



**Come Follow Me 2023**

**John 2-4**



EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
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## II. The Ministry of an Elias: John the Baptist

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Isaiah's prophecy of John		3:3	1:2–3	3:4–6	1:23	
The beginning of John's ministry	Bethabara	3:1, 5–6	1:4	3:1–3		D&C 35:4; 84:27–28
Warning to Pharisees and Sadducees	Bethabara	3:7–9		3:7–8	1:19–28	
Call to repentance	Bethabara	3:8–12	1:4–8	3:8–18		
Baptism of Jesus	Bethabara	3:13–17	1:9–11	3:21–22	1:31–34	1 Ne. 10:7–10; 2 Ne. 31:4–21
Temptation of Jesus	Judea	4:1–11	1:12–13	4:1–13		JST Matt. 4:1–10 (see Matt. 4 footnotes)
John the Baptist's testimony	Bethabara				1:15–36	D&C 93:6–18, 26

EVENT	LOCATION	MATT.	MARK	LUKE	JOHN	LATTER-DAY REV.
<b>III. The Ministry of the Messiah. A. An Early Galilean Ministry</b>						
Marriage at Cana	Cana				2:1–11	
Visit to Capernaum	Capernaum				2:12	
<b>III. The Ministry of the Messiah. B. The Early Judean Ministry</b>						
First Passover	Jerusalem				2:13, 23–25	
First cleansing of temple	Solomon's Porch, Jerusalem				2:14–17	
Sign of Jonah	Jerusalem				2:18–22	
Visit of Nicodemus	Jerusalem				3:1–21	
Jesus' early ministry in Judea	Judea				3:22; 4:1	
John's ministry and testimony	Aenon near Salim				3:23–36	
John reappears	Judea (2)	14:2–5	6:17–20	3:19–20		

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John's ministry and testimony	Aenon near Salim				3:23–36	
John reproves Herod Antipas	Judea (?)	14:3–5	6:17–20	3:19–20		
John imprisoned and visited by angels	Machaerus	4:12	1:14	3:19–20		JST Matt. 4:11 (Matt. 4:11 note <i>a</i> )
<b>III. The Ministry of the Messiah. C. A Second Galilean Ministry</b>						
Jesus leaves Judea for Galilee		4:12	1:14	4:14	4:1–3	
Woman at the well	Samaria				4:4–42	
Jesus returns to Galilee and preaches	Galilee	4:12, 17	1:14–15	4:14–15	4:43–45	
Heals the nobleman's son	Galilee				4:46–54	



John 2

answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the <sup>a</sup>Son of God; thou art the <sup>b</sup>King 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 shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER 2

*Jesus turns water into wine in Cana—He attends the Passover, cleanses the temple, foretells His death and resurrection, and performs miracles.*

AND the <sup>a</sup>third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, <sup>a</sup>Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the <sup>a</sup>purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This <sup>a</sup>beginning of <sup>b</sup>miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his <sup>a</sup>brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of <sup>a</sup>money sitting:

15 And when he had made a <sup>a</sup>scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The <sup>a</sup>zeal of thine house hath <sup>b</sup>eaten me up.

18 ¶ Then answered the Jews and said unto him, What <sup>a</sup>sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this <sup>a</sup>temple, and in three days I will <sup>b</sup>raise it up.

20 Then said the Jews, Forty and six years was this <sup>a</sup>temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the <sup>a</sup>passover, in the feast *day*, many believed in his <sup>b</sup>name, when they saw the <sup>c</sup>miracles which he did.

24 But Jesus did not <sup>a</sup>commit himself unto them, because he <sup>b</sup>knew all <sup>c</sup>men,

25 And needed not that any should testify of man: for he <sup>a</sup>knew what was in <sup>b</sup>man.

CHAPTER 3

*Jesus tells Nicodemus that men must be born again—God so loved the world that He sent His Only Begotten Son to save men—John the Baptist testifies that he that believes on the Son has everlasting life.*

THERE was a man of the Pharisees, named <sup>a</sup>Nicodemus, a <sup>b</sup>ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these <sup>a</sup>miracles that thou doest, except <sup>b</sup>God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be <sup>a</sup>born <sup>b</sup>again, he cannot <sup>c</sup>see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be <sup>a</sup>born of <sup>b</sup>water and of the <sup>c</sup>Spirit, he cannot <sup>a</sup>enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be <sup>a</sup>born again.

8 The <sup>a</sup>wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the <sup>b</sup>Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 <sup>a</sup>Verily, verily, I say unto thee, We speak that we do know, and <sup>b</sup>testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye <sup>a</sup>believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath <sup>a</sup>ascended up to heaven, but he that <sup>b</sup>came down from heaven, *even* the <sup>c</sup>Son of man which is in heaven.

14 ¶ And as Moses lifted up the

Jesus Knows What Is in Man

Jesus Cleanses the Temple

You Must Be Born Again

20a TG Temple.

23a TG Passover.

b TG Name.

c TG Miracle; Signs.

24a GR entrust.

b Luke 6:8.

c JST John 2:24 . . . things,

25a Matt. 12:25;

Luke 11:20; Acts 2:22; 10:38.

3a TG Man, New, Spiritually Reborn.

b GR from above, anew.

c D&C 56:18.

5a TG Holy Ghost, Baptism of.

b TG Baptism;

b Eccl. 11:5.

11a The Greek construction suggests that verses 11–21 contain a direct quotation. This testimony of Jesus was given to a member of the Sanhedrin.

b TG Testimony.



