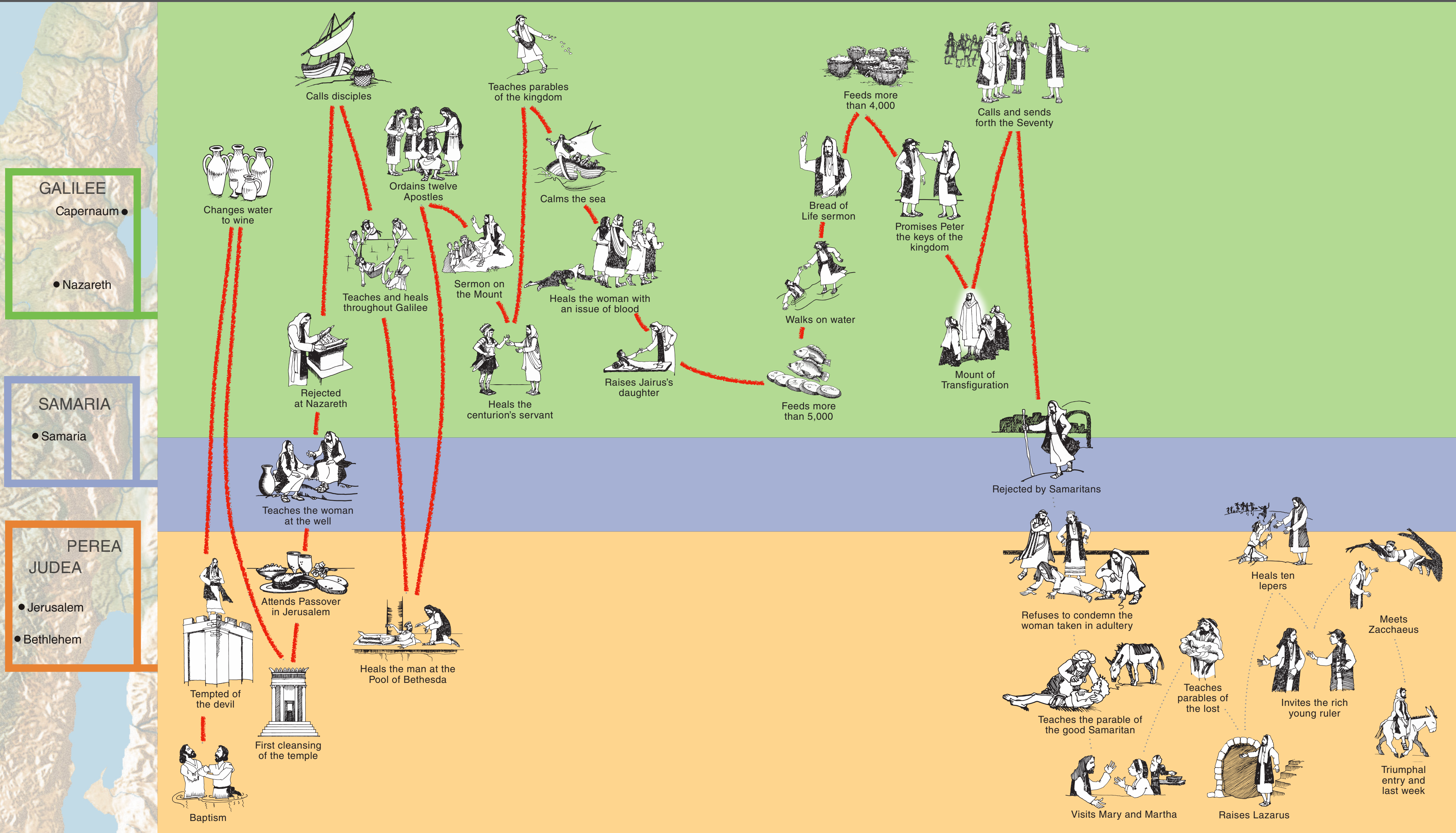




Come Follow Me 2023
John 7-10



The Mortal Ministry of Jesus Christ at a Glance



First Year of Ministry

Second Year of Ministry

Third Year of Ministry

A brown paper bag is centered in the image. The text "John 7" is written across the front of the bag in a blue, cursive font. The bag has a slightly textured appearance and a shadow on its right side, suggesting it is standing upright.

John 7

New Testament Institute Manual

The events recorded in John 7 occurred during the week of the Feast of Tabernacles. Jesus had been staying in the Galilee area, where he had experienced great popularity, and avoiding the regions surrounding Jerusalem because they were heavily influenced by Jewish leaders who sought to kill Him.

down from heaven, that a man may eat thereof, and not die.

51 I am the living ^abread which came down from heaven: if any man eat of this bread, he shall live for ever: and the ^bbread that I will give is my ^cflesh, which I will ^dgive for the ^elife of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye ^aeat the flesh of the ^bSon of man, and drink his blood, ye have no life in you.

54 Whoso eateth my ^aflesh, and drinketh my ^bblood, hath eternal life; ^cand I will ^draise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, ^adwelleth in me, and I in him.

