

January 21-27
John 1
“We Have Found the Messiah”

OVERVIEW:

As you read and ponder John 1, record the impressions you receive. What messages do you find that will be of most value to you and your family? What could you share in your Church classes?

Record your impressions:

SCRIPTURES:

John 1

Christ is the Word of God—He created all things and was made flesh—John baptizes Jesus and testifies he is the Lamb of God—John, Andrew, Simon, Philip, and Nathanael believe in Christ and follow him.

THE TESTIMONY OF JOHN

1 ^aIN the ^bbeginning was the (JST: gospel preached through the Son. And the gospel was the) Word, and the ^cWord was with (the Son, and the Son was with) God, and the ^dWord (Son) was (of) ^eGod. (Christ's pre-existent position as God)

2 The same was in the ^abeginning with God. (In these first two verses, John wants to establish three things: 1) Jesus Christ was to be the outward and dynamic expression of both his Father's essence and his Father's will, 2) Jesus was eminently suited to this task, for he had developed the very same character and attributes as His Father, 3) The Father and the Son are two distinct persons.)

3 All things were ^amade by him (Jesus Christ is Jehovah); and without him was not any thing made ~~that~~ (which) was made.

True or False:

1. Jesus Christ created this earth.
2. Jesus created worlds without number.
3. Jesus was the firstborn spirit of our Father in Heaven.
4. Jesus was a God before He was born on this earth.
5. Jesus was the one who established the covenant with Abraham.
6. Jesus was the God of Abraham, Isaac, and Jacob.
7. Jesus appeared to Moses in the burning bush.
8. Jesus helped the children of Israel escape from Egypt and parted the Red Sea.
9. Jesus gave the Ten Commandments to Moses.
10. Jesus is Jehovah, the God of the Old Testament.

All answers are true. Elder James E. Talmage said: We claim the scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antediluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation;

the God who made Himself known to the prophets from Moses to Malachi; the God of the Old Testament record; and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One” (Jesus the Christ, 32).

Why do you think the Creator of the world would choose to come into mortality as a baby born in a humble manger? 1 Nephi 11:14-22: 14 And it came to pass that I saw the ^aheavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? 15 And I said unto him: A virgin, most beautiful and fair above all other virgins. 16 And he said unto me: Knowest thou the ^acondescension of God? 17 And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. 18 And he said unto me: Behold, the ^avirgin whom thou seest is the ^bmother of the Son of God, after the manner of the flesh. 19 And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the ^aSpirit for the space of a time the angel spake unto me, saying: Look! 20 And I looked and beheld the virgin again, bearing a ^achild in her arms. 21 And the angel said unto me: Behold the ^aLamb of God, yea, even the ^bSon of the Eternal ^cFather! Knowest thou the meaning of the ^dtree which thy father saw? 22 And I answered him, saying: Yea, it is the ^alove of God, which ^bsheddeth itself abroad in the hearts of the children of men; wherefore, it is the ^cmost desirable above all things.

4 In him was (the gospel and the gospel was the) ^alife; and the life was the ^blight of men.

5 And the ^alight shineth in (the world) ^bdarkness; and the (world) darkness ^ccomprehended (perceiveth) it not. (V 3-9: The existence of light as a fundamental part of the Word, which he shares freely with all who come into the world. This verse encapsulated the drama of good versus evil. The effect of this contrast is to say that this dispelling of darkness is an inherent and enduring quality of light and of the One who is personified as light. On the other hand, there was a time when the darkness, or the one of whom it is a personification, attempted to seize and overcome the light. It refers to a specific attempt, a single occurrence, not an ongoing timeless quality. John was foreshadowing a main theme of his Gospel: a record of the specific time when, as the light shone in the darkness that had come upon this world, the Prince of Darkness attempted and failed to overcome and extinguish that light. A major effort of his Gospel is to mirror and witness the dynamic conflict between light and dark which was to culminate in the Savior's dynamic victory.)