**In the Bible, wine is a blessing...**

Psalms 104:15; Proverbs 3:10; Matt 26:29

**But drunkenness is bad...**

Proverbs 23:20–21; Isaiah 5:11–12; Eph. 5:18

*temple, foretells His death and resurrection, and performs miracles.*

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## **Jesus using the title, "woman" in John's Gospel**

**John 2:4 (to his mother)**

**John 4:21 (samaritan woman) "Woman, believe me,"**

**John 8:10 (Woman taken in adultery) "Woman, where are those  
thine accusers?"**

**John 19:26 (his mother at the cross) "Woman, behold thy son!"**

**John 20:15 (Mary Magdalene) "Woman, why weepest thou?"**



## JST- John 2:4 (footnote a)

“Woman, what wilt thou have me to do for thee? that will I do; for mine hour is not yet come”

In John, Jesus’ “hour” is defined as the time of his Atoning sacrifice - (7:30; 8:20; 12:23, 27; 13:1; 17:1)

**John 13:1** ...Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

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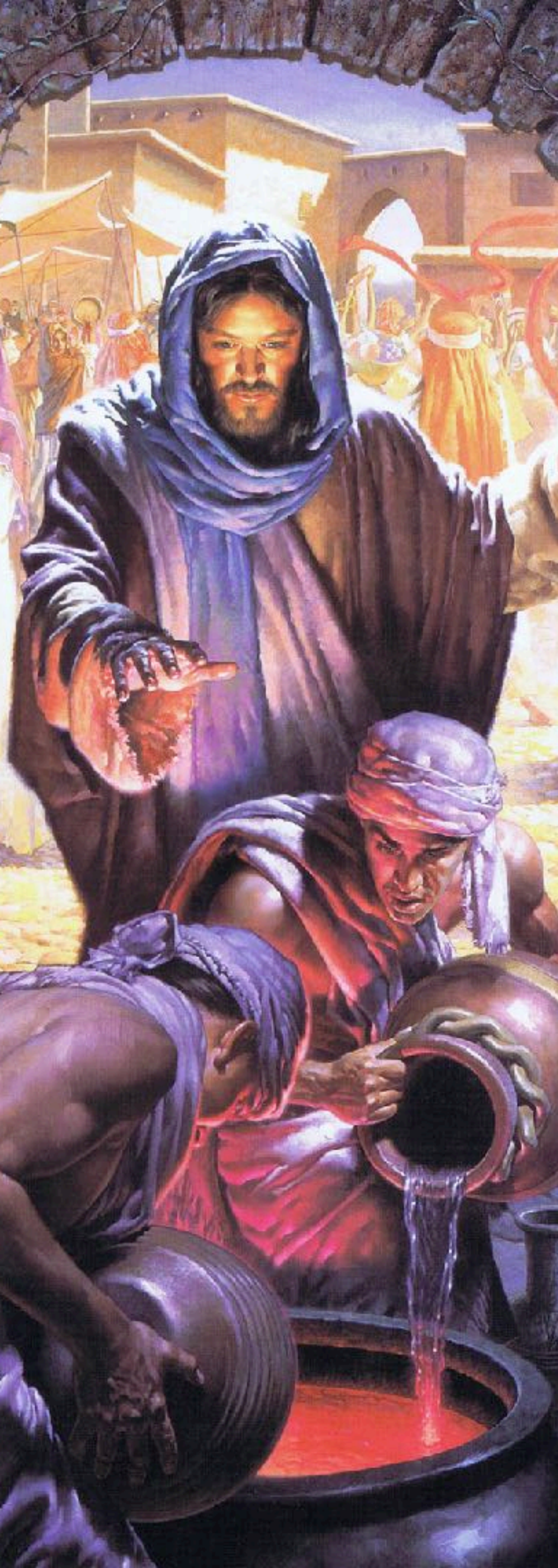
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## Allegorical Reading of John 2

**Marriage** - Reflecting Israel's marriage to the Lord.

**No Wine** - Without the sweet blessings of the Lord, the people are left in apostasy.

**Advocate** - The advocate (Mary) seeks for divine help to bless the people.

**Obedience** - To receive God's blessings, "Whatsoever he saith unto you, do it."

**Blessings** - Sweet blessings filled to the brim



## Elder L. Whitney Clayton

When we decide to do “whatsoever [God] saith unto” us, we earnestly commit to align our everyday behavior with God’s will. Such simple acts of faith as studying the scriptures daily, fasting regularly, and praying with real intent deepen our well of spiritual capacity to meet the demands of mortality. Over time, simple habits of belief lead to miraculous results. They transform our faith from a seedling into a dynamic power for good in our lives. ...

... When we trust and follow Him, our lives, like water to wine, are transformed. We become something more and better than we ever otherwise could be. Trust in the Lord, and “whatsoever he saith unto you, do it.”

*(L. Whitney Clayton, “Whatsoever He Saith unto You, Do It,” GC Apr. 2017, Ensign or Liahona, May 2017, 97–99)*



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18 ¶ Then answered the Jews and said unto him, What <sup>a</sup>sign shewest



## **New Testament Institute Student Manual**

The synoptic Gospels relate that Jesus cleansed the temple after entering Jerusalem during the last week of His mortal life (see Matthew 21:12–16; Mark 11:15–18; Luke 19:45–48). The account in John 2:13–22 may refer to the same event, which John decided to relate early in his Gospel, or it may refer to an earlier cleansing of the temple that occurred near the beginning of Jesus's ministry. Differences in language between John's account and the others suggest that there may well have been two cleansings, the second of which so enraged the chief priests and scribes that they sought to destroy Jesus (see Mark 11:18; Luke 19:47; Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:636).

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Matt. 21:12-16.

17<sup>a</sup> TG Zeal.

<sup>b</sup> GR consumed me.

18<sup>a</sup> TG Sign Seekers.

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## President Russell M. Nelson

**“This great priesthood power of resurrection is vested in the Lord of this world. He taught that ‘all power is given unto me in heaven and in earth’ (Matthew 28:18). ...**

**“This power he subtly proclaimed when he said unto the Jews:**

**“‘Destroy this temple, and in three days I will raise it up. ... But he spake of the temple of his body’ (John 2:19–21).**

**“The keys of the Resurrection repose securely with our Lord and Master. He said:**

**“‘I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live’ [John 11:25]” (*“Life after Life,” GC Apr. 1987, Ensign, May 1987, 10*).**

A brown paper bag is centered in the image. Overlaid on the bag is the text "John 3" in a blue, cursive font. The bag is slightly wrinkled and has a soft shadow beneath it.

*John 3*

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### CHAPTER 3

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You Must Be Born Again

For God So Loved the World

<sup>a</sup>serpent in the wilderness, even so must the <sup>b</sup>Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For <sup>a</sup>God so <sup>b</sup>loved the <sup>c</sup>world, that he <sup>d</sup>gave his <sup>e</sup>only begotten <sup>f</sup>Son, that whosoever <sup>g</sup>believeth in him should not perish, but have <sup>h</sup>everlasting <sup>i</sup>life.

17 For God <sup>a</sup>sent not his Son into the world to <sup>b</sup>condemn the world; but that the world through him might be <sup>c</sup>saved.

18 ¶ He that believeth on him is not condemned: but he that <sup>a</sup>believeth not is condemned already, because he hath not believed in the <sup>b</sup>name of the only begotten <sup>c</sup>Son of God.