57 As the living Father hath ^asent me, and I live by the Father: so he that eateth me, even he shall ^blive by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus ^aknew in himself that his disciples murmured at it,

he said unto them, Doth this ^boffend you?

62 *What* and if ye shall see the ^aSon of man ^bascend up where he was before?

63 It is the ^aspirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should ^abetray him.

65 And he said, Therefore said I unto you, that no man can come unto me, ^aexcept it were given unto him of my Father.

66 ¶ From that *time* many of his ^adisciples went back, and ^bwalked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the ^awords of eternal life.

69 And ^awe believe and are sure that thou art that Christ, the ^bSon of the living God.

70 Jesus answered them, Have not I ^achosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

CHAPTER 7

Jesus' kinsmen do not believe—He teaches His Father's doctrine and proclaims His divine sonship—Truth may be known through obedience—

Jesus offers living water to all people—The people have various opinions concerning Him.

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 Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

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.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

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

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

13 Howbeit no man spake openly of him for ^afear of the Jews.

Jesus at the Feast of Tabernacles

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews ^a marvelled, saying, How knoweth this man letters, having never learned?

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

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

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

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

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

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

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

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

24 ^aJudge not according to ^bthe ^cappearance, but judge righteous judgment.

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

26 But, lo, he speaketh boldly, and

51a TG Jesus Christ, Types of, in Anticipation.

b TG Bread of Life; Jesus Christ, Types of, in Memory.

c Heb. 10:10.

will raise him up *in the resurrection of the just* at the last day.

d TG Resurrection.

56a 1 Jn. 3:24.

57a TG Jesus Christ, Messen-

64a John 13:11.

65a JST John 6:65 . . . except *he doeth the will* of my Father *who hath sent me*.

66a TG Apostasy of Individuals.

Institute Manual - "The Jews" referred to in John 7:1 are the Jewish leaders, not the Jewish public in general.

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New Testament Institute Manual

In New Testament times, the Feast of Tabernacles was considered “the greatest and most joyful” of the feasts. Celebrated in the modern months of September and October, “the events celebrated were the sojourning of the children of Israel in the wilderness (Lev. 23:43) and the gathering-in of all the fruits of the year (Ex. 23:16)” (Bible Dictionary, “Feasts”). During the weeklong celebration, Israelites occupied booths (also called tabernacles) that they built out of palm and myrtle branches (see Leviticus 23:42–43; Nehemiah 8:14–15). More sacrifices were offered at the temple during this week than during any other religious commemoration.

NRSV - "for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world."

Seminary Manual

The term brethren probably refers to Jesus's half brothers, though it might also include other close relatives.

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8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

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Elder 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.

“... 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)” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:437).

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14 Thou hast a devil: who goeth about to kill thee?

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

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

24 ^aJudge not according to ^bthe ^cappearance, but judge righteous judgment.

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

26 But, lo, he speaketh boldly, and

7 1 a John 5:16 (16, 18).

b John 11:53 (53, 54)

TG Gospel; Jesus Christ,
Teaching Mode of

Truth.

18 a John 5:41 (41, 43)

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews ^a marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My ^a doctrine is not mine, but his that ^b sent me.

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.

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?

President James E. Faust

“We acquire a testimony of the principles of the gospel by obediently trying to live them. ... A testimony of the efficacy of prayer comes through humble and sincere prayer. A testimony of tithing comes by paying tithing.”

(“Lord, I Believe; Help Thou Mine Unbelief,” Oct. 2003 GC, Ensign or Liahona, Nov. 2003, 22).

Sister Bonnie L. Oscarson

“Sometimes we try to do it backward. For example, we may take this approach: I will be happy to live the law of tithing, but first I need to know that it’s true. Maybe we even pray to gain a testimony of the law of tithing and hope the Lord will bless us with that testimony before we have ever filled out a tithing slip. It just doesn’t work that way. The Lord expects us to exercise faith. We have to consistently pay a full and honest tithe in order to gain a testimony of tithing. This same pattern applies to all the principles of the gospel, whether it is the law of chastity, the principle of modesty, the Word of Wisdom, or the law of the fast.”

(“Be Ye Converted,” Oct 2013, GC, Ensign or Liahona, Nov. 2013, 77).

Jesus offers living water to all people—
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Can This Be the Christ?

they say nothing unto him. Do the ^arulers know indeed that this is the very Christ?

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

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is ^atrue, whom ye know not.

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

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

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

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

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34 Ye shall ^aseek me, and shall not find *me*: and ^bwhere I am, ^c*thither* ye ^acannot come.

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

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

37 In the last day, that great *day*

Officers Sent to Arrest Jesus

of the feast, Jesus stood and cried, saying, If any man ^athirst, let him come unto me, and ^bdrink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

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.)

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?

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.

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

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50 ^aNicodemus saith unto them, (he that came to Jesus by night, being one of them,)

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7 1a John 5:16 (16, 18).

TG Gospel; Jesus Christ,

Truth.

26a John 3:1 (1–2).

28a TG Truth.

