



James Tissot, *The Miracle of the Loaves and Fishes*, 1886–1896, watercolor over graphite on gray wove paper, 18.7 x 28.6 cm, Brooklyn Museum, New York. Image via Wikimedia Commons.

# MATTHEW 14; MARK 6 LUKE 9; JOHN 5–6

## FEASTS AND FULLNESS

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Feasts and the fullness that Jesus brings are the focus of this portion,<sup>1</sup> starting with a pilgrimage feast that Jesus attended in Jerusalem (Jn 5), moving to a birthday feast in Herod Antipas’s palace where John the Baptist’s death was negotiated (Mt 14:3–12; Mk 6:17–29), followed by Jesus’s feeding the crowds of five thousand and then four thousand men plus women and children (Mt 14:21; 15:38), and ending with Jesus’s sermon on the bread of life (Jn 6). In these last two feast experiences, Jesus takes on the mantle of Moses by offering bread from heaven. God organized the history of the children of Israel and the law of Moses to have a reciprocal relationship with the promised Messiah, Jesus Christ.

These chapters discuss the fullness that Jesus offers and show Him as the fulfillment of the Jewish feasts. The law of Moses prescribed feast celebrations to testify of the promised Messiah: “For this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him” (2 Ne 11:4). John’s Gospel alone includes Jesus’s bread of

life sermon that shows His symbolic fulfillment of the law and Jewish feasts, but most of His hearers were offended by His message. Furthermore, contrasting the Jewish dietary restrictions are the motifs of the fullness that comes from Jesus included in Mark's Gospel (Mk 6:43; 8:8).

## John 5

John's Gospel repeatedly demonstrates how Jesus came to set things right. He cleansed far more than the temple. He attacked false traditions, cut through the oral laws, and corrected falsehoods. As he did so, He fulfilled the law of Moses and restored the higher law. John compiled Jesus's seven miracles and seven sermons as evidence of Jesus's restoration.<sup>2</sup> Each of the seven miracles John includes figuratively demonstrates Jesus replacing a false tradition with His teachings and Atonement.

In John 5–6, we find the third, fourth, and fifth miracles in John's Gospel (healing the lame man at Bethesda, feeding five-thousand, and walking on the water). These same chapters include the third and fourth sermons (the Father and Son's shared work and the bread of life). Starting in chapter 5, Jesus rehabilitates each of the three Jewish pilgrimage feasts.<sup>3</sup>

### *Jesus heals at the pool of Bethesda—Jn 5:2–47*

This is the third of seven miracles recorded in the Gospel of John

**Jn 5:1. “feast.”** John does not tell us which Jewish feast motivated the Lord's trip to Jerusalem. Israelites made three major pilgrimages to Jerusalem each year: Passover and the Feast of Unleavened bread (in the spring), Pentecost (fifty days later—honoring fifty days after Moses and the children of Israel left Egypt and met God on Mount Sinai), and the Feast of the Tabernacles (in the fall—remembering the forty years in the wilderness and the end of the harvest). Each feast gathered believers to worship and learn at the temple. The text here does not name the feast, but shortly after this miracle, Passover was near (Jn 6:4—Jn 2:23 and 18:28 are Passovers as well). As John is organized chronologically, Jesus was probably in Jerusalem for Pentecost (note references to the covenant at Sinai in Jn 5:22, 30, 42, 46)<sup>4</sup> or the Feast of the Tabernacles.

**Jn 5:2. “Bethesda.”** This name is possibly Aramaic for “house of mercy” or Hebrew for “house of olives” (from *Bethzatha*; *beth* is “house of”). When runoff from the Hinnom Valley was dammed on the west side of Jerusalem, reservoirs formed. Pre-Herodians called the reservoir “the sheep pool.” The double pool was just north of the temple gate known as *probatike*, “pertaining to sheep,” or the gate where the sheep came into the temple for sacrifice. The RSV, NAS, and NIV use “sheep gate,” not “sheep market.” Five porticoes (RSV) or porches (KJV) or colonnades (NEB) surrounded the twin pools: four around the sides and one between them. Locals ascribed some sort of medicinal or curative properties to the pool.