19 And this is the condemnation, that <sup>a</sup>light is come into the world, and men loved <sup>b</sup>darkness rather than light, because their <sup>c</sup>deeds were evil.

20 For every one that doeth <sup>a</sup>evil <sup>b</sup>hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that <sup>a</sup>doeth <sup>b</sup>truth cometh to the <sup>c</sup>light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and <sup>a</sup>baptized.

23 ¶ And John also was baptizing

in Ænon near to Salim, because there was much <sup>a</sup>water there: and they came, and were <sup>b</sup>baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, <sup>a</sup>and all *men* come to him.

27 John answered and said, A man can <sup>a</sup>receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from <sup>a</sup>above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he <sup>a</sup>testifieth; and no man receiveth his testimony.

33 He that hath received his

John the Baptist Exalts Christ

Jesus and the Woman of Samaria

20a TG Temple.

23a TG Passover.

b TG Name.

c TG Miracle;

Signs

Luke 11:20;

Acts 2:22; 10:38.

3a TG Man, New,

Spiritually Reborn.

b CB from above, any

b Eccl. 11:5.

11a The Greek construction

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11–21 contain a direct

quotation. This testi

14a 2 Ne. 25:20.

TG Jesus Christ, Prophecies about; Jesus Christ, Types of, in Anticipation; Symbolism.

b TG Jesus Christ, Son of Man.

Sonship.

g TG Faith.

h D&C 45:5.

i 1 Jn. 4:9.

17a D&C 49:5; 132:24 (24, 59).

TG Jesus Christ, Messenger of the Covenant.

b Luke 9:56 (54–56).

Secret Combinations.

c D&C 10:21; 29:45.

20a TG Evil.

b TG Hate.

21a TG Good Works.

b TG Truth.

c TG Discernment, Spiritual.

testify of man: for he <sup>a</sup>knew what was in <sup>b</sup>man.

### CHAPTER 3

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20 *a* TG Temple.

23 *a* TG Passover.

Luke 11:20;

Acts 2:22; 10:3

## Bible Dictionary:

**Nicodemus** was a member of the Sanhedrin. The Sanhedrin was a governing council made up of Pharisees and Sadducees that directed many of the civil and religious affairs of the Jewish people. Nicodemus, then, occupied a position of political, social, and religious influence and power.

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## Guide to the Scriptures - "Born Again, Born of God":

Is "to have the Spirit of the Lord cause a mighty change in a person's heart so that he [or she] has no more desire to do evil, but rather desires to seek the things of God" (*also see also Mosiah 5:2; Alma 5:14–15; Moses 6:59*).

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## President Boyd K. Packer

**“Good conduct without the ordinances of the gospel will neither redeem nor exalt mankind; covenants and the ordinances are essential”**

*(“The Only True Church,” Oct 1985 GC, Ensign, Nov. 1985, 82).*

## Elder D. Todd Christofferson

**“You may ask, Why doesn’t this mighty change happen more quickly with me? ... For most of us, the changes are more gradual and occur over time. Being born again, unlike our physical birth, is more a process than an event. And engaging in that process is the central purpose of mortality.**

**“At the same time, let us not justify ourselves in a casual effort. Let us not be content to retain some disposition to do evil. Let us worthily partake of the sacrament each week and continue to draw upon the Holy Spirit to root out the last vestiges of impurity within us. I testify that as you continue in the path of spiritual rebirth, the atoning grace of Jesus Christ will take away your sins and the stain of those sins in you, temptations will lose their appeal, and through Christ you will become holy, as He and our Father are holy”** (*“Born Again,” Apr 2008 GC, Ensign or Liahona, May 2008, 78*).

Jesus answered and said, Verily, verily, I say unto thee, Except a man be <sup>a</sup>born of <sup>b</sup>water and of the <sup>c</sup>Spirit, he cannot <sup>d</sup>enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

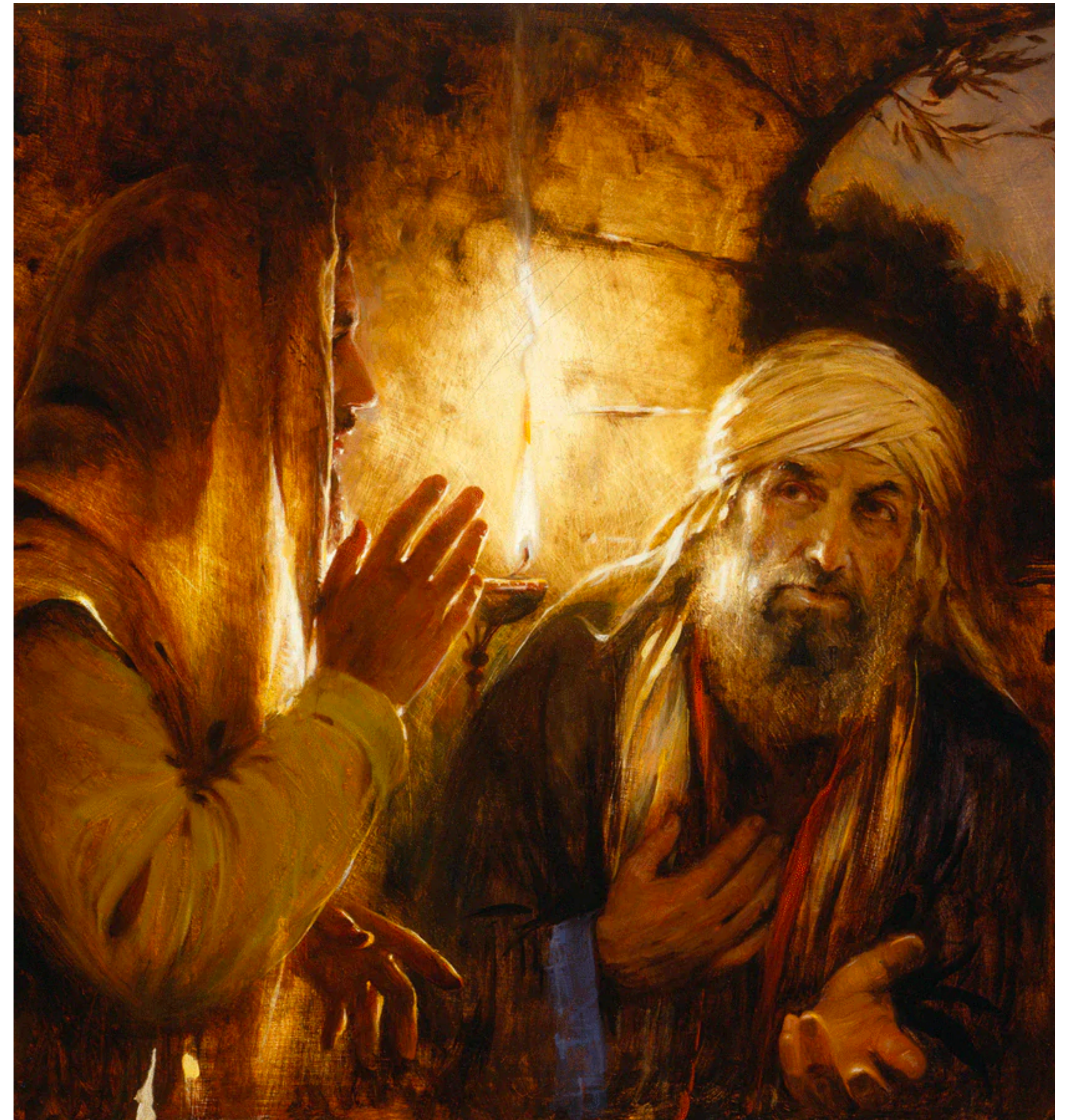
7 Marvel not that I said unto thee, Ye must be <sup>a</sup>born again.