29a John 13:3.

TG Jesus Christ,

35a GR Greeks.

37a Ps. 42:2 (1–3);

143:6 (5–12);

Isa. 55:1 (1–3);

42a 1 Chr. 5:2;

Matt. 2:6.

b TG Jesus Christ, Davidic

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Seminary Manual

During each of the eight days of the Feast of Tabernacles an appointed priest drew water from the pool of Siloam with a golden pitcher and poured the water into the silver basin at the base of the temple altar. On the last day of the Feast of Tabernacles, when the priest had done so, Jesus stood and offered an invitation to the people.

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New Testament Institute Manual

In John 7:39, we read a parenthetical comment from John, explaining that the “living water” the Savior mentioned in John 7:38 refers to the Holy Ghost, whose main mission is to testify of Heavenly Father and Jesus Christ. The Savior’s imagery of “living water” drew upon a long Israelite tradition that water represented important spiritual truths. In the arid climate of the ancient Near East, access to water was crucial for survival, and the scarcity of water made it both a valuable resource and a powerful symbol. The Lord saved Israel in Horeb when Moses miraculously brought forth water out of a rock (see Exodus 17; Numbers 20). The Old Testament prophets Isaiah, Jeremiah, and Ezekiel used water as a symbol of the Lord’s Spirit, provident care, and healing power (see Isaiah 41:17–18; 58:11; Jeremiah 2:13; Ezekiel 47:1–12).

The meaning of that last statement is made clear in the JST - "... for the Holy Ghost was promised unto them who believe, after that Jesus was glorified."

Bible Dictionary, "Holy Ghost"

"For some reason not fully explained in the scriptures, the Holy Ghost did not operate in the fulness among the Jews during the years of Jesus's mortal sojourn (John 7:39; 16:7)."

One of the verses the BD references is...

John 16:7

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

they say nothing unto him. Do the ^arulers know indeed that this is the very Christ?

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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.

53 And every man went unto his own house.

CHAPTER 8

The woman taken in adultery is brought before Christ—Christ is the Light of the world—He again proclaims that He is the Messiah—The true children of Abraham believe in Christ—Jesus says, Before Abraham was I, Jehovah.

JESUS went unto the mount of Olives.

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8 And again he stooped down, and wrote on the ground.

8 2a Matt. 26:55; Luke 21:37.

3a TG Woman.

b D&C 42:25.

c JST John 8:11 . . . more.

14a John 16:28.

b John 9:29.

26a John 3:1 (1–2).

28a TG Truth.

29a John 13:3.

TG Jesus Christ,

35a GR Greeks.

37a Ps. 42:2 (1–3);

143:6 (5–12);

Isa. 55:1 (1–3);

Isa. 41:11 (12–15); 62:5

42a 1 Chr. 5:2;

Matt. 2:6.

b TG Jesus Christ, Davidic

Descent of.

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 with you, and *then* I go unto him that sent me.

34 Ye shall ^aseek me, and shall not find *me*: and ^bwhere I am, ^c*thither* ye ^dcannot come.

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

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

37 In the last day, that great *day*

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.

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,)

51 Doth our law judge *any* man,

26^a John 3:1 (1-2).

28^a TG Truth

35^a GR Greeks.

37^a Ps. 42:2 (1-3).

42^a 1 Chr. 5:2;

Matt. 2:6

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.

53 And every man went unto his own house.

CHAPTER 8

The woman taken in adultery is brought before Christ—Christ is the Light of the world—He again proclaims that He is the Messiah—The true children of Abraham believe in Christ—Jesus says, Before Abraham was I, Jehovah.

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3 And the scribes and Pharisees

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.

10 When Jesus had lifted up himself, and saw none but the woman, 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: go, and ^bsin no ^cmore.

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.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto

A brown paper bag is centered in the image. Overlaid on the bag is the text "John 8" in a blue, cursive font. The bag has a slight shadow on its left side, suggesting it is resting on a surface.

John 8

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Thomas Wayment

“The earliest manuscripts of the New Testament omit this verse [7:53] and John 8:1-11. Some manuscripts place the story of the woman caught in adultery at John 7:36, after John 21:25, or after Luke 21:38. The story appears to have strong external support that it originated with Jesus, but it may not have originally been placed here in the Gospel of John or even to have been written by the author of the Fourth Gospel. It...has questionable textual support, but it...has a reasonable likelihood of describing a historical event from the life of Jesus.”

*(“The New Testament: A Translation for Latter-day Saints, Revised Edition,”
Thomas A. Wayment, Oct 20, 2022)*



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Sister Amy A. Wright

“We do not know her full story, just that she was “taken in adultery.” Often the scriptures give only a small portion of someone’s life, and based on that portion, we sometimes tend to exalt or condemn. No one’s life can be understood by one magnificent moment or one regrettable public disappointment.”

