

April 29-May 5
John 7-10
“I Am the Good Shepherd”

OVERVIEW:

As you read John 7–10, you may receive impressions from the Holy Ghost about the doctrinal principles in these chapters. Recording your impressions can help you make a plan to act on them.

Record your impressions:

SCRIPTURES:

John 7

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.

This time takes place in the autumn of the third year of the Lord’s ministry. Consider the symbolism of his coming suddenly to the temple as he will come at the Second Coming. Is it possible that the Second Coming may be in the fall, the same time as the harvest celebrated by the Jews anciently? If the meeting at Adam-ondi-Ahman is in the Spring around Passover time in preparation, maybe the Second Coming will then come six months later.

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.

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.

JESUS ENTREATED TO GO TO THE FEAST OF THE TABERNACLES

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, shew 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 always 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. Bruce R. McConkie: A testimony of the divinity of Christ and of the saving power of his gospel is not bestowed automatically because of family relationship. It comes only by personal obedience to those eternal laws upon which its receipt is predicted. In nearly all ages there have been prophets and righteous men whose sons and daughters have forsaken the faith of their fathers and have chosen to walk after the manner of the world. Frequent special reference is made to the sons of Joseph and Mary as the "brethren" of Jesus, though in fact they were his half-brothers. (Matt. 12:46; 13:55; John 2:12; Acts 1:14; 1 Cor. 9:5.) Though they were reared in the same household and came under the benign influence of Joseph and Mary, though they were aware of the teachings, ministry, and miracles of Jesus himself, yet these his close relatives had not so far accepted him as the Messiah. However, all of them, apparently, were converted later (Acts 1:14); one of them, identified by Paul as "James the Lord's brother" (Gal. 1:19), was to minister in the holy apostleship; and yet another, Judas, who calls himself, "Jude, the . . . brother of James" (Jude 1), wrote the epistle of Jude. DNTC, 1:437)

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.)

CROWDS AT THE FEAST DISCUSS JESUS

11 Then the Jews sought him at the feast, and said, Where is he? (We now seek Him for His Second Coming.)

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)

JESUS TEACHES AT THE TEMPLE

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 ^a marvelled, 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 ^a doctrine is not mine, but his that ^b sent me.

SCRIPTURE MASTERY: 17 If any man will ^a do his ^b will, he shall ^c know of the doctrine, whether it be of God, or *whether* I speak of myself. (Are we willing to put the Lord to the test and live his teachings to see if they're true?)

18 He that speaketh of himself seeketh his own ^a glory: but he that seeketh his ^b glory 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 ^a circumcision; (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 ^a sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit ^b whole on the sabbath day?

24 ^a Judge not according to ^b the ^c appearance, (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 ^a rulers 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 ^a true, whom ye know not.

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

30 Then they ^a sought to take him: but no man laid hands on him, because his ^b hour 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 (am) 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 ^a seek 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 ^b where I am, ^c *thither* ye ^d cannot 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 ^a Gentiles, (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?

CROWDS DEBATE ABOUT JESUS

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?