8 The <sup>a</sup>wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the <sup>b</sup>Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 <sup>a</sup>Verily, verily, I say unto thee, We speak that we do know, and <sup>b</sup>testify that we have seen; and ye receive not our witness.





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12 If I have told you earthly things,  
and ye <sup>a</sup>believe not, how shall ye be-  
lieve, if I tell you of heavenly things?

13 And no man hath <sup>a</sup>ascended up  
to heaven, but he that <sup>b</sup>came down  
from heaven, *even* the <sup>c</sup>Son of man  
which is in heaven.

14 ¶ And as Moses lifted up the

<sup>a</sup>serpent in the wilderness, even so  
must the <sup>b</sup>Son of man be lifted up:

15 That whosoever believeth in  
him should not perish, but have  
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16 ¶ For <sup>a</sup>God so <sup>b</sup>loved the <sup>c</sup>world,  
that he <sup>d</sup>gave his <sup>e</sup>only begotten  
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19 And this is the condemnation,  
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e 11:20;  
s 2:22; 10:38.

b Eccl. 11:5.  
11a The Greek construction



## Elder Dallin H. Oaks

**“There is no greater evidence of the infinite power and perfection of God’s love than is declared by the Apostle John [in John 3:16]. ... Think how it must have grieved our Heavenly Father to send His Son to endure incomprehensible suffering for our sins. That is the greatest evidence of His love for each of us!”**

*(“Love and Law,” GC Oct. 2009, Ensign or Liahona, Nov. 2009, 26).*



## Elder Jeffrey R. Holland

**“The first great truth of all eternity is that God loves us with all of His heart, might, mind, and strength.”**

*(“Tomorrow the Lord Will Do Wonders among You,” Apr 2016 GC, Ensign or Liahona, May 2016, 127).*

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20 For every one that doeth <sup>a</sup>evil <sup>b</sup>hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that <sup>a</sup>doeth <sup>b</sup>truth cometh to the <sup>c</sup>light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and <sup>a</sup>baptized.

23 ¶ And John also was baptizing

in Ænon near to Salim, because there was much <sup>a</sup>water there: and they came, and were <sup>b</sup>baptized.

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26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, <sup>a</sup>and all *men* come to him.

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29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

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35 The Father loveth the <sup>a</sup>Son, and hath <sup>b</sup>given all <sup>c</sup>things into his hand.

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*Jesus teaches a woman of Samaria—All must worship the Father in spirit and truth—Those who harvest souls gain eternal life—Many Samaritans believe—Jesus heals a nobleman's son.*

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5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son <sup>a</sup>Joseph.

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12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

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b TG Jesus Christ, Son of Man.

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b Luke 9:56 (54–56).

Secret Combinations.  
c D&C 10:21; 29:45.  
20a TG Evil.  
b TG Hate.  
21a TG Good Works.  
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c TG Discernment, Spiritual.

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# New Testament Institute Student Manual

The wording of John 3:22 suggests that the Savior performed baptisms, while John 4:1–2 seems to suggest that He did not. The Joseph Smith Translation resolves this apparent discrepancy and adds pertinent information about the evil designs of the Jewish leaders:

“When therefore the Pharisees had heard that Jesus made and baptized more disciples than John, *they sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus. Now the Lord knew this, though he himself baptized not so many as his disciples; For he suffered them for an example, preferring one another*” (Joseph Smith Translation, John 4:1–4 [in the Bible appendix]).

A brown paper bag is centered in the image. Overlaid on the bag is the text "John 4" in a blue, cursive font. The bag has a slight shadow on its left side, suggesting it is resting on a surface.

John 4





**Elder David A. Bednar**

“We might initially think that gold, oil, or diamonds have the greatest worth. But of all the minerals, metals, gems, and solvents found on and in the earth, the most valuable is water”

*(“A Reservoir of Living Water” [Church Educational System fireside for young adults, Feb. 4, 2007], 1, [lds.org/broadcasts](https://www.lds.org/broadcasts)).*

testimony hath <sup>a</sup>set to his <sup>b</sup>seal that God is true.

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18 For thou hast had five husbands; and he whom thou now hast

is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a <sup>a</sup>prophet.

20 Our fathers worshipped in <sup>a</sup>this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye <sup>a</sup>know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall <sup>a</sup>worship the Father in spirit and in <sup>b</sup>truth: for the Father seeketh such to worship him.

24 <sup>a</sup>God is a <sup>b</sup>Spirit: and they that worship him must worship *him* in spirit and in <sup>c</sup>truth.

25 The woman saith unto him, I know that <sup>a</sup>Messias cometh, which is called Christ: when he is come, he will <sup>b</sup>tell us all things.

26 Jesus saith unto her, <sup>a</sup>I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the <sup>a</sup>will of him that sent me, and to finish his <sup>b</sup>work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the <sup>a</sup>fields; for they are white already to <sup>b</sup>harvest.

36 And he that reapeth receiveth <sup>a</sup>wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may <sup>b</sup>rejoice together.