**Jn 5:3. “impotent folk.”** The sick gathered at the pool because a pagan tradition claimed that an angel came down and troubled, or stirred, the water in the twin pools, which caused healing. Archeologists discovered a shrine to a pagan god of healing there (probably the Greek god Asklepios). Perhaps one reason Jesus went there was to show God's healing power compared to that of pagan superstitions.

**Jn 5:3–4. “waiting for the moving of the water. For an angel went.”** The best Greek manuscripts of the Gospel of John do not include the second half of verse 3 through verse 4 (see RSV, NEB, NIV). These ideas were probably added later (and were possibly written as an explanation in the margin) as a reflection of popular opinion. Textual evidence suggests they were not John’s words.

**Jn 5:6. “Wilt thou be made whole?”** Readers may interpret Jesus’s questions as if they were directed personally to them. Jesus’s question speaks of more than physical healing since spirit and body are knit together in many illnesses. Jesus’s ability to make us whole requires healing all aspects of life (including throwing out falsehoods).

The miracle clarifies Jesus’s work. This time the miracle was not requested in faith, but Jesus explained that it was done as a messianic sign of His power. The invalid admitted he didn’t have a servant or friend, which may have initially drawn Jesus to him.

**Jn 5:8. “take up thy bed, and walk.”** The bed was probably a “mat” (NIV, JB) or “pallet” (RSV, NAS).

**Jn 5:9. “immediately.”** This is the first of five times this word is used in John. Often the miracle is in the timing. Natural laws will continue to function, but when nature bends to fit God’s will at the right time, it is a miracle. This immediate healing leaves the reader to wonder what it would feel like to move ligaments and muscles after thirty-eight years of immobility.

John’s Gospel emphasizes that Jesus performed this healing on the Sabbath. The authors of all four Gospels point out that Jesus repeatedly and intentionally healed on the Sabbath.<sup>5</sup> Healing broke the oral laws that prohibited work on the Sabbath. John recorded Jesus deliberately breaking the oral laws during this short interaction (for example, telling the man to take up his bed and walk), which would have been highly offensive to the Pharisees (and all those who adopted the hundreds of Sabbath oral laws).<sup>6</sup>

Shortly after the Babylonian captivity around 586 BC, Jewish leaders identified thirty-nine types of work that they felt should be forbidden on the Sabbath, as mentioned in my discussion of Mt 12:1. Rabbis further augmented these thirty-nine laws over the years to include hundreds of other laws that micro-managed Sabbath observance. For example, forbidding sowing or plowing on the Sabbath was added to include no scattering two seeds, no sweeping up dirt, nor breaking a single clod:

Plucking one blade of grass was sin, watering fruit or removing a withered leaf was forbidden, picking fruit, or even lifting it from the ground, was reaping; cutting a mushroom was a double sin, one both of harvesting and of sowing, for a new one would grow in place of the old; fishing or anything that put an end to life ranked with harvesting; rubbing ears of corn together, or anything else connected with food, was classified as binding of sheaves. One could spit upon a rock but not upon the ground, for by scratching the earth you were guilty of cultivating. You could eat an egg laid by a fryer on the Sabbath but not an egg laid by a laying hen, because it was not the work of a fryer to produce eggs. Such distinctions, which went on endlessly, included prohibition against administering to the sick or afflicted. A broken bone could not be set or a dislocated joint put back, for if this were done, the body would start to heal itself, thus causing it to work. However, it was ruled that labor could be performed to save life.<sup>7</sup>



Many of Jesus’s healings on the Sabbath specifically attacked these oral traditions. For example, He deliberately spat in the dirt rather than on a rock to make clay.<sup>8</sup> Our modern culture has gone to the opposite extreme with a lack of Sabbath observance. Jesus restored the Sabbath day as a day of doing God’s work and of wholehearted worship.

Table 1. Jesus’s healings on the Sabbath day

Scripture reference	Healing
Mt 12:10; Mk 3:1–6; Lk 6:1–11	A withered hand
Mk 1:21	Exorcism in Capernaum synagogue
Mk 1:29–31	Peter’s mother-in-law
Lk 14:1–6	A man with dropsy
Jn 5:1–18	A lame man at the pool of Bethesda
Jn 9:1–34	A blind man

*Jesus reveals new Sabbath standard—Jn 5:10–18*

**Jn 5:10. “it is not lawful for thee to carry thy bed.”** Jesus intentionally told the man to pick up his bed, which was a deliberate attack on one of the many oral laws that forbid work on the Sabbath. To obey Jesus, the healed man must disobey these rabbinic traditions. In effect, Jesus’s healing denounced these erroneous ideas that encumbered the Sabbath. The culture created a people more worried about their traditions than a human’s healing?