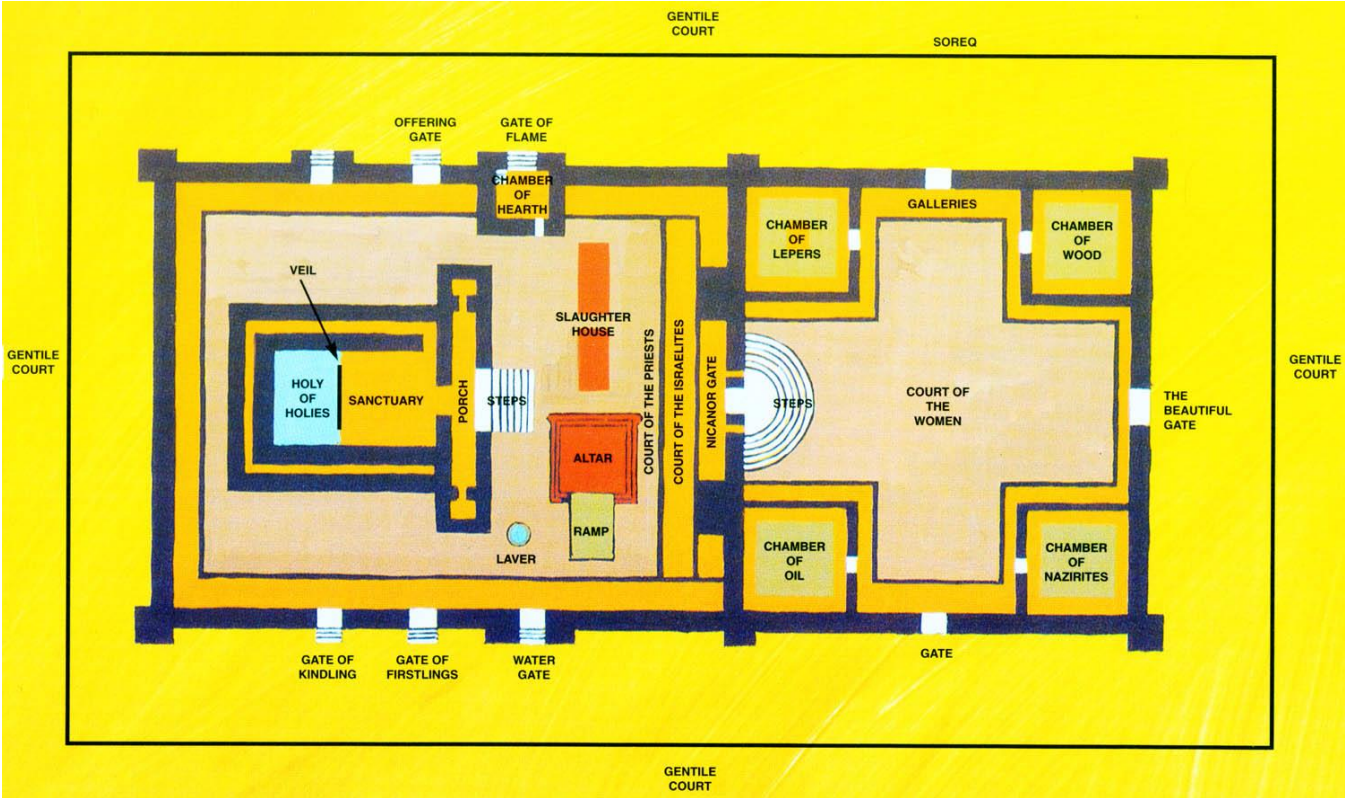
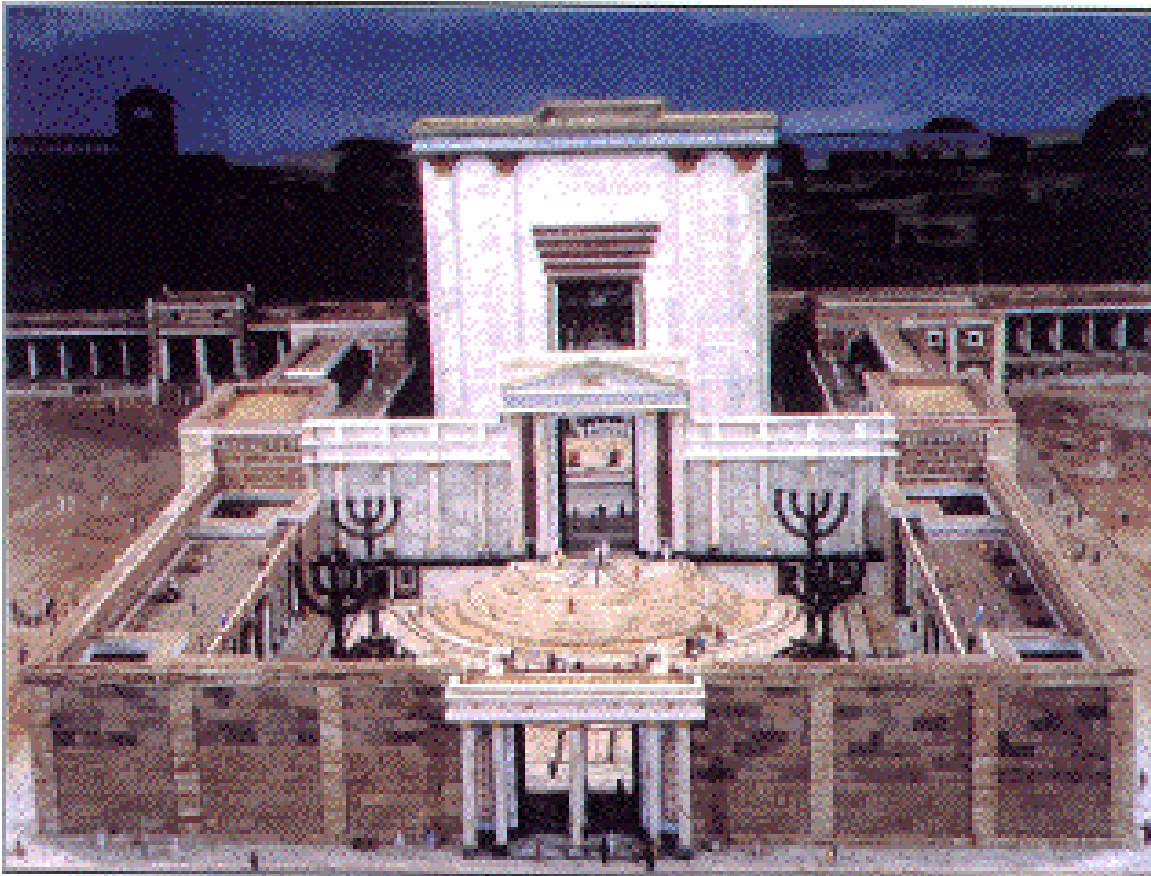
49 But this people who knoweth not the law are ^acursed.