D&C 93:6-9 reveals the author of these 5 verses:

6 And ^aJohn saw and bore record of the fulness of my ^bglory, and the fulness of ^cJohn's record (It appears that the record being spoken of was written by John the Baptist. Similarities between this revelation and the testimony of the Gospels, especially that of the apostle John, indicate that the Gospel writers may have included some of John the Baptist's record with their own. Bruce R. McConkie noted: "From latter-day revelation we learn that the material in the forepart of the gospel of John (the Apostle, Revelator, and Beloved Disciple) was written originally by John the Baptist. By revelation the Lord restored to Joseph Smith part of what John the Baptist had written and promised to reveal the balance when men became sufficiently faithful to warrant receiving it (D&C 93: 6-18) Revelations of the Restoration, p. 669) is hereafter to be revealed. (In this revelation John the Baptist tells of a vision in which he was shown the power, acts, and glory of Christ in the premortal realms. Likewise, Abraham saw in vision the noble and great spirits whom God appointed to be his rulers "and there stood one among them that was like unto God" (Abraham 3:24). Christ was the most intelligent of all of the heavenly hosts of our Father's children. Indeed, he was like unto God the Father in intelligence and glory, knowing all truth. His knowledge extended to comprehending "things as they are, and as they were, and as they are to come" (v. 24). Revelations of the Restoration, p. 668-69) 7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was; 8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation— 9 The ^alight and the

Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. 15 And I, ^aJohn, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my ^bbeloved Son. (Elder Bruce R. McConkie said: “It should be evident that John the Baptist had something to do with the recording of events in the forepart of John’s gospel, for some of the occurrences include his conversations with the Jews and a record of what he saw when our Lord was baptized – all of which matters would have been unknown to John the Apostle whose ministry began somewhat later than that of the Baptist’s. There is little doubt but that the Beloved Disciple had before him the Baptist’s account when he wrote his gospel. The latter John either copied or paraphrased what the earlier prophet of the same name had written. The only other possibility is that the Lord revealed to the gospel author the words that had been recorded by the earlier messenger who prepared the way before him.” DNTC, p. 71) John the Beloved was a disciple of John the Baptist before following Jesus.

6 There was a man sent from God, whose name was ^aJohn. (John the Baptist)

7 The same came (into the world) for a ^awitness, to bear ^bwitness of the Light, (to bear record of the gospel through the Son unto all,) that ~~all men~~ through him (men) might ^cbelieve. (Why was John the Baptist’s testimony so important? Joseph Smith said: “Now it was written that the priests’ lips should keep knowledge, and to them should the people seek for understanding [Mal 2:7]. And above all, the law binds them and us to receive the word of the Lord at the hands of the Levites. Therefore, John being lawful heir to the Levitical Priesthood, the people were bound to receive his testimony.” (WJS, 65) “He [John], having received the holy anointing, was the only lawful administrator, and the Jews all knew it...All Jerusalem and all Judea came out to be baptized of John: Saducees, Pharisees, Essenes.” (WJS 235) “All the power, authority, and anointing descended upon the head of John the Baptist...This was virtually acknowledged by all Judea and Jerusalem coming out to be baptized of him.” WJS 236))

8 He was not that Light, but ~~was sent~~ (came) to bear witness of that Light.

9 ~~That~~ (Which) was the true ^aLight, which ^blighteth ^cevery man ~~that~~ (who) cometh into the world. (Elder McConkie said: “Every person born into the world automatically and instinctively knows right from wrong because of the universally bestowed divine endowment called conscience. In other words, “the Spirit of Jesus Christ” or the light of Christ, “giveth light to every man that cometh unto the world.” D&C 84:44-47. “The Spirit of Christ is given to every man, that he may know good from evil.” Moroni 7:12-19. J. Phillip Schaelling, an Institute Director in Texas said: “It is as though we are all in a huge arena, in total darkness, searching for a way out. Some panic, some give up, many search aimlessly, all are lost. Suddenly someone opens a door and the light shines in. He is the light that shines in the darkness! Now we can find our way out! Now we can go back home! He shows us the way and helps us be sensitive to the light. He also places within each of us our own little light, so that we can always see in the darkness. But it works only if we follow that light: “And he that repents not, from him shall be taken even the light which he has received.” D&C 1:33. The possession of light gives us the ability to see our way out of the darkness of this world and find our way back to our Father in Heaven.)