**Jn 5:12. “What man is that.”** Interestingly, Jesus performed the miracle without letting the crippled man know who He was. I presume many miracles are performed in our behalf without our knowing. We do not know if the healed man became a Christian since we do not know his name.

**Jn 5:14. “Jesus findeth him.”** Jesus found the man, as He finds each of us. After the two meet up again, Jesus gives poignant counsel: “Sin no more, lest a worse thing come.”

**Jn 5:14. “thou art made whole.”** This refers to the outer physical body as well as the inner spirit too. Divine healings may bring spiritual cleansing. Jesus is more worried about the purifying of souls than of bodies.

**Jn 5:15. “told the Jews that it was Jesus.”** The peer pressure from the Jewish leaders led the healed man to report Jesus’s name. We are not told if he realized the Jewish leaders sought to kill Jesus.

**Jn 5:17. “My Father worketh.”** Again, Jesus does not answer the question directly but uses this opportunity to teach of His divine sonship. Jesus must work because His Father “is working still” (RSV; or

“has never yet ceased His work” NEB). He clarifies that the Father’s work is appropriate on the Sabbath. Jesus also justifies His healing by explaining His authority, but the people do not understand His sonship.

**Jn 5:18. “kill him.”** Already mad at Jesus for breaking the Sabbath, now these Jews are angrier by His supposed blasphemy. They felt that Jesus made Himself equal to God by claiming sonship, thus multiplying the number of Gods, which was against the first of Moses’s Ten Commandments. They did not understand that the man Jesus had previously been Jehovah.

### *Jesus’s third discourse: The Son and Father work in harmony—Jn 5:19–47*

**Jn 5:19. “The Son can do nothing of himself, but what He seeth the Father do.”** The third discourse in John begins with one of John’s favorite themes: the Father sent His Son, Jesus, to do the Father’s work. Jesus does not selfishly claim His ideas and miracles but credits His Father. The verb choice, *blépō* (“to see, be observant, watchful”), suggests a spiritual or immaterial perception. Jesus’s special tutoring includes knowing the Father’s work. Later Jesus said: “I have suffered the will of the Father in all things from the beginning” (3 Ne 11:11).

President John Taylor cited this verse and taught, “[Jesus] is the brightness of his Father’s glory and the express image of his person. Also, he doeth what he seeth the Father do, while we only do that which we are permitted and empowered to do by him.”<sup>9</sup>

President Lorenzo Snow explained, “[Jesus] came into this life to do the will of his Father, and not his own will. Our desire and determination should be the same. When things come up that require an exertion on our part, we should bring our wills into subjection to the will of the Father, and feel to say, what is the will of our Father, whom we are here in the world to serve?”<sup>10</sup>

**Jn 5:21. “as the Father raiseth up . . . even so the Son quickeneth.”** Jesus again proclaims His messiahship. To *quicken* means “to give life” (RSV, NEB, JB, NAS, NIV).

**Jn 5:22. “The Father . . . committed all judgment unto the Son.”** The Judgment after death is a reality. Jesus will be the main judge (but many prophets—Nephi, Mormon, Moroni, and so forth—will join Him as witnesses at the judgment bar).

**Jn 5:25, 28. “the dead shall hear . . . all that are in the graves shall hear his voice.”** Jesus introduces the His mission to the spirit world to organize missionary work there. Peter’s first epistle elaborates on this topic (1 Pe 3–4). In turn, Peter’s epistle sparked President Joseph F. Smith’s revelation on missionary work in the spirit world (D&C 138).

**Jn 5:26. “the Son to have life in himself.”** This verse has multiple meanings—one refers to Jesus’s control over His own death. Jesus also has power over our life and death. He will also provide eternal life for all those who are valiant in their testimony of Him. His message of His future Resurrection is not understood by His audience. The prophet Joseph Smith added to our understanding of this verse by describing God’s character and power:

It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did. The scriptures inform us that Jesus said, ‘As the Father hath power in himself, even so hath the Son power’—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life, as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible.<sup>11</sup>

**Jn 5:29. “they that have done good, unto the resurrection of life.”** When Prophet Joseph Smith reached this verse in his Bible translation, he and his scribe, Sidney Rigdon, received the great vision recorded in D&C 76, describing the three degrees of glory. Joseph’s time studying the Bible for a new translation became the stimulus to ponder and ask for more understanding. The Lord used this learning process to restore many new doctrines.