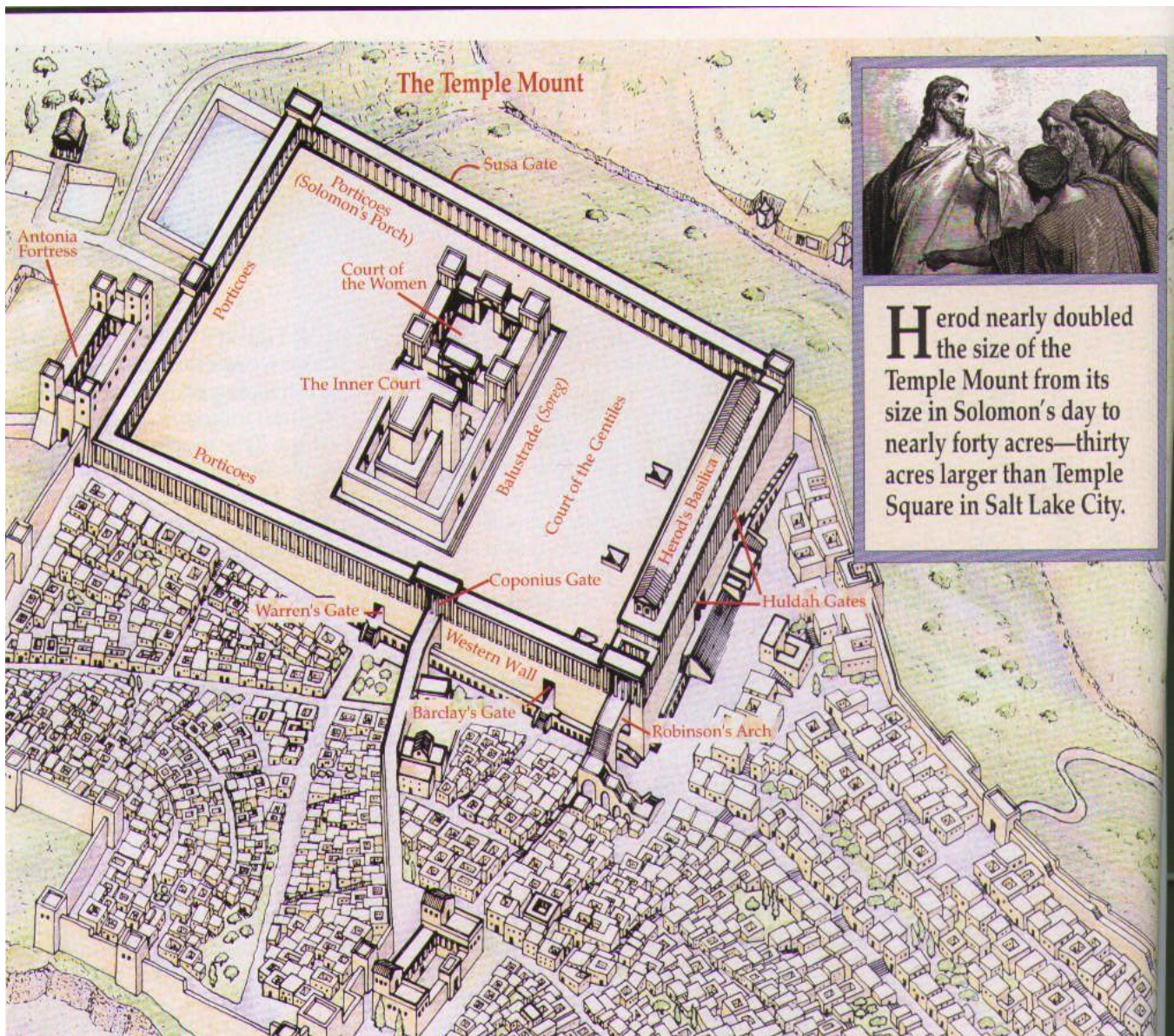
50 ^aNicodemus saith unto them, (he that came to Jesus by night, being one of them,) (Here we have one who stands to defend Jesus.)