37 And herein is that saying true, One <sup>a</sup>soweth, and another reapeth.

38 I sent you to <sup>a</sup>reap that whereon ye bestowed no labour: <sup>b</sup>other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the <sup>a</sup>Christ, the <sup>b</sup>Saviour of the world.

#### Jesus and the Woman of Samaria

19a 1 Ne. 22:20.

20a Deut. 11:29.

22a D&C 93:19 (1–20).

TG Ignorance.

23a TG Worship.

b Ps. 145:18 (1–21).

24a JST John 4:26 *For unto such hath God promised*

25a TG Jesus Christ, Messiah.

b Deut. 18:18.

26a The term I AM used here in the Greek is identical with the Septuagint usage in Ex. 3:14 which identifies Jehovah.

TG God, Will of.

b John 9:4 (1–4).

35a Alma 26:5;

D&C 4:4; 33:3.

b TG Missionary Work.

36a TG Wages.

b D&C 18:16 (13–16); 50:22 (17–22).

33a OR declared that, certified that.

c TG Jesus Christ, Power of.

4 1a JST John 4:1–4 (Appendix).

43 ¶ Now after he had parted thence,

44 For Jesus had said, I have a prophet here, which is of my own country.

45 Then when he was come to Galilee, the Galileans, having seen him, did at Jerusalem, that they also went thither.

46 So Jesus came to Nazareth of Galilee, where he had been brought up. And he went into the synagogue, as his custom was, and stood up to read. And he had the book of the prophet Isaiah, and he opened it, and found where it was written, A Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to preach and to say, This day hath the Lord begun to do with us. And he shall call us to be a people of the Lord. And he shall open their eyes, and shall send them out, saying, This day hath the Lord begun to do with us. And he shall call us to be a people of the Lord. And he shall open their eyes, and shall send them out, saying, This day hath the Lord begun to do with us.

47 When he had read, he closed the book, and he began to say, This day hath the Lord begun to do with us. And he shall call us to be a people of the Lord. And he shall open their eyes, and shall send them out, saying, This day hath the Lord begun to do with us.

48 Then said he unto them, Ye will not believe, because ye say, This day hath the Lord begun to do with us. And he shall call us to be a people of the Lord. And he shall open their eyes, and shall send them out, saying, This day hath the Lord begun to do with us.

49 The nobleman said, Sir, come down with me, that I may see my son.

50 Jesus said unto him, Go, thy son shall live. And he departed, saying, My son shall live. And he departed, saying, My son shall live. And he departed, saying, My son shall live.

51 And as he was going down, his servants met him, saying, Thy son is dead. And he answered and said, I know that my son is dead.

52 Then inquired they of him, when he said, My son shall live. And they said, He is dead three days.

53 So the father said, I know that my son is dead. And he answered and said, I know that my son shall live. And he departed, saying, My son shall live.

54 This is again that Jesus did, that he should show signs and wonders among the people of Judæa.

46a Luke 4:23 (2)

believe; but the <sup>d</sup>wrath of God abideth on him.

## CHAPTER 4

*Jesus teaches a woman of Samaria—All must worship the Father in spirit and truth—Those who harvest souls gain eternal life—Many Samaritans believe—Jesus heals a nobleman's son.*

<sup>a</sup>WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself <sup>a</sup>baptized not, but his disciples.)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob

and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <sup>b</sup>living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

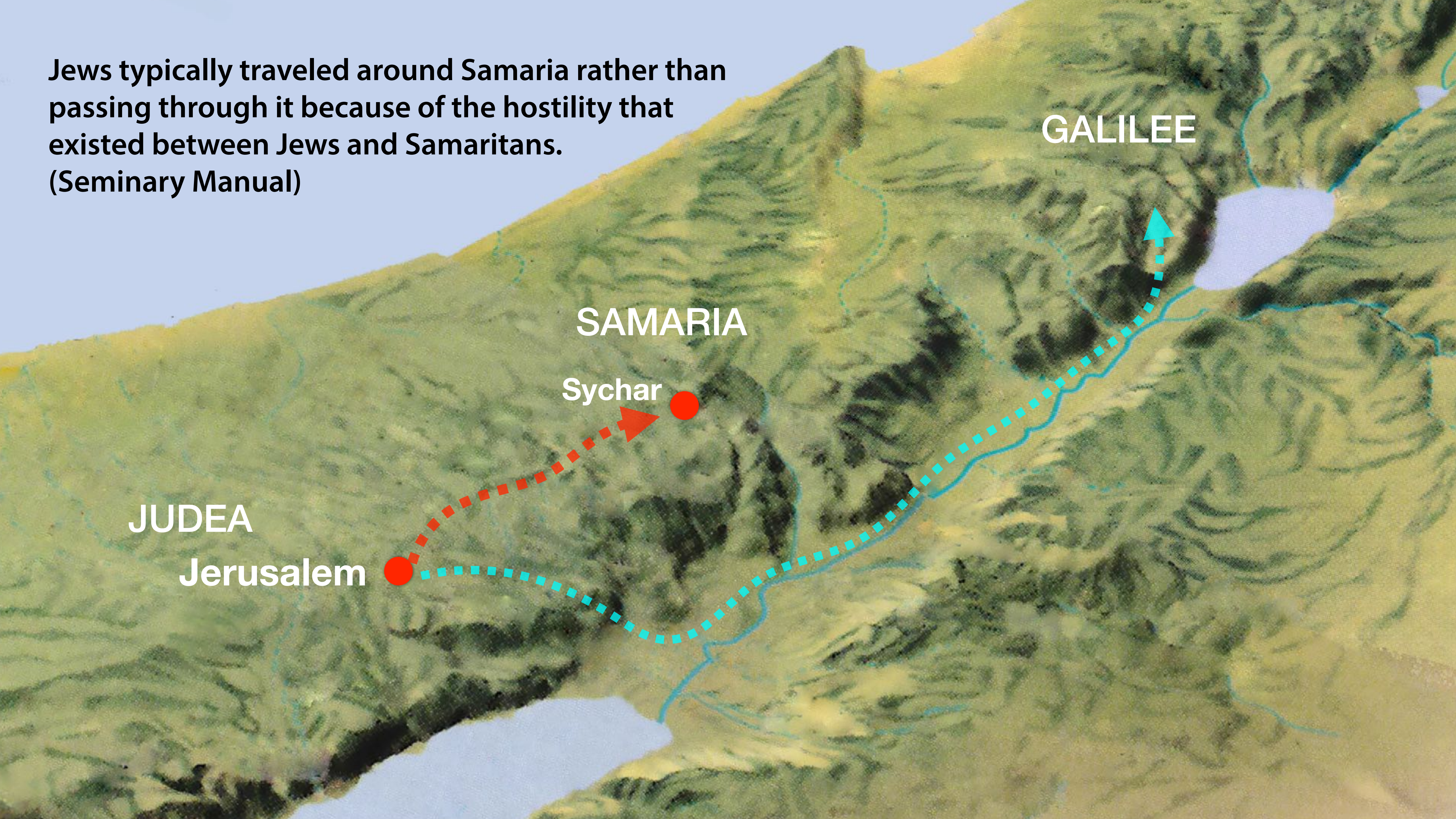
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never <sup>a</sup>thirst; but the water that I shall give him shall be in him a well of water <sup>b</sup>springing up into <sup>c</sup>everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jews typically traveled around Samaria rather than passing through it because of the hostility that existed between Jews and Samaritans.  
(Seminary Manual)



