of the moon, and the power thereof by which it was made;

9 As also the light of the stars, and the power thereof by which they were made;

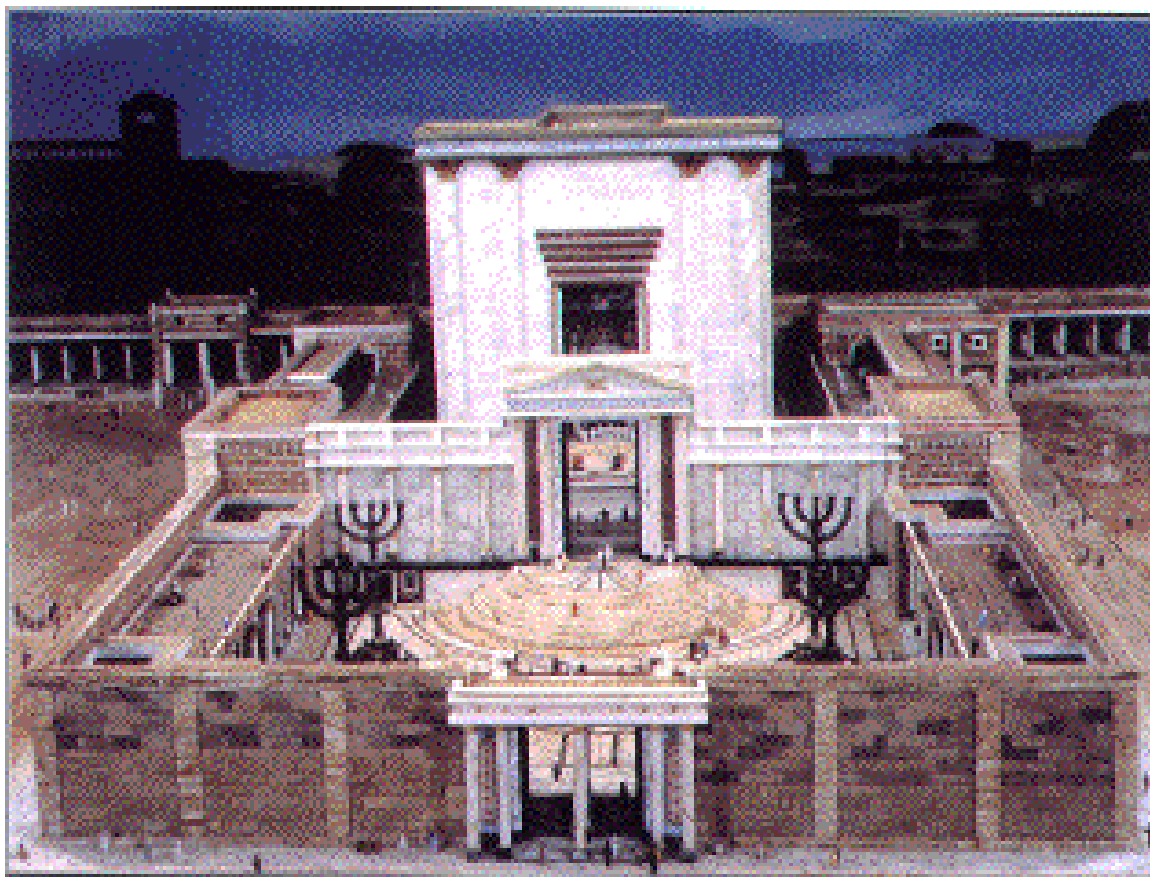
10 And the earth also, and the power thereof, even the earth upon which you ^astand.