10 (Even the Son of God,) He (who) was in the ^aworld, and the ^bworld was ^cmade by him, and the world ^dknew him not.

11 He came unto his own, and his own ^areceived him not. (they did not accept him.)

12 But as many as ^areceived him, to them gave he ^bpower (Gr authority, right, privilege) (power means more than just ability, but also the rightful authority) to become the ^csons (the word used is gender neutral, meaning children) of God, ~~even~~ (only) to them ~~that~~ (who) believe on his ^dname: (This describes what happens when we trust him to such an extent that we simply do whatever he tells us and refuse to do that which he tells us not to do. It is to such people that he gives both the right and the power to become children of God.)

13 ~~Which were~~ (He was) ^aborn, not of blood, (he was born of Heavenly Father) nor of the will of the

flesh, nor of the will of man, but of God. (V. 10-13: Our free agency to accept him or reject him, and the right and power given to those who accept him to become children of God.)

14 And the (same) Word was made ^aflesh, and ^bdwelt among us, (and we ^cbeheld his ^dglory, the glory as of the ^eonly ^fbegotten of the Father,) full of ^ggrace and truth. (When John observed that the Savior was full of grace and truth, it of course means that nothing exists in him that is not composed of these elements. There is no untruth in him, and there is nothing that does not partake of grace.)

15 ¶ John ~~bare~~ (bear) ^awitness of him, and cried, saying, This ~~was~~ (is) he of whom I spake, He ~~that~~ (who) cometh after me is preferred before me: for he was before me.

16 (For in the beginning was the Word, even the Son, who is made flesh, and sent unto us by the will of the Father. And as many as believe on his name shall receive of his fulness.) And of his ^afulness have all we received, ~~and~~ ^bgrace ~~for~~ ^cgrace (even immortality and eternal life, through his grace).

17 For the ^alaw was given ~~by~~ (through) Moses, ~~but~~ ^bgrace (life) and ^ctruth came ~~by~~ (through) Jesus Christ. (For the law was after a carnal commandment, to the administration of death; but the gospel was after the power of an endless life, through Jesus Christ, the Only Begotten Son, who is in the bosom of the Father.)

18 (And) No ^aman hath ^bseen God at any time; ~~the only begotten Son, which is in the bosom of the Father, he hath~~ ^cdeclared ~~him~~ (except he hath borne record of the Son; for except it is through him no man can be saved).

JOHN TESTIFIES OF JESUS

19 ¶ And this is the record of ^aJohn, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not (that he was Elias); but confessed (saying), I am not the Christ.

21 And they asked him, ~~What then? Art thou~~ ^aElias? ~~And he saith, I am not.~~ (saying, How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying,) Art thou that prophet? (Who is "that prophet?" Could it be Joseph Smith? If they had the prophecy of Joseph indicating that a prophet bearing his name would be great in the kingdom, did they think John was Joseph Smith?) And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the ^avoice of one crying in the wilderness, Make ^bstraight the ^cway of the Lord, as said the prophet Esaias.

24 And they ~~which~~ (who) were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not ~~that~~ (the) Christ, nor Elias (who was to restore all things), neither that prophet?

26 John answered them, saying, I baptize with ^awater: but there standeth one among you, whom ye know not;

27 He it is (of whom I bear record. He is that prophet, even Elias), who coming after me is preferred before me, whose ^ashoe's latchet (Gr sandal strap) I am not worthy to unloose (or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost).

JST verse 28 moved to after 34

29 ¶ The next day John seeth Jesus coming unto him, and sai(d)th, Behold the ^aLamb of God, ~~which~~ (who) taketh away the ^bsin of the world.

30 (And John bare record of him unto the people, saying,) This is he of whom I said, After me cometh a man ~~which~~ (who) is preferred before me: for he was before me.