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.





John 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.’

WOMAN CAUGHT IN ADULTERY

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.” Elder Bruce R. McConkie: "No man is without sin in the sense of having completely avoided the commission of evil acts. (1 John 1:5-10.) All men are sinners to some degree. Yet these very sinners, who themselves stood as the witnesses against convicted adulterers in ancient Israel, were obligated to cast the first stone when the death penalty was imposed by the judges. Jesus, therefore, could not have meant that penalties are to be imposed only by persons who are themselves wholly free from sin. Rather, he was here dealing with men who themselves were guilty, either actually or in their sin-laden hearts, of the same offense charged against the woman; that is, they were in effect adulterers worthy of death according to the terms of the very law they now sought to invoke against the woman." (DNTC, 1:451))

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.)

JESUS TESTIFIES OF HIMSELF

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 ^asent 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.)

WHO IS ABRAHAM'S SEED

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 ^bsent 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 ^chear (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.

John 9

Jesus, on the Sabbath, heals a man born blind—The Jews accuse him of Sabbath violation—He lectures them on spiritual blindness.

Why do some people have disabilities in this life?

JESUS HEALS A MAN BLIND SINCE BIRTH

1 AND as *Jesus* passed by, he saw a man which was ^ablind from *his* birth.
 2 And his disciples asked him, saying, Master, who did sin, this ^aman, or his parents, that he was born blind? (It was a common belief at the time that bodily afflictions were the result of sin. This is the best Bible text on the fact that there is a pre-existence. “..the sins of the fathers may be visited upon the children in the form of physical impairment, and mortal souls are capable of committing sin before they ever breathe the breath of life. Both of these concepts are true.” MM, 3:199. Neal A. Maxwell: This is a doctrine... which reminds us mortals that we do not have all of the data. There are many times when we must withhold judgment and trust God lest we misread, as did Jesus’ disciples when they inquired about the man blind from birth and Jesus gave the immortal reply: ‘Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.’ But for a Small Moment, 94. Bruce R. McConkie: There are clearly special cases of individuals with special limitations in life, which we cannot now fathom. Like him who was blind from birth, some come to bring glory to God. We must be exceedingly careful about imputing either wrong causes or wrong rewards to all such. They are in the Lord’s hands and he loves them perfectly. Some of those who have required much waiting upon in this life may be waited upon in the next world – but for the highest of reasons. Things As They Really Are, 26)
 3 Jesus answered, Neither hath this man sinned, nor his parents: (“Birth deformities may or may not result from parental disobedience, but we have no reason to believe that children are so afflicted because of acts done in the premortal life. All children are born free from the taint of sin because of the great plan of redemption ordained for them by a gracious God. And yet, again on the other hand, children, though starting life in innocence, are born in one race or another, at one time or another, with one talent or another – all as a direct result of the life lived before mortal birth.” MM, 3:199) but that the ^aworks of God should be made ^bmanifest in him. (“He is born thus for a purpose...so that I may heal him and he may stand forever as a witness that I am the Son of God.” MM, 3:200. The man did not ask to be healed, but Jesus sought him out. This miracle was performed primarily as a witness to the Jews that Jesus was the Christ, the Lord God of this world.)
 4 I must ^awork the ^bworks of him that sent me, ^cwhile it is ^dday: the ^enight cometh, when no man can work. (I am with you; the time cometh when I shall have finished my work, then I go unto the Father.)
 5 As long as I am in the world, I am the ^alight of the world. (“By this act of giving sight to a blind beggar Jesus in a dramatic and irrefutable manner, proclaimed himself as 1) the Light of the World, and