(April 2022 General Conference)

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Elder Bruce R. McConkie

“In bringing this adulteress to Jesus, the scribes and Pharisees were laying this trap for the Master: (1) If he agreed with Moses that she should be stoned, he would both (a) arouse the ire of the people generally by seeming to advocate the reinstatement of a penalty which did not have popular support, and (b) run counter to the prevailing civil law by prescribing what Rome [prohibited]. (2) If he disagreed with Moses and advocated anything less than death by stoning, he would be accused of perverting the law, and of advocating disrespect of and departure from the hallowed practices of the past.” (Doctrinal New Testament Commentary, 3 vols. [1965–73], 1:450–51).





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8 2a Matt. 26:55; Luke 21:37.

3a TG Woman.

b TG Adulterer.

5a Lev. 20:10.

b D&C 42:25.

c JST John 8:11 . . .

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New English Translation of the Bible footnote:

This last sentence in the verse could also be translated: "Jesus bent down and wrote an accusation on the ground with his finger." The Greek verb *καταγράφω* (*katagraphō*) may indicate only the action of writing on the ground by Jesus, but in the overall context it can also be interpreted as implying that what Jesus wrote was a counteraccusation against the accusers (although there is no clue as to the actual content of what he wrote, some scribes added "the sins of each one of them" either here [in v. 6] or at the end of v. 8"

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13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto

JST John 8:11 ... And the woman glorified God from that hour, and believed on his name.



President Dallin H. Oaks

The Lord obviously did not justify the woman's sin. He simply told her that He did not condemn her—that is, He would not pass final judgment on her at that time. ... The woman taken in adultery was granted time to repent, time that would have been denied by those who wanted to stone her.

(Dallin H. Oaks, "Judge Not' and Judging," Ensign, Aug. 1999, 8)



Elder Dale G. Renlund

“Surely, the Savior did not condone adultery. But He also did not condemn the woman. He encouraged her to reform her life. She was motivated to change because of His compassion and mercy. The Joseph Smith Translation of the Bible attests to her resultant discipleship: ‘And the woman glorified God from that hour, and believed on his name’ [Joseph Smith Translation, John 8:11 (in John 8:11, footnote c)].”

(Dale G. Renlund, “Our Good Shepherd,” Apr 2017 GC, Ensign or Liahona, May 2017, 30)



Elder Dale G. Renlund

“To be Christlike, a person loves mercy. People who love mercy are not judgmental; they manifest compassion for others, especially for those who are less fortunate; they are gracious, kind, and honorable. These individuals treat everyone with love and understanding, regardless of characteristics such as race, gender, religious affiliation, sexual orientation, socioeconomic status, and tribal, clan, or national differences. These are superseded by Christlike love.”

(“Do Justly, Love Mercy, and Walk Humbly with God,” Oct 2020 GC, Ensign or Liahona, Nov. 2020, 111)



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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.

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

New Testament Manual

The Pharisees challenged the Savior's testimony that He was "the light of the world" by stating that they did not have to accept the witness of one person who bore record of Himself. Jesus responded by appealing to the law of witnesses contained in the law of Moses, with which they were very familiar (see Deuteronomy 19:15; John 8:13–20). In this instance, the law of witnesses was satisfied by the two Beings whose testimonies were irrefutable—the Father and the Son.

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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 is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had ^aknown me, ye should have known my Father also.

20 These words spake Jesus in the

Elder Jeffrey R. Holland

“In all that Jesus came to say and do, including and especially in His atoning suffering and sacrifice, He was showing us who and what God our Eternal Father is like, how completely devoted He is to His children in every age and nation. In word and in deed Jesus was trying to reveal and make personal to us the true nature of His Father, our Father in Heaven. ...

“So feeding the hungry, healing the sick, rebuking hypocrisy, pleading for faith—this was Christ showing us the way of the Father, He who is ‘merciful and gracious, slow to anger, long-suffering and full of goodness.’ In His life and especially in His death, Christ was declaring, ‘This is God’s compassion I am showing you, as well as that of my own.’”

(“The Grandeur of God,” Oct. 2003 GC, Ensign or Liahona, Nov. 2003, 70, 72).

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.

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.

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28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do ^anothing of myself; but as my ^bFather hath ^ctaught me, I ^aspoke 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 ^aplease him.

30 As he spake these words, many ^abelieved on him.

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 ^afree.

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?

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.

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.

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.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and ^acame

The Truth Will Set You Free

You Are of Your Father the Devil

from God; neither came I of myself, but he ^bsent me.

43 Why do ye not understand my speech? *even* because ye cannot ^ahear 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 ^atruth, 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.

45 And because I tell *you* the truth, ye believe me not.

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

47 ^aHe that is of God ^bheareth God's words: ye therefore hear *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, 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.

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?

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:

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.

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.

CHAPTER 9

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

AND as *Jesus* passed by, he saw a man which was ^ablind from *his* birth.

Before Abraham Was, I Am

21a Moro. 10:26 (24–26).
TG Sin.

23a John 3:31 (13, 31).
b TG World.

24a D&C 138:32 (31, 34)

Relationships with the Father.

c TG Obedience.
d John 4:34.

30a John 12:42 (11, 42)

Liberty.

33a TG Abrahamic Covenant.