31 And I knew him ~~not: but~~ (and) that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John ^abare record, saying, (When he was baptized of me,) I saw the ^bSpirit descending from heaven like a ^cdove, and it abode upon him.

33 And I knew him ~~not: but he that~~ (for he who) sent me to baptize with water, the same said unto me,

Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he ~~which~~ (who) baptizeth with the ^aHoly Ghost.

34 And I saw, and bare ^arecord that this is the Son of God.

28 These things were done in ^aBethabara beyond Jordan, where John was baptizing.

THE CALLING OF ANDREW, SIMON, PHILIP AND NATHANIEL

35 ¶ Again the next day after John (the Baptist) stood, and two of his disciples; (Andrew and John, Jesus the Christ, p. 131 Both had been baptized by John. Mortal Messiah, 1:439)

36 And looking upon Jesus as he walked, he saith, Behold the ^aLamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following (him), and sai(d)th unto them, What seek ye? They said (say) unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He sai(d)th unto them, Come and see. (Elder Talmage wrote: "The spirit of our Lord's invitation to the young truth seekers, Andrew and John, is manifest in a similar privilege extended to all. The man who would know Christ must come to Him, to see and hear, to feel and know. Missionaries may carry the good tidings, the message of the gospel, but the response must be an individual one. Are you in doubt as to what that message means today? Then come and see for yourself. Would you know where Christ is to be found? Come and see. Jesus the Christ, p. 151) (And) They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4PM)

40 One of the two ~~which~~ (who) heard John ~~speak~~, and ^afollowed him (Jesus), was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the ^aMessias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called ^aCephas, (Gr Stone, Pebble) which is by interpretation, A stone (a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus.)

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. (Back then rabbis and other teachers tried to be popular so that people would choose to follow them. Jesus, however, chose his disciples.)

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael (believed by scholars to be Bartholomew, the apostle DNTC, 1:133), and saith unto him, We have found him, of whom ^aMoses in the law, and the prophets, did ^bwrite, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw ^aNathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no ^bguile! (Gr deceit, fraud)

48 Nathanael sai(d)th unto him, Whence knowest thou me? Jesus answered and (answering) said unto him, Before ~~that~~ Philip called thee, when thou wast under the fig tree, I saw thee. (Elder McConkie said: "From the fragmentary account preserved in the scripture it is apparent that Nathanael had undergone some surpassing spiritual experience while praying, or meditating, or worshipping under a fig tree. The Lord and giver of all things spiritual, though absent in body, had been present with Nathanael in spirit; and the guileless Israelite, seeing the manifestation of seership, was led to accept Jesus as the Messiah." DNTC, 1: 134)

49 Nathanael answered and saith unto him, Rabbi, thou art the ^aSon of God; thou art the ^bKing of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye (the "ye" used here is plural, meaning that what he was saying to Nathanael was meant for all the twelve, and perhaps by extension to

all those who believe on Jesus Christ. shall see heaven open, and the angels of God ascending and descending upon the Son of man. (This is the first time the phrase “Son of Man” is used. It is synonymous with Son of God. Man of Holiness. Jesus uses this term to describe himself about 80 times in the New Testament.) (“Guileless and righteous as he was, Nathanael could look forward to other heavenly manifestations, though the scanty New Testament record, as it has come to us, does not preserve the account of these later visions.” DNTC, 1:134)

In Dan Brown’s book *The Da Vinci Code*, he correctly points out: “Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible’s gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood.” Page 245. Other events at the tomb establish the Savior’s relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – “Because they have taken away my Lord, and I do not know where they have laid him,” she cries. The phrase “my Lord” in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, “Because they have taken away my Lord,” or husband, “and I know not where they have laid him.” JD, 2:81. *Dynasty of the Holy Grail, Mormonism’s Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God’s commandment to man, in the beginning, “to multiply and replenish the earth?” None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father’s law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary’s children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus beget children he only “did that which he had seen his father do.” JD 2:82-83; 4:260)