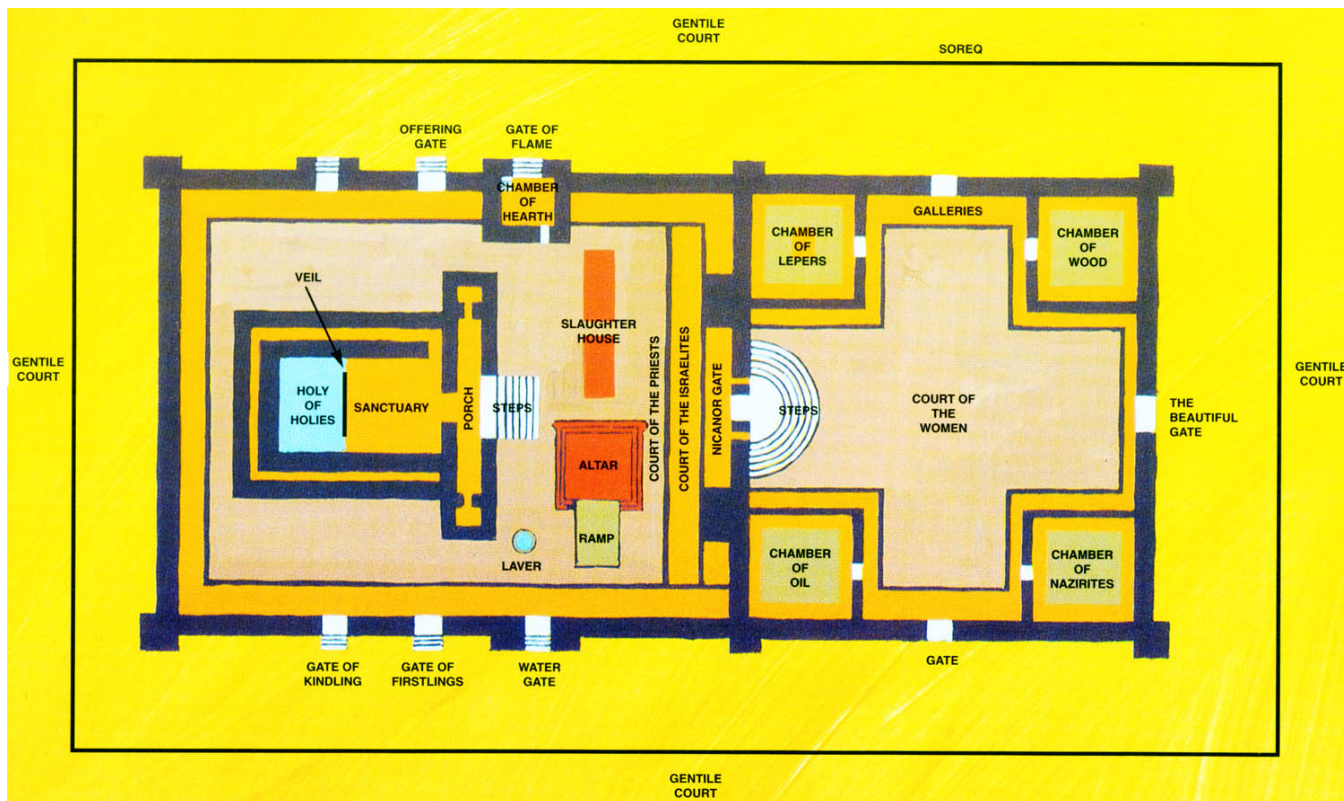
11 And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your ^aunderstandings;

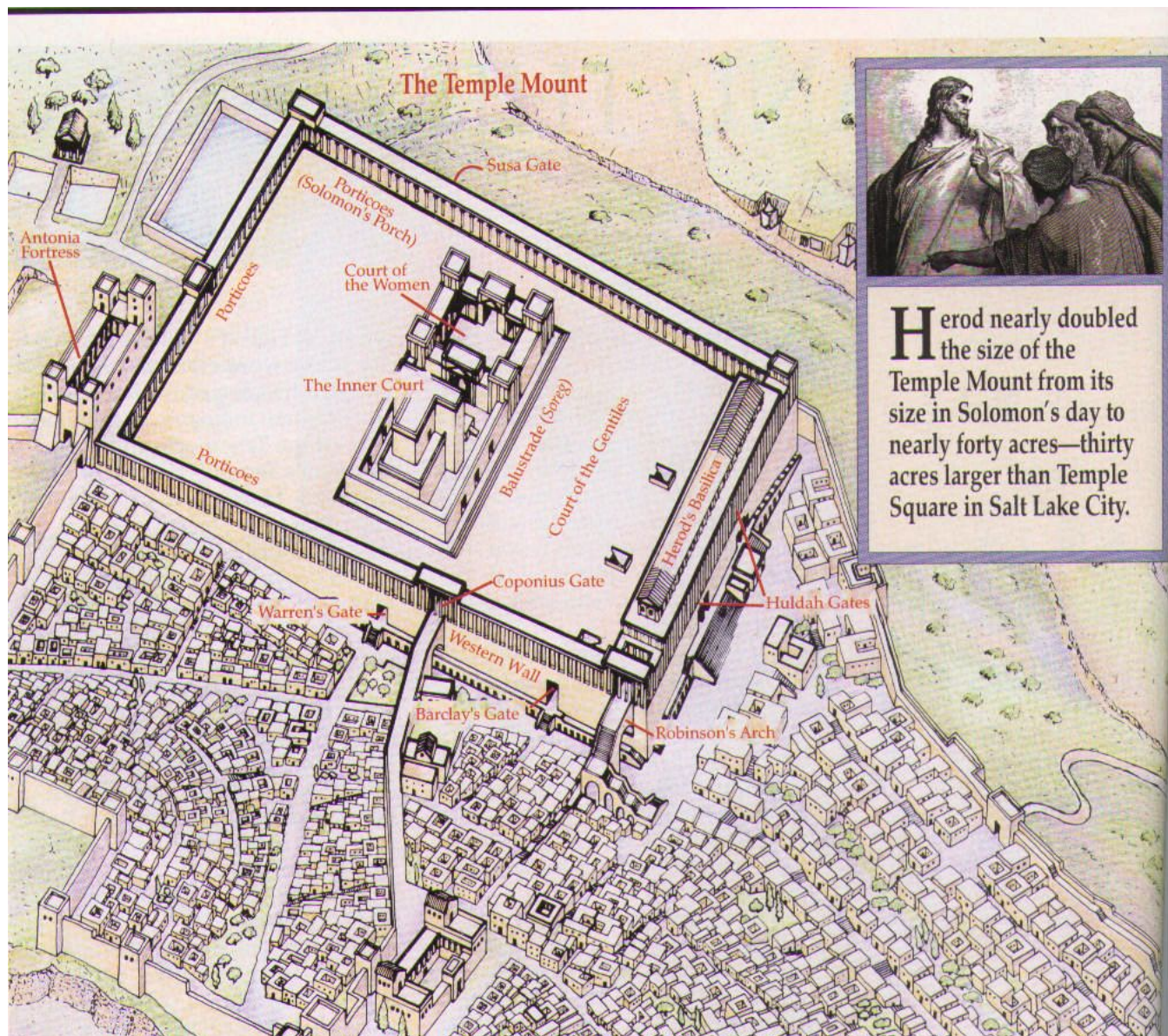
12 Which ^alight proceedeth forth from the presence of God to ^bfill the immensity of space—