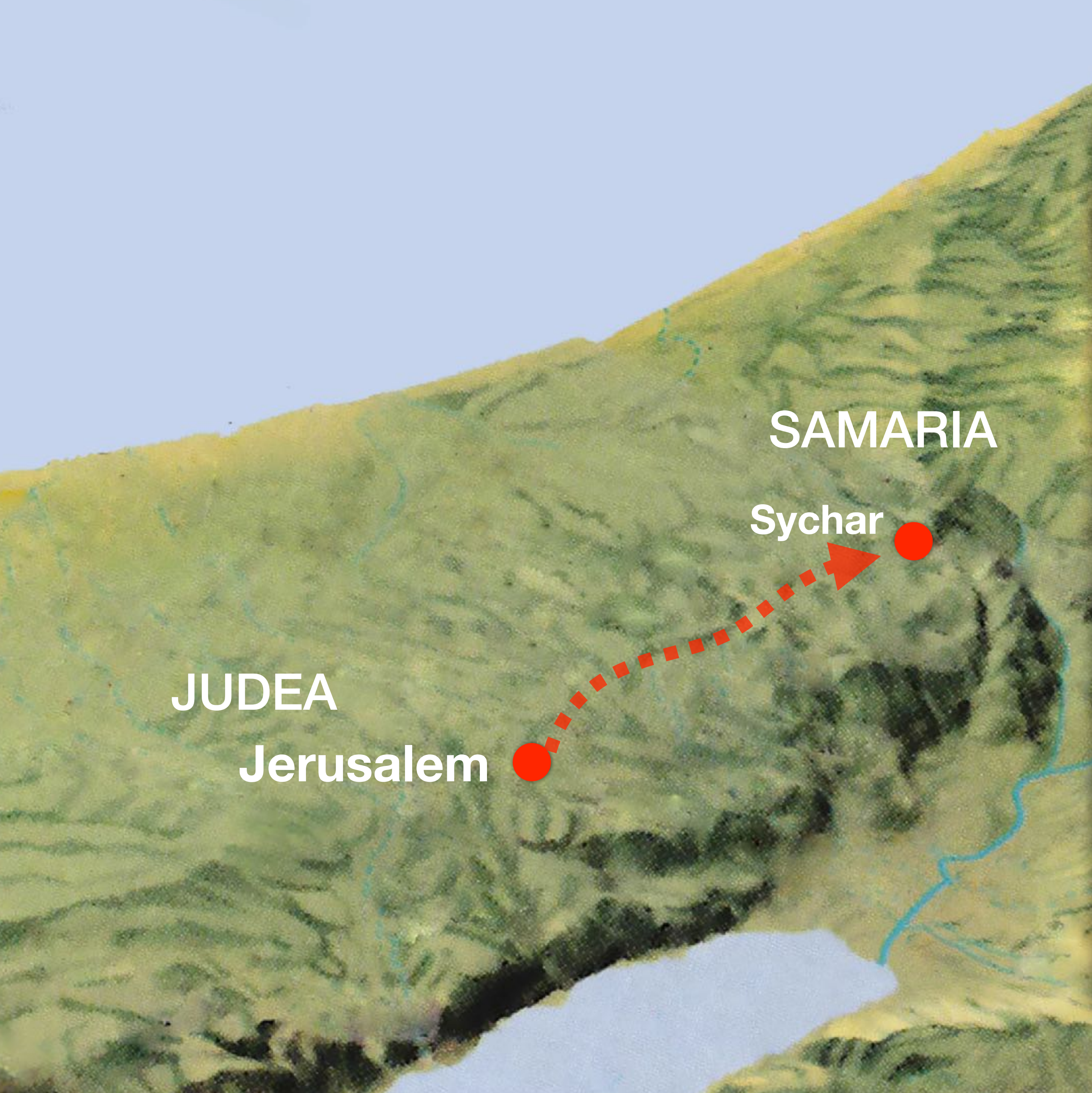
JUDEA

Jerusalem

SAMARIA

Sychar

GALILEE





<sup>a</sup>WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself <sup>a</sup>baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son <sup>a</sup>Joseph

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour. **(noon)**

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

33a OR declared that,

c TG Jesus Chris

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the <sup>a</sup>Samaritans.

10 Jesus answered and said unto her, If thou knewest the <sup>a</sup>gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee <sup>b</sup>living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?



me to drink; thou wouldest have asked of him, and he would have given thee <sup>b</sup>living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

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15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her Go call thy







## **Elder David A. Bednar**

**“The living water referred to in this episode is a representation of the Lord Jesus Christ and His gospel. And as water is necessary to sustain physical life, so the Savior and His doctrines, principles, and ordinances are essential for eternal life. You and I need His living water daily and in ample supply to sustain our ongoing spiritual growth and development.”**

**(“A Reservoir of Living Water,” 2).**

drink thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never <sup>a</sup>thirst; but the water that I shall give him shall be in him a well of water <sup>b</sup>springing up into <sup>c</sup>everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast

is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a <sup>a</sup>prophet.

20 Our fathers worshipped in <sup>a</sup>this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye <sup>a</sup>know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall <sup>a</sup>worship the Father in spirit and in <sup>b</sup>truth: for the Father seeketh such to worship him.

24 <sup>a</sup>God is a <sup>b</sup>Spirit: and they that

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## Robert C. Gay

One of my favorite scriptures is John 4:4, which reads, “And he must needs go through Samaria.”