**Jn 5:29. “resurrection of damnation.”** This phrase is changed in the JST to “*in the resurrection of the unjust*.” This eschatological theme is the hope of Christians. The word “damnation” refers to stopping one’s progression. It is also translated “judgment” or “condemnation” (BLB, ESV, NET).

**Jn 5:30 (JST). “And shall be judged of the Son of Man. For as I hear, I judge: and my judgment is just; For I can of mine own self do nothing; because I seek not mine own will.”** These additions emphasize that Jesus has power because of His connection with God the Father. Jesus’s power to be our just judge comes from His Father.

#### *Witnesses of Jesus—Jn 5:31–47*

**Jn 5:32. “There is another that beareth witness of me.”** Jesus outlines four witnesses (twice as many as needed according to the law of Moses) that have testified of His divinity: John the Baptist (Jn 5:33–35), His works (that is, His miracles and message; verse 36), His Father (verses 37–38), and the Mosaic and ancient scriptures (verse 39).

**Jn 5:34 (JST). “[John the Baptist] received not his testimony of man, but of God, and ye yourselves say that he is a prophet, therefore ye ought to receive his testimony.”** This helpful addition also shows us that God is the ultimate source of our testimonies.

**Jn 5:40 (BSB). “yet you refuse to come to Me.”** The tragic conclusion is that even with double the number of legal witnesses, Jesus’s hearers do not believe in Him.

**Jn 5:42. “ye have not the love of God in you.”** When the Jews rejected Jesus as the Son of God, they did not receive God’s witness, nor love. It appears they desire human praise more than God’s love. Jesus’s motivation is to do the will of His Father.

**Jn 5:45–46. “Moses.”** Even the Jews’ own beloved law giver, Moses himself, will accuse those who reject Jesus. The purpose of the law of Moses was to lead people to the Messiah: “If ye teach the law of

Moses, also teach that it is a shadow of those things which are to come—teach them that redemption cometh through Christ the Lord” (Mosi 16:14–15). Most of the Jews at Jesus’s time missed His signs and rejected His message.

## **Matthew 14; Mark 6; John 6**

*Mark’s Gospel: Third section of Jesus’s Galilean ministry—Mk 6:6–8:21*

**Mk 6:7, 12 (NIV).** “*Calling the Twelve to him, . . . They went out and preached that people should repent.*” Mark’s Gospel repeats a similar message three times, creating three sections to Jesus’s Galilean ministry.<sup>12</sup> Each time, Jesus’s travels are followed by a commission to His disciples to serve a mission. Twice the message is connected to something about John the Baptist

*John the Baptist’s Death—Mt 14:1–12; Mk 6:14–29; Lk 3:19–20; 9:7–9*

**Mt 14:1–3 (Mk 6:14–16; Lk 9:7–9).** “*Herod [Antipas] the tetrarch*” was one of the four sons of King Herod the great builder who acted as puppet kings under Roman authority.<sup>13</sup> Herod Antipas governed Galilee and the Transjordanian region of Perea from the time of his father’s death until his own death in 39 AD.<sup>14</sup> Like his father, it appears that Herod Antipas had some paranoia that contorted his thinking. He feared that the miraculous stories he heard about Jesus’s healings were possibly about John the Baptist’s spirit back from the dead. With this bridge, Matthew and Mark give a flashback to John the Baptist’s imprisonment and death (with Mark sharing the most details).

**Mk 6:17 (Mt 14:3; Lk 3:20).** “*laid hold upon John, and bound him in prison.*” In keeping with God’s laws on marriage from Lev 18:16, John the Baptist spoke out against the unlawful union between Herod Antipas and his brother’s ex-wife, Herodias (who was also the two brothers’ niece).<sup>15</sup> It made Herodias mad enough that she wanted to kill the prophet. Even though Herod Antipas, “knowing him to be a righteous and holy man” (Mk 6:20, NIV), would not let him be killed, he nevertheless silenced the prophet by binding him on the eastern side of the Dead Sea in a prison known as the Fortress of Machaerus.