34a D&C 29:40.

b TG Sin

42b TG Jesus Christ, Messenger of the Covenant.

43a JST John 8:43 . . . bear . . .

44a 1 Jn. 3:10 (10–18).
TG Devil;

Devil, Church of.
b TG Lust.

1 Jn. 4:6 (5–6);
2 Ne. 33:10 (10–11).

48a Mosiah 3:9.

49a TG God, the Standard of Righteousness; Honoring Father and Mother; Respect.

c TG Jesus Christ, Appearances, Antemortal.

58a TG Man, Antemortal Existence of.

b The term I AM used here in the Greek is identical

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.

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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.

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35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

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

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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.

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President James E. Faust

“Obedience leads to true freedom. The more we obey revealed truth, the more we become liberated. ...

“Freedom and liberty are precious gifts that come to us when we are obedient to the laws of God and the whisperings of the Spirit. ... Obedience to [principles of revealed truth] makes us truly free to reach the potential and the glory which our Heavenly Father has in store for us.”

(“Obedience: The Path to Freedom,” Apr. 1999 GC, Ensign, May 1999, 45, 47).

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.

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?

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.

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

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38 I speak that which I have seen with my Father: and ye do that

Institute Manual

Greek verb translated as "committeth" suggests the idea of continuing in sin rather than repenting

Elder D. Todd Christofferson

“Yielding to [Satan’s] temptations leads to a narrower and narrower range of choices until none remains and to addictions that leave us powerless to resist. ...

“... The world looks at things through Korihor’s lens, considering obedience to God’s laws and ordinances to be ‘bondage’ (Alma 30:24, 27). ...

“... Does anyone doubt that, as a consequence of possessing all light and truth, God possesses ultimate freedom to be and to do?

“Likewise, as our understanding of gospel doctrine and principles grows, our agency expands. First, we have more choices and can achieve more and receive greater blessings because we have more laws that we can obey. ... Second, with added understanding we can make more intelligent choices because we see more clearly not only the alternatives but also their potential outcomes.” (*“Moral Agency,” Ensign, June 2009, 49, 50–51*).

^bbelieve not that I am *he*, ye shall die in your sins.

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.

28 Then said Jesus unto them, When ye have lifted up the Son of man, 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.

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

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38 I speak that which I have seen with my Father: and ye do that which ye have seen with 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.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and ^acame

New Testament Institute Manual

In apparent retaliation, bristling at the suggestion that they were “sons” or followers of the devil, the Jewish leaders said, “We be not born of fornication” (John 8:41), which was an insult about what was thought to be Jesus’s illegitimate birth because Mary and Joseph were not legally married at the time of Mary’s conception. This insult helps us understand the kind of treatment Jesus may have endured throughout His life. In many ways, He knew what it was like to have people revile Him, persecute Him, and say all manner of evil against Him falsely (see Matthew 5:11).

from God; neither came I of myself, but he ^bsent me.

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

45 And because I tell *you* the truth, ye believe me not.

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

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

48 Then answered the Jews, and said unto him, Say we not well that

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?

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:

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?