13 The ^alight which is in all things, which giveth ^blife to all things, which is the ^claw by which all things are governed, even the ^dpower of God who ^esitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things. (Charles W. Penrose: God has permitted His Spirit, which is the light of truth, and which manifests truth, to be poured out upon all the inhabitants of the earth to some extent; for in that they live and move and have their being, and all people of any age, race or country who seek unto God with an honest heart in fervent prayer, desiring truth and to be taught of God, will be enlightened by Him. There have been inspired bards and sages and poets, who have uttered words of truth, words of inspiration concerning things of which they had been enlightened of God. And many things that such men wrote have been recorded and handed down, and scraps of them may be found among all nations and peoples. As the Apostle Paul says, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:26-28.) His Spirit has enlightened mankind in all ages to a certain extent; for the spirit of the Lord, which gives light to the human understanding is the spirit by which we live; it is the spirit of light; it is the spirit of life. And as the light that proceeds forth from that glorious luminary, the sun, gives light to the earth, and also light to vegetation, and to man and beast, so the spirit of Him who created us has been poured out upon all people, and upon all animated things; indeed, we are told in the revelations of God, that the light which lights our eyes is through Him that enlighteneth our understandings, and is the same light that proceeds from the bosom of God, and fills the immensity of space; that it is the same light that lightens every man that cometh into the world—the Jew, the Gentile, the bond and the free. We are told, that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." [Job 32:8] This is that spirit. It is the light of

Christ; it is the light of God. It is the life of our bodies, and it is also the light of our minds. This spirit is not confined to one race of people, or to one country, or to one age or generation, but it is universal; it is of Him in whom we live and move and have our being. It is the true light that lighteth every man that cometh into the world. And if all men would be guided by that natural light, that natural inspiration which gives them understanding, and by which they exist, they would be guided directly to Him who is the fountain of all light; they would then be in a condition to be communicated with by Him who is their Maker and Creator. But the inhabitants of the earth have been from the beginning prone to walk in the ways of darkness rather than in the light, because, as Jesus explained it, "their deeds are evil." [John 3:18-19.] This is the reason why there is so much ignorance in the world concerning God and His ways. (JD, January 14, 1883, 23:346-47.) Joseph F. Smith: The question is often asked, Is there any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used synonymously. We often say the Spirit of God when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead [Sec. 130:22], and is not that which lighteth every man that cometh into the world. [John 1:9.] It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. [Sec. 84:44-48.] If, however, he receives that greater light, and then sins against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. (Gospel Doctrine, 1943, pp. 67-68.))







Herod nearly doubled the size of the Temple Mount from its size in Solomon's day to nearly forty acres—thirty acres larger than Temple Square in Salt Lake City.