**Mk 6:21 (Mt 14:6).** “*birthday . . . supper.*” At Herod Antipas’s birthday feast was his inner circle of lords, military commanders, and leaders of Galilee. For entertainment at the all-male party, Herodias’s daughter from her first marriage, Salome, danced for her stepfather and his guests. She completely wowed him and, probably drunk, Herod Antipas promised the dancing girl anything she wanted, “up to half my kingdom.”<sup>16</sup> Herodias saw this opportunity to finally get her wish to kill John the Baptist and instructed her daughter to join in her scheme.

**Mk 6:26 (Mt 14:9).** “*the king was exceeding sorry.*” Herod Antipas regretted his rash promise, but to save face in public, he had John the Baptist’s head delivered to Salome, and his body was buried by his disciples. We trust that God allowed his martyrdom because he had finished all that was required for

his mortal mission and was ready for his eternal reward. He had more to perform on earth, though, as he restored the Aaronic Priesthood to Joseph Smith and Oliver Cowdery on May 15, 1829 (D&C 13).

**Mt 14:13 (JST).** “*when Jesus heard that John was beheaded, he departed.*” Matthew describes Jesus’s desire to mourn the death of His cousin and forerunner prophet alone. Mark and Luke describe the need for time away from the suffocating crowds (Mk 6:32; Lk 9:10). John’s Gospel does not include the beheading but describes Jesus going away to a quiet place to discuss the Twelve’s missions (Jn 6:1).

*Jesus feeds 5,000 men plus women and children—Mt 14:13–21; Mk 6:32–44; Lk 9:10–17; Jn 6:1–15*

Feeding the five thousand men plus women and children stands out as one of Jesus’s greatest miracles. It echoed the manna that fed the children of Israel in the wilderness. Its inclusion in each Gospel speaks of its importance to the apostolic church. Only four events during Jesus’s public ministry are included by all four Gospels: cleansing the temple (occurring once in each Gospel but placed at different times); healing the official’s son; feeding the five thousand; and the triumphal entry.

**Mk 6:32 (JST; also Mt 14:13; Jn 6:1).** “*departed . . . into a solitary place.*” After John the Baptist’s martyrdom Jesus wanted to be alone to mourn the passing of His cousin. Three Gospels describe Jesus going by boat to the other side of Jordan away from the crowded towns. Luke (who interviewed eyewitness [Lk 1:1–2]) places the miracle after the Apostles return from their mission. John’s Gospel sets the miracle after his comparisons of Moses and Jesus. All four have the miracle set in a lonely or country setting across the Sea of Galilee (the group lands in Bethsaida—Lk 9:10).

**Jn 6:2 (Mt 14:14; Mk 6:33; Lk 9:11).** “*a great multitude followed him.*” Jesus’s efforts to find private time are thwarted when masses of people follow Him. His fame has grown from His miracles and teaching. When the crowd hears He is in a boat, they take the land route to the eastern side of the Lake.

**Jn 6:3.** “*mountain.*” John alone has Jesus climbing a mountain with His disciples. (Whenever mountains are mentioned in the scriptures, look for temple symbolism.) The mountain setting ties to Moses on Sinai, just before the time when the children of Israel received manna (Ex 16). John recorded that Jesus sat, which is how the ancient rabbis taught as well (one stood to read the word of God).

**Jn 6:4.** “*passover . . . was nigh.*” Spring is Galilee’s loveliest season—the rainy season is nearly over, the weather is warm, and wildflowers and green grass drape the hillsides. In the Old Testament, the prophet Joshua (who was a type of Jesus in name and deed) entered the promised land on Passover day. On that day the manna ceased (Josh 5:12). According to rabbinic and apocryphal sources, “the expectation grew that the Messiah would come on Passover, and that the manna would begin to fall again.”<sup>17</sup>

**Lk 9:11 (Mk 6:34).** “*he received them, and spake unto them of the kingdom of God, and healed them.*” Jesus had compassion on the crowd because, as Mark reads, they were “as sheep without a shepherd” (Mk 6:34). Luke connects Jesus’s teaching and healing to show that both were miraculous and that we need both to become whole.