2) the very Son of God. He also confirmed the disciples' belief in pre-existence, rejected the belief of some that physical handicaps result from ante-mortal sin, taught that his own work was assigned him by the Father, reaffirmed that he stands in judgment upon the world, and taught that rejection of light and truth bring condemnation." DNTC, 1:479)

6 When he had thus spoken, he spat (the spit represents the living water) on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, (According to their traditions, he was breaking the law of the Sabbath by making the clay, and applying a healing remedy to an impaired person. His purpose seems to be to put the people in a position to choose between him as one sent of God to do the work of the Father as one who can open blind eyes and to open their blind eyes about Sabbath observance. MM, 3:201)

7 And said unto him, Go, wash (the water that was used in the feast of tabernacles ceremony, again the living water symbol) in the pool of ^aSiloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. ("Before opening the eyes of the blind, physically, Jesus reminded his hearers of his previous pronouncement, "I am the light of the world," as though to teach: Whenever you remember that I opened the blind eyes, physically, remember also that I came to bring light to eyes, spiritually." DNTC, 1:481. Jesus is involving the man in his own healing by requiring him to exercise faith in going to the pool and washing his eyes.)

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? (He was a well known character, many had seen him in his accustomed place begging. It was also commonly known that he was born blind.)

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and ^awash: and I went and washed, and I received ^bsight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ (And) They brought (him who had been blind) to the Pharisees ~~him that aforetime was blind.~~

14 And it was the ^asabbath day when Jesus made the clay, and ^bopened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he (who) hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. (Excommunicated)

23 Therefore said his parents, He is of age; ask him. (The man's parents lacked the moral courage of their son. They were afraid to answer directly. Excommunication depending on the degree, meant a sort of living death for the people. People would keep at a distance of four cubits from him.)

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I

was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes? (The Pharisees are trying to find an inconsistency in his testimony to prove the miracle was done by the devil.)

27 He answered them, I have told you already, and ye did not hear (believe): wherefore would ye hear ~~it~~ (believe if I should tell you) again? ~~will ye also~~ (and would you) be his disciples? (“He replied fearlessly, and with such pertinent logic as to completely offset their skill as cross-examiners.” Jesus the Christ, p. 385. In other words, Why are you asking me again? Is it because I have converted you? Do you now believe? Are you ready to become his disciples? MM, 3:206)

28 Then they ^areviled him, and said, Thou art his disciple; but we are Moses’ disciples.

29 We know that God spake unto Moses: *as for* this ~~fellow~~ (man), we know not from ^awhence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born ^ablind. (except he be of God.)

33 **If this man were not of ^aGod, he could do nothing.**

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. (“They were enraged that this unlettered [person] should answer so boldly in their scholarly presence; but the man was more than a match for all of them. His rejoinder was maddening because it flouted their vaunted wisdom, and withal was unanswerable.” Jesus the Christ, p. 386 They excommunicated him.)

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 **And he said, Lord, I believe.** And he worshipped him. (“He was born blind, whose eyes Jesus opened, received now a greater gift than sight itself. His lifelong spiritual blindness ceased also; his spirit eyes were opened; he knew Jesus was the Son of God through whom salvation comes, and he was prepared to follow him, worship him, and keep his commandments. Because of his belief in the Son, he was ready to enter in at the gate of repentance and baptism and to plant his feet firmly on the path leading to eternal life.” MM, 3:208. **He bore his testimony to his neighbors and to the Pharisees. He stood as a witness of God at all times and in all things and in all places, regardless of the consequences.**)

39 ¶ And Jesus said, For ^ajudgment I am come into this world, that they which ^bsee not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, **Are we blind also?** (Jesus’ answer is – YES!)