Why do I love that scripture? Because Jesus did not need to go to Samaria. The Jews of His day despised the Samaritans and traveled a road around Samaria. But Jesus chose to go there to declare before all the world for the first time that He was the promised Messiah. For this message, He chose not only an outcast group but also a woman—and not just any woman but a woman living in sin—someone considered at that time to be the least of the least. I believe Jesus did this so that each of us may always



message, He chose not only an outcast group but also a woman—and not just any woman but a woman living in sin—someone considered at that time to be the least of the least. I believe Jesus did this so that each of us may always understand that His love is greater than our fears, our wounds, our addictions, our doubts, our temptations, our sins, our broken families, our depression and anxieties, our chronic illness, our poverty, our abuse, our despair, and our loneliness. He wants all to know there is nothing and no one He is unable to heal and deliver to enduring joy.

His grace is sufficient. He alone descended below all things. The power of His Atonement is the power to overcome any burden in our life. The message of the woman at the well is that He



our loneliness. He wants all to know there is nothing and no one He is unable to heal and deliver to enduring joy.

His grace is sufficient. He alone descended below all things. The power of His Atonement is the power to overcome any burden in our life. The message of the woman at the well is that He knows our life situations and that we can always walk with Him no matter where we stand. To her and to each of us, He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but [shall have] a well of water springing up into everlasting life" [ John 4:14 ].

*(Robert C. Gay, "Taking upon Ourselves the Name of Jesus Christ," GC Oct. 2018, Ensign or Liahona, Nov. 2018, 99)*



is not thy husband: in that saidst thou truly

19 The woman saith unto him, Sir, I perceive that thou art a <sup>a</sup>prophet.

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22 Ye worship ye <sup>a</sup>know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall <sup>a</sup>worship the Father in spirit and in <sup>b</sup>truth: for the Father seeketh such to worship him.

24 <sup>a</sup>God is a <sup>o</sup>Spirit: and they that

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## JST- John 4:24

For unto such hath God promised his Spirit. And they who worship him, must worship in spirit and in truth.

is not thy husband: in that saidst thou truly

19 The woman saith unto him, Sir, I perceive that thou art a <sup>a</sup>prophet.

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## Elder Bruce R. McConkie

**“Our purpose is to worship the true and living God and to do it by the power of the Spirit and in the way he has ordained. The approved worship of the true God leads to salvation; devotions rendered to false gods and which are not founded on eternal truth carry no such assurance.**

**“A knowledge of the truth is essential to true worship. ...**

**“... True and perfect worship consists in following in the steps of the Son of God; it consists in keeping the commandments and obeying the will of the Father to that degree that we advance from grace to grace until we are glorified in Christ as he is in his Father. It is far more than prayer and sermon and song. It is living and doing and obeying. It is emulating the life of the great Exemplar [Jesus Christ].”**

*(“How to Worship,” Ensign, Dec. 1971, 129, 130).*



The pronoun "he" was absent in the original text; Italicized words are inserted by translators to help the Greek make sense in English. Jesus simply said, "I Am" (John 4:26, footnote a). In Greek, "ego eimi" is "I Am" and hearkens back to Jehovah's name given to Moses in Exodus 3:14. By using the expression "I Am," Jesus was declaring that He is Jehovah.

24 <sup>a</sup>God is a <sup>b</sup>Spirit: and they that worship him must worship *him* in spirit and in <sup>c</sup>truth.

25 The woman saith unto him, I know that <sup>a</sup>Messias cometh, which is called Christ: when he is come, he will <sup>b</sup>tell us all things.

26 Jesus saith unto her, <sup>a</sup>I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

21 God is a Spirit: and they that worship him must worship *him* in spirit and in <sup>c</sup>truth.

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29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

One soweth, and another reapeth. 38 I sent you to <sup>a</sup>reap that whereon ye bestowed no labour: <sup>b</sup>other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the <sup>a</sup>Christ, the <sup>b</sup>Saviour of the world.

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29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the <sup>a</sup>will of him that sent me, and to finish his <sup>b</sup>work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the <sup>a</sup>fields; for they are white already to <sup>b</sup>harvest.

36 And he that reapeth receiveth <sup>a</sup>wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may <sup>b</sup>rejoice together.

37 And herein is that saying true, One <sup>a</sup>soweth, and another reapeth.

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42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the <sup>a</sup>Christ, the <sup>b</sup>Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at <sup>a</sup>Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see <sup>a</sup>signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son <sup>a</sup>liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and <sup>a</sup>himself believed, and his whole house.

54 This is again the <sup>a</sup>second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAPTER 5

*Jesus heals an invalid on the Sabbath—He explains why men must honor the Son—Jesus promises to take the gospel to the dead—Man is resurrected, judged, and assigned his glory by the Son—Jesus obeys the divine law of witnesses.*

AFTER this there was <sup>a</sup>a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, <sup>a</sup>Rise, take up thy bed, and walk.

9 And immediately the man was made <sup>a</sup>whole, and took up his bed, and walked: and on the same day was the <sup>b</sup>sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the <sup>a</sup>sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

19a 1 Ne. 22:20.  
20a Deut. 11:29.  
22a D&C 93:19 (1–20).  
TG Ignorance.  
23a TG Worship.  
b Ps. 145:18 (1–21).  
24a JST John 4:26 For unto such hath God promised

25a TG Jesus Christ, Messiah.  
b Deut. 18:18.  
26a The term I AM used here in the Greek is identical with the Septuagint usage in Ex. 3:14 which identifies Jehovah.

TG God, Will of.  
b John 9:4 (1–4).  
35a Alma 26:5;  
D&C 4:4; 33:3.  
b TG Missionary Work.  
36a TG Wages.  
b D&C 18:16 (13–16);  
50:22 (17–22).

25 The woman saith unto him, I know that <sup>a</sup>Messias cometh, which is called Christ: when he is come, he will <sup>b</sup>tell us all things.

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b Deut. 18:18.

26a The term I AM used

TG God, Will of.

b John 9:4 (1–4).

35a Alma 26:5;



## **New Testament Institute Manual**

**The woman listened to the Savior's words and gradually developed a testimony that she had found the Messiah. The progress of her testimony can be seen by the titles she used for Jesus: "a Jew" (verse 9), "sir" (verses 11, 15), "a prophet" (verse 19), and finally "the Christ" (verse 29). From her experience, we learn that Jesus's presence had converting power for those who would humbly listen to Him.**

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49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son <sup>a</sup>liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and <sup>a</sup>himself believed, and his whole house.