**Mt 14:16 (Mk 6:37; Lk 9:13; Jn 6:5).** “give ye them to eat.” There are similarities between the Lord and Moses in these texts. Both felt responsible for feeding their followers. John includes a dialogue. Jesus asks Phillip questions that develop his faith. Phillip answers the Lord that two hundred *denarii* (or two hundred days of wages for a laborer) would not be enough money to buy the bread for the crowd, even if it were feasible in a different setting.

**Jn 6:9 (Mt 14:17; Mk 6:38; Lk 9:13).** “five barley loaves, and two small fishes.” John includes that a lad had brought the food. That descriptor may mean that he was not a legal adult and was therefore younger than twelve. Did his mother prepare his meal and ask him to bring back any news? The bread of the poor was made from barley, which was the early spring crop. In the early Christian church, barley bread was used for sacrament bread.<sup>18</sup> Elisha the prophet also performed a similar springtime miracle in 2 Kng 4:42, in which he used twenty small barley loaves to feed one hundred men (at a time when three loaves, or rolls, made up one meal). Some have seen symbolism in the sum of five barley loaves and two fishes totaling seven, a favorite number in scripture as a symbol of wholeness, completion, and perfection.

**Mk 6:39–40 (Mt 14:19; Lk 9:14–15; Jn 6:10).** “sit down by companies . . . by hundreds, and by fifties.” Mark’s addition of the organization runs parallel with Moses’s organization of the children of Israel.

**Mt 14:19 (Mk 6:41; Lk 9:16; Jn 6:11).** “blessed, and brake.” This miracle is more than an evening meal. Far more miraculous than the duplication of food, this miracle was a sign of Jesus’s messiahship. As the only miracle of nature shared by all four Gospels, we assume that the Evangelists knew its significance. The Old Testament prophecies and rabbinic literature foretell a time when manna or miraculous food will return in the messianic age.<sup>19</sup>

The miraculous feeding typifies the messianic feast and foreshadows the sacrament that will be introduced at the Last Supper. The table below shows parallels between the miracle and the first sacrament:

*Table 2. Parallels in Jesus’s miracle of feeding the 5,000 and the Last Supper sacrament*

	Matthew	Mark	Luke	John	1 Corinthians
Took bread	14:19; 26:26	6:41; 14:22	9:16; 22:19	6:11	11:23
Looked into heaven	14:19	6:41	9:16		
Blessed and gave thanks	14:19; 26:26	6:41; 14:22	9:16; 22:19	6:11	11:24
Broke	14:19; 26:26	6:41; 14:22	9:16; 22:19		11:24
Gave and distributed	14:19; 26:26	6:41; 14:22	9:16; 22:19	6:11	

**Jn 6:11.** “given thanks.” This phrase in Greek is *eucharisteo*, “eucharist,” the Catholic name for the sacrament of the Lord’s Supper. The sacrament symbolism is clear, and certainly the Lord was teaching on

several levels about the blessings that will come from His hand, as He is the Bread of Life. His example has been followed by millions of Christians as they remember the Lord's Supper or share their daily bread. Before eating bread, Jews typically offered the following prayer: "Blessed are you oh Lord, King of the universe, who brings forth bread from the earth."<sup>20</sup>

This miracle provides an interesting contrast to Satan's first temptation to Jesus. Here Jesus provided bread to all present in contrast to Satan's temptation to create bread for Himself only. Jesus's bread from the Father blesses far more than the thousands present.

**Mt 14:20 (Mk 6:42; Lk 9:17; Jn 6:12).** "*all eat, and were filled.*" Like with all Jesus's gifts, there was an abundance of this miraculous gift of food: all were invited to eat their fill of bread and fish (probably dried or smoked), or as the Synoptics say, they ate until they were "satisfied." This also happens in 3 Ne 20:3–9 as a sacramental feast.

**Jn 6:12 (Mt 14:20; Mk 6:43; Lk 9:17).** "*Gather up the fragments that remain, that nothing be lost.*" The details of the twelve baskets of leftovers and recipients being filled are shared across all four Gospels. Each detail has received different symbolic interpretations. Most are about the gathering of Israel and Mosaic prototypes. For example, the twelve extra baskets could represent the responsibilities of the Twelve Apostles to spiritually feed the followers of Christ. The fragments filled each basket