41 Jesus said unto them, If ye were ^ablind, ye should have no ^bsin: but now ye say, We ^csee; therefore your ^dsin remaineth. (The Pharisees felt that their very existence as interpreters of the Mosaic Law was threatened.)

John 10

Jesus is the good Shepherd—He gained power over death from his Father—He promises to visit his other sheep—He proclaims: 'I am the Son of God.'

JESUS IS THE GOOD SHEPHERD

1 VERILY, verily, I say unto you, He that entereth not by the door (“Jesus designated Himself as the door to the sheepfold, and made plain that only through Him could the undershepherds rightly enter.” Jesus the Christ, p. 387) into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (“Never has been written or spoken a stronger arraignment of false pastors, unauthorized teachers, self-seeking hirelings who teach for self and divine for dollars, deceivers who pose as shepherds yet avoid the door and climb over some other way, prophets in the devil’s employ, who to achieve their master’s purpose, hesitate not to robe themselves in the garments of assumed sanctity, and appear in sheep’s clothing, while inwardly they are ravaging wolves.” Jesus the Christ, p. 417-419, MM, 3:212)

2 But he that entereth in by the door is the shepherd of the ^asheep.

3 To him the porter openeth; and the sheep hear his ^avoice: and he calleth his own sheep by name, and ^bleadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they ^aknow his ^bvoice. (“Because they know his voice – the voice of testimony, the voice of true doctrine, the voice of righteousness, the voice of the Lord. MM, 3:213)

5 And a stranger will they not follow, but will flee from him: for they know not the voice of ^astrangers. (“Anyone serving in any capacity in the Church in which he [or she] is responsible for the spiritual or temporal well-being of any of the Lord’s children is a shepherd to those sheep. The Lord holds his shepherds accountable for the safety (salvation) of his sheep.” MD, p. 710)

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the ^adoor of the sheep(fold).

8 All that ever came before me (who testified not of me) ^aare thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to ^asteal, and to kill, and to destroy: I am come that they might have ^blife, and that they might have *it* more ^cabundantly.

11 I am the good ^ashepherd: the good ^bshepherd giveth his life for ~~the~~ (his) sheep. (Ezekiel 37:23 & 31 talks about the Messiah being the good shepherd. The Jews understood that saying he was the good shepherd meant that he was the Messiah. 23 And I will set up ^aone ^bshepherd over them, and he shall feed them, *even* my servant ^cDavid; he shall feed them, and he shall be their shepherd. 31 And ye my ^aflock, the flock of my pasture, *are* men, *and I am* your God, saith the Lord GOD.)

12 ~~But he that is an hireling, and not the shepherd,~~ (And the shepherd is not as a hireling,) whose own the sheep are not, (who) seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth ~~them~~ (the sheep) and scattereth ~~the sheep~~ (them).

13 ~~The~~ (But he who is a) ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 (For) I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine. (Verses 13 & 14 are reversed in the JST.)

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep. (“A natural effect of His immortal origin, as the earth-born Son of an immortal Sire, was that He was immune to death except as He surrendered thereto. The life of Jesus the Christ could not be taken save as He willed and allowed. The power to lay down His life was inherent in Himself, as was the power to take up His slain body in an immortalized state.” Jesus the Christ, p. 389)

16 **Scripture Mastery:** And ^aother ^bsheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be ^cone fold, and one shepherd. (We know that He spoke here of the Nephites and Lamanites on the American continent. 3 Nephi 15: 12 Ye are my ^adisciples; and ye are a ^blight unto this people, who are a remnant of the house of ^cJoseph. 13 And behold, this is the ^aland of your inheritance; and the Father hath given it unto you. 14 And not at any time hath the Father given me commandment that I should ^atell it unto your brethren at Jerusalem. 15 Neither at any time hath the Father given me commandment that I should tell unto them concerning the ^aother tribes of the house of Israel, whom the Father hath led away out of the land. 16 This much did the Father ^acommand me, that I should tell unto them: 17 That other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^ashepherd. 18 And now, because of ^astiffneckedness and ^bunbelief they ^cunderstood not my word; therefore I was commanded to say no more of the ^dFather concerning this thing unto them. 19 But, verily, I say unto you that the Father hath commanded me, and I tell it unto you, that ye were ^aseparated from among them because of their iniquity; therefore it is because of their iniquity that they know not of you. 20 And verily, I say unto you again that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. 21 **And verily I say unto you, that ye are they of whom I said: ^aOther sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one ^bshepherd. 22 And they understood me not, for they supposed it had been the ^aGentiles; for they understood not that the Gentiles should be ^bconverted through their preaching. 23 And they understood me not that I said they shall hear my voice; and they understood me not that the ^aGentiles should not at any time hear my voice—that I should not manifest myself unto them save it were by the ^bHoly Ghost. 24 But behold, ye have both heard ^amy voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath ^bgiven me.)**