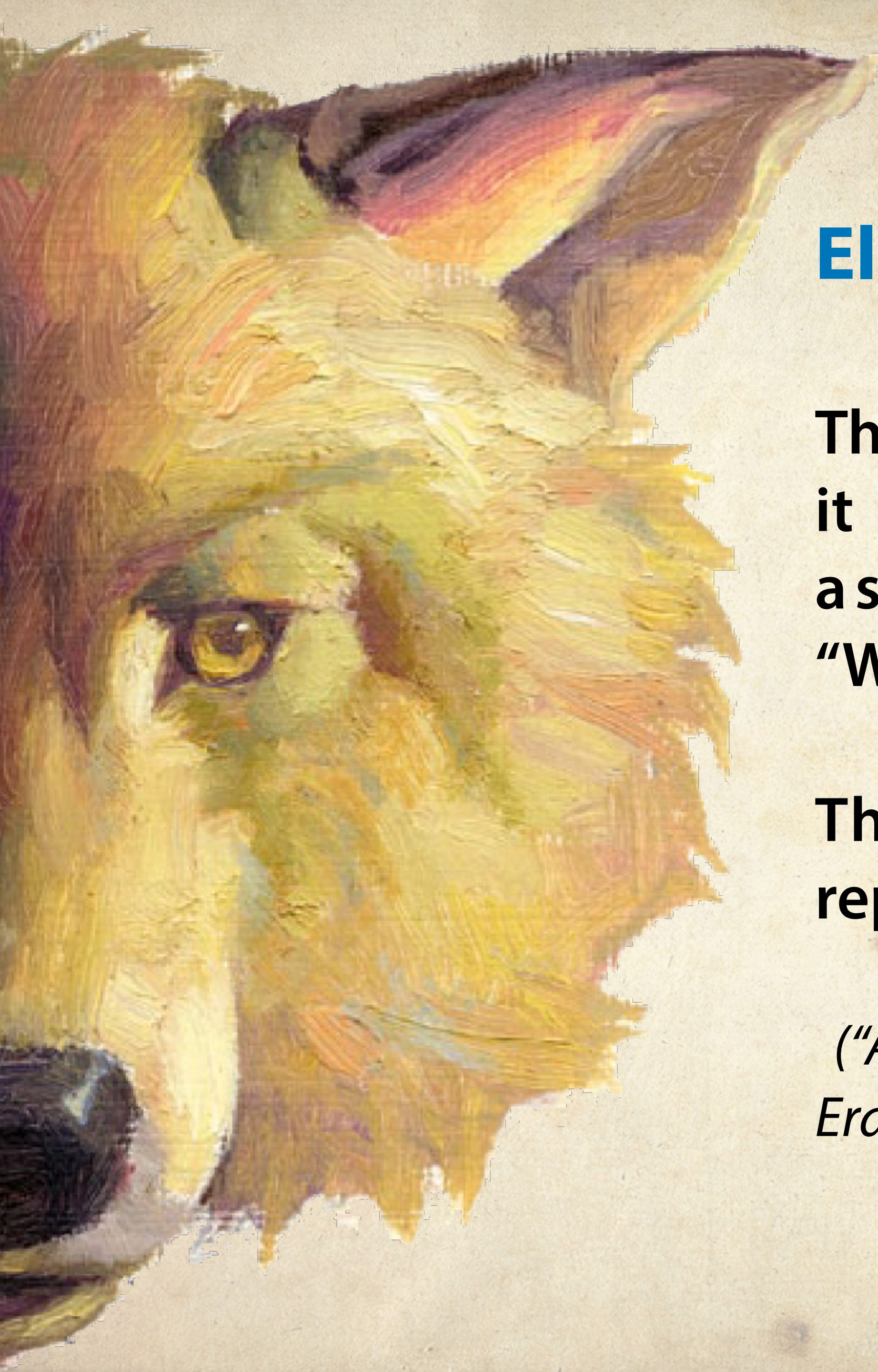
58 Jesus said unto them, Verily, verily, I say unto you, ^aBefore Abra

Elder Shayne M. Bowen

There is a story told of an old Cherokee teaching his grandson about life. "A fight is going on inside me," he said to the boy.

"It is a terrible fight, and it is between two wolves. One is evil: he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego."

He continued, "The other is good: he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you—and inside every other person too."



Elder Shayne M. Bowen

The grandson thought about it for a minute and then asked his grandfather, "Which wolf will win?"

The old Cherokee simply replied, "The one you feed."

("Agency and Accountability," New Era, September 2012)



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.

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.

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.

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48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, 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.

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?

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:

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.

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CHAPTER 9

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

AND as *Jesus* passed by, he saw a man which was ^ablind from *his* birth.

The Truth Will Set You Free

You Are of Your Father the Devil

21^a Moro. 10:26 (24–26).
TG Sin.

23^a John 3:31 (13, 31).
^b TG World.

24^a D&C 138:32 (31, 34)

Relationships with the Father.

^c TG Obedience.
^d John 4:34.

30^a John 12:42 (11, 42)

Liberty.

33^a TG Abrahamic Covenant.

34^a D&C 29:40.

^b TG Sin

42^b TG Jesus Christ, Messenger of the Covenant.

43^a JST John 8:43 . . . bear . . .

44^a 1 Jn. 3:10 (10–18).
TG Devil;

Devil, Church of.
^b TG Lust.

1 Jn. 4:6 (5–6);
2 Ne. 33:10 (10–11).

48^a Mosiah 3:9.

49^a TG God, the Standard of Righteousness; Honoring Father and Mother; Respect.

^c TG Jesus Christ, Appearances, Antemortal.

58^a TG Man, Antemortal Existence of.

^b The term I AM used here in the Greek is identical

Before Abraham Was, I Am

do ye not believe me?

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

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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.

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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.

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

If a man keep

which was ^ablind from *his* birth.

sen-

1 Jn. 4:6 (5–6);
2 Ne. 33:10 (10–11).

48 *a* Mosiah 3:9.

49 *a* TG God, the Standard of
Righteousness; Honoring
Father and Mother;
Respect.

50 *a* John 7:18.

51 *a* John 5:24; 11:26;
D&C 63:49.

TG Death, Spiritual, First;
Death, Spiritual, Second.

52 *a* D&C 42:46 (46–47).

54 *a* TG God, Body of,
Corporeal Nature.

b TG Honor.

56

c TG Jesus Christ,
Appearances,
Antemortal.

58 *a* TG Man, Antemortal
Existence of.

b The term I AM used here
in the Greek is identical
with the Septuagint
usage in Ex. 3:14 which
identifies Jehovah.
(See also John 4:26.)
TG Jesus Christ, Jehovah.

59 *a* John 10:31.

b Luke 4:30.

9 1 *a* Matt. 9:28 (28–31);
20:30 (30–34);

Mosiah 1:2–5

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.

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Leviticus 24:16

“And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.”

John 9

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Before Abraham Was, I Am

2 And his disciples asked him, saying, Master, who did sin, this ^aman, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the ^aworks of God should be made ^bmanifest in him.