54 This is again the <sup>a</sup>second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAPTER 5

*Jesus heals an invalid on the Sabbath—He explains why men must honor the Son—Jesus promises to take the gospel to the dead—Man is resurrected, judged, and assigned his glory by the Son—Jesus obeys the divine law of witnesses.*

AFTER this there was <sup>a</sup>a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, <sup>a</sup>Rise, take up thy bed, and walk.

9 And immediately the man was made <sup>a</sup>whole, and took up his bed, and walked: and on the same day was the <sup>b</sup>sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the <sup>a</sup>sabbath day: it is not lawful for thee to carry *thy* bed.

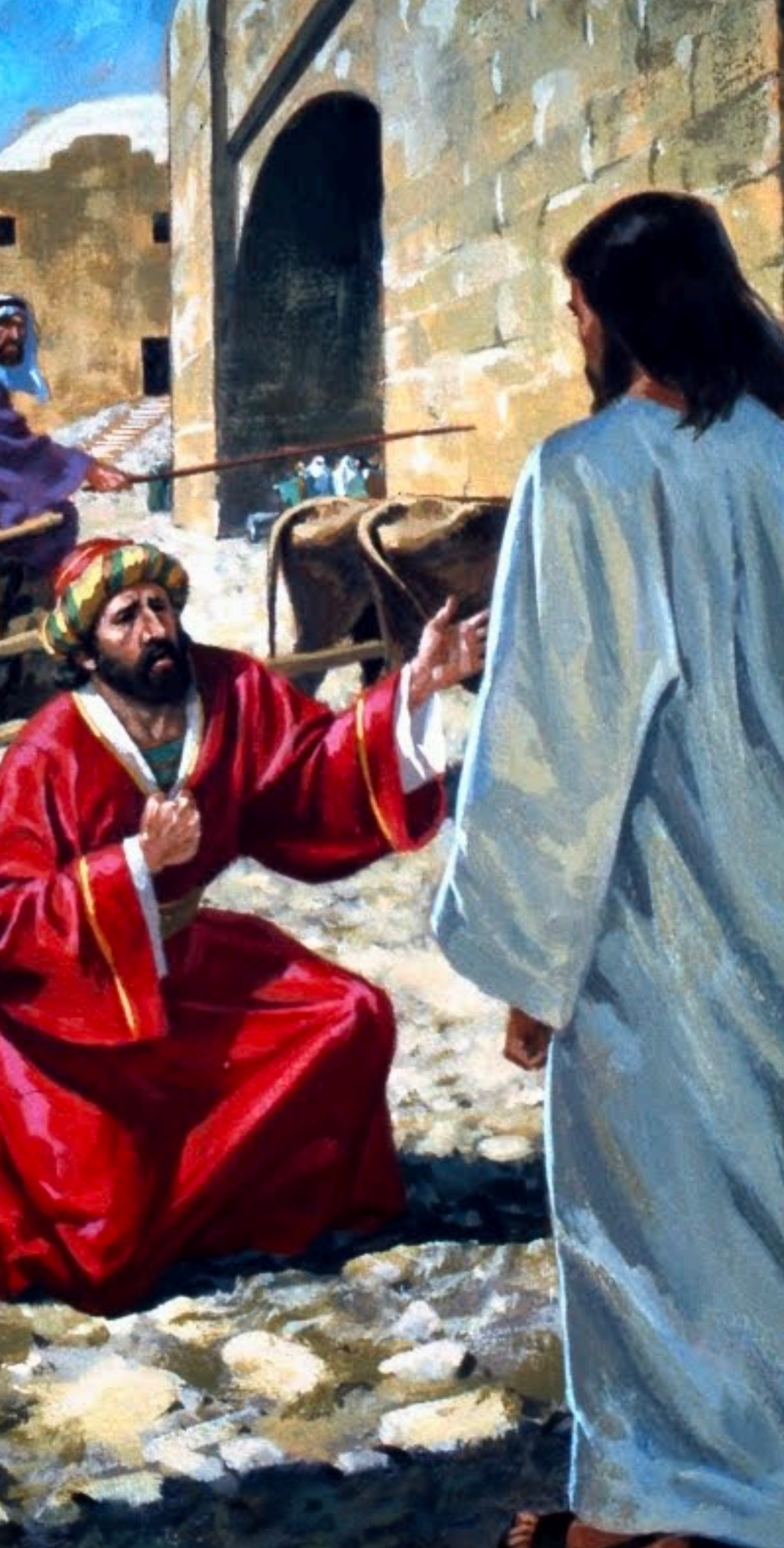
11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

Jesus Heals an Official's Son

19a 1 Ne. 22:20.  
20a Deut. 11:29.  
22a D&C 93:19 (1–20).  
TG Ignorance.  
23a TG Worship.  
b Ps. 145:18 (1–21).  
24a JST John 4:26 For unto such hath God promised

25a TG Jesus Christ, Messiah.  
b Deut. 18:18.  
26a The term I AM used here in the Greek is identical with the Septuagint usage in Ex. 3:14 which identifies Jehovah.

TG God, Will of.  
b John 9:4 (1–4).  
35a Alma 26:5;  
D&C 4:4; 33:3.  
b TG Missionary Work.  
36a TG Wages.  
b D&C 18:16 (13–16);  
50:22 (17–22).



## Elder Bruce R. McConkie

**“This is the first healing miracle that is set forth in detail in the Gospels. Those performed at the Feast of the Passover and throughout all Judea are not described or explained. This miracle—the second performed in Cana—adds a new dimension to Jesus’ healing ministry that we have not seen up to this point. It is in fact a dual miracle: one that healed the body of the absent son, and one that cured unbelief and planted faith in the heart of the present father” (The Mortal Messiah, 4 vols. [1979–81], 2:12).**

## New Testament Student Institute Manual

The account of the nobleman who approached the Savior in Cana is recorded only in the Gospel of John (see John 4:46–54). This nobleman manifested significant faith in the Savior in at least two ways. First, although his home, Capernaum, was about 20 miles (32 kilometers) away from Cana, he made the journey to implore the Savior for His help. Second, when the Savior assured him that his son would live, the nobleman “went his way,” trusting the Savior’s word (John 4:50). Elder Bruce R. McConkie noted: “Though he was in Cana, Jesus gave the command and the nobleman’s son, some twenty miles away in Capernaum, was healed. By the power of faith the sick are healed regardless of their geographical location. God is God of the universe; his power is everywhere manifest” (Doctrinal New Testament Commentary, 1:159).