17 Therefore doth my Father ^alove me, because I ^blay down my life, that I might ^ctake it again.

18 No man ^ataketh it from me, but I lay it down of myself. I have ^bpower to lay it down, and I have ^cpower (Gr authority, full power) to take it again. This commandment have I ^dreceived of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

THE FEAST OF DEDICATION IN JERUSALEM

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter (around December. An 8 day feast celebrating the dedication of the temple around 163 BC. This is today Chanukah. Three months after the feast of the Tabernacles.).

23 And Jesus walked in the temple in Solomon's ^aporch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to ^adoubt? If thou be the Christ, tell us plainly. ("He could not well answer their inquiry by a simple unqualified affirmation, for by such He would have been understood as meaning that He claimed to be the Messiah according to their conception, the earthly king and conqueror for whom they professed to be looking. He was no such Christ as they had in mind." Jesus the Christ, p. 454)

25 Jesus answered them, I told you, and ye ^abelieved not: the ^bworks that I do in my Father's ^cname, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My ^asheep hear my voice, and I know them, and they ^bfollow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which ^agave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. ("The scriptures indicate that the tendency to accept or reject Christ's voice in

premortality carries over into this mortal life, for Christ has said that “whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me.” (D&C 84:51-52) Lamar Garrard, *Studies in Scriptures*, 6:331. Bruce R. McConkie said: “The concept of a chosen and favored people, a concept scarcely known in the world and but little understood even by the saints of God, is one of the most marvelous systems ever devised for administering salvation to all men in all nations in all ages... This is the doctrine of election. They were true and faithful in the premortal life, and they earned the right to be born as the Lord's people and to have the privilege, on a preferential basis, of believing and obeying the word of truth. Believing blood, the blood of Abraham, flows in their veins. They are the ones of whom Jesus said: ‘My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.’ (John 10:27-28.)” (*The Millennial Messiah: The Second Coming of the Son of Man* [Salt Lake City: Deseret Book Co., 1982], 182.)

30 I and my Father are ^aone. (He again forcefully testifies that he is the Son of God.)

31 Then the Jews took up ^astones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? (For which of my works/miracles am I worthy of death?)

33 The Jews answered him, saying, For a good work we stone thee not; but for ^ablasphemy; and because that thou, being a man, makest thyself ^bGod.

34 Jesus answered them, Is it not written in your law, I said, Ye are ^agods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath ^asanctified, and ^bsent into the world, Thou blasphemest; because I said, I am the ^cSon of God? (Do you not understand the plan of salvation that was revealed to your fathers? Do you not know that all of the children of the Father have power to advance and progress and become like him? Have you never read that those who received your law in olden times had the promise that they could attain godhood and be gods themselves? Why accuse me of blasphemy for testifying that I was sanctified and sent into the world by the Father? Does it offend you to hear me say that I am the Son of God? Do you not know that every righteous person to whom the word of God comes, and who then obeys the fullness of that law, shall become like the Father and be a god himself? MM, 3:220)

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

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know, and believe, that the ^bFather *is* in me, and I in him.

JESUS GOES ACROSS JORDAN TO ESCAPE THE JEWS

39 Therefore they ^asought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there. (The duration of this sojourn in Perea is nowhere recorded in our scriptures. It could not have lasted more than a few weeks at most. Possibly some of the discourses, instructions, and parables already treated as following the Lord's departure from Jerusalem after the Feast of Tabernacles in the preceding autumn, may chronologically belong to this interval. From this retreat of comparative quiet, Jesus returned to Judea in response to an earnest appeal from some whom He loved. He left the Bethany of Perea for the Judean Bethany, where dwelt Martha and Mary. Talmage, *Jesus the Christ*, 490)