4 I must ^awork the ^bworks of him that sent me, ^cwhile it is ^dday: the ^enight cometh, when no man can work.

5 As long as I am in the world, I am the ^alight of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of ^aSiloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

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 ¶ They brought 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 hath opened thine eyes? He said, He is a ^aprophet.

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.

23 Therefore said his parents, He is of age; ask 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?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

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*, 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.

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.

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.

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

Jn. 4:6 (5-6);
Ne. 33:10 (10-11).
Mosesiah 3:9.
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Righteousness; Honoring
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2a TG Man, Antemortal
Existence of

I am with you; the time
cometh when I shall

the World;
Light of Christ

28a TG Reviling.
29a Jn. 8:14

41a TG Spiritual Blind
Jn. 15:22 (10)

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Jesus Heals a Man Born Blind

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.

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.

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7 And said unto him, Go, wash in the pool of ^aSiloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

n. 4:6 (5–6);
Ne. 33:10 (10–11).
Isaiah 3:9.

c TG Jesus Christ,
Appearances,
Antemortal.



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President Dallin H. Oaks

“We are sent here to be tested. There must be opposition in all things. We are meant to learn and grow through that opposition, through meeting our challenges, and through teaching others to do the same. ... The Lord will not only consecrate our afflictions for our gain, but He will use them to bless the lives of countless others.

“Jesus taught this lesson when He and His disciples met a man who was born blind. [President Oaks then quoted John 9:2–3.]



President Dallin H. Oaks

“If we see life through the lens of spirituality, we can see many examples of the works of God being furthered through the adversities of His children. ...

“When we understand this principle, that God offers us opportunities for blessings and blesses us through our own adversities and the adversities of others, we can understand why He has commanded us again and again to ‘thank the Lord thy God in all things’ (D&C 59:7).”

(“Give Thanks in All Things,” Apr. 2003 GC, Ensign or Liahona, May 2003, 97–98).

way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

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 ¶ They brought to the Pharisees him that aforetime was blind.

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

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.

23 Therefore said his parents, He is of age; ask 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

“man, or his parents, that he was born blind?”

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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 hath opened thine eyes? He said, He is a ^aprophet.

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:

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

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Institute Manual

Because the synagogue was... integral to Jewish society, to be cast out of the synagogue meant more than being excommunicated and losing fellowship with the religious community. It meant banishment from cultural and social affairs as well. This threat was apparently severe enough to keep the parents of the man born blind from getting too involved in the investigation of this miracle.

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26 Then said they to him again,

What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

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*, 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

am with you; the time cometh when I shall have finished my work, when I go unto the Father.

the World;
Light of Christ.

7a Neh. 3:15; Isa. 8:6.

11a 2 Kgs. 5:10.

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32 Since the world began was it not heard that any man opened the eyes of one that was born ^ablind.

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.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou

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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.

39 ¶ And Jesus said, For judgment 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

28a TG Reviling.

29a John 8:14.

32a IST John 9:32 blind

41a TG Spiritual

b John 15:22 (

c TG Account

New Testament Institute Manual

When the Savior saw the man who had been blind from birth, He anointed the man's eyes with clay and told him to wash in the pool of Siloam. In an instant, the man miraculously received his sight, but his understanding of the healing and his Healer grew only with time. Immediately after the healing, he reported only that it was done by "a man that is called Jesus" (John 9:11). Later he declared of his Healer, "He is a prophet" (John 9:17). Still later he emphatically declared, "If this man were not of God, he could do nothing" (John 9:33). Finally, with commitment and resolve, the man believed and accepted Jesus as "the Son of God" (see John 9:35–38). The conversion of this courageous disciple can be a pattern for us. Elder Bruce R. McConkie taught: "Conversion is a process that seldom occurs in an instant suddenly. Gospel grace dawns gradually upon most believers" (The Mortal Messiah: From Bethlehem to Calvary, 4 vols. [1979–81], 2:188).



President Howard W. Hunter

“Now sight had been given twice—once to remedy a congenital defect [a physical defect from birth] and once to behold the King of Kings before He would ascend to His eternal throne. Jesus had quickened both temporal and spiritual vision.”

(“The God That Doest Wonders,” Ensign, May 1989, 16–17).

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5 And a stranger will they not follow, but will flee from him: for they know not the voice of ^astrangers.

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.

8 All that ever came before 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

28a TG Reviling.

29a John 8:14.

41a TG Spiritual Blindness.

b John 15:22 (19–27).

Spiritual.

b TG Revelation.

What did he do to thee? how opened he thine eyes?

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32 Since the world began was it

were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were ^ablind, ye should have no ^bsin: but now ye say, We ^csee; therefore your ^dsin remaineth.

CHAPTER 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.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

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

3 To him the porter openeth; and

New Testament Institute Manual

After the Savior healed the man born blind, some Pharisees asked Jesus whether they were “blind also.” In reply, the Savior used a metaphor, teaching that individuals who were “blind”—those who did not know who He was—“should have no sin” (John 9:41). On the other hand, individuals who could “see”—those who had received enough witnesses concerning the Savior and His divine mission that they should have known who He was—would be accountable for their actions. The Pharisees were among those who could “see,” and thus their “sin remaineth.” Spiritually speaking, they chose to be blind because they refused to recognize Jesus as the Son of God, despite the many witnesses they had received.



John 10

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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.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of ^astrangers.

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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 sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine.

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep.

16 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.

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 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?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

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.

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.

30 I and *my* Father are ^aone.

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?

33 The Jews answered him, saying,

I Am the Good Shepherd

I and the Father Are One

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?

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.

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.

CHAPTER 11

Jesus testifies that He is the Resurrection and the Life—Mary and Martha testify of Him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Jesus.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister ^aMartha.

2 ^a(It was *that* Mary which anointed the ^bLord with ^cointment, and wiped

10b D&C 66:2.
c TG Abundant Life; Happiness.
11a TG Shepherd.
b Ezek. 34:2.
12a TG Leadership.
13a TG Wages.
14a TG Jesus Christ, Good Shepherd.

Martyrdom.
16a 3 Ne. 15:21 (11–24); 16:1 (1–3); D&C 10:59.
b TG Book of Mormon; Israel, Joseph, People of; Israel, Ten Lost Tribes of; Sheep.

power.
d TG Jesus Christ, Authority of.
23a 1 Kgs. 6:3; Acts 3:11.
24a TG Doubt.
25a TG Faith; Unbelief.
b John 5:36.

33a TG Blaspheme.
b John 5:18 (17–18); 19:7;

c TG Jesus Christ, I Sonship.

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.

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.

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?

broclaims, I am the Son of God.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

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.

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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 sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine.

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep.

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16 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.

17 Therefore doth my Father ^alove me, because I ^blay down my life,

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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.

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10b D&C 66:2.

c TG Abundant Life:

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16a 3 Ne. 15:21 (11-24):

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14 I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine.

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep.

16 And ^aother ^bsheep I have, which

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?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

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.

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

13 The ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine.

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep.

16 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.

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 to take it again. This commandment have I ^dreceived of my Father.

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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.

30 I and *my* Father are ^aone.

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

32 Jesus answered them, Many good

Biblical Concept of “Oneness”

- **Adam and Eve to be one person (one flesh) even though they were two distinct persons (Genesis 2:24).**
- **God wants His people to be perfectly unified with “one heart” (1 Chronicles 12:38, 2 Chronicles 30:12, Isaiah 32:39, Ezekiel 11:19). Acts 4:32 shows that believers “were of one heart and one soul,” and “had all things in common.”**
- **The Church is made up of many distinct members but is one body (Romans 12:4-5, 1 Corinthians 12:12-20).**
- **The apostles are to be one in the same way the Father and the Son are one – perfectly unified (John 17:11, 21-23).**



Elder Jeffrey R. Holland

Teaches that the Father Son and Holy Ghost... “are united in purpose, in manner, in testimony, in mission. We believe Them to be filled with the same godly sense of mercy and love, justice and grace, patience, forgiveness, and redemption. I think it is accurate to say we believe They are one in every significant and eternal aspect imaginable except believing Them to be three persons combined in one substance, a Trinitarian notion never set forth in the scriptures because it is not true”

(“The Only True God and Jesus Christ Whom He Hath Sent,” Oct 2007 GC, Ensign or Liahona, Nov. 2007, 40).

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 sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and ^aleaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The ^ahireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good ^ashepherd, and ^bknow my ^csheep, and am known of mine.

15 As the Father knoweth me, even so ^aknow I the Father: and I lay down my ^blife for the sheep.

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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?

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30 I and *my* Father are ^aone.

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?

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?

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.

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.

CHAPTER 11

Jesus testifies that He is the Resurrection and the Life—Mary and Martha testify of Him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Jesus.

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister ^aMartha.

2 ^a(It was *that* Mary which anointed the ^bLord with ^cointment, and wiped

his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the ^aglory of God, that the Son of God might be ^bglorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man ^awalk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may ^aawake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall ^ado well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may ^abelieve; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-

10b D&C 66:2.
c TG Abundant Life; Happiness.
11a TG Shepherd.
b Ezek. 34:2.
12a TG Leadership.
13a TG Wages.
14a TG Jesus Christ, Good Shepherd.

Martyrdom.
16a 3 Ne. 15:21 (11–24); 16:1 (1–3); D&C 10:59.
b TG Book of Mormon; Israel, Joseph, People of; Israel, Ten Lost Tribes of; Sheep.

power.
d TG Jesus Christ, Authority of.
23a 1 Kgs. 6:3; Acts 3:11.
24a TG Doubt.
25a TG Faith; Unbelief.
b John 5:36.

33a TG Blaspheme.
b John 5:18 (17–18): 19:7.

c TG Jesus Christ, Divine Sonship.

with her sister Martha, in whose house her brother

do in my Father's name, 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.

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CHAPTER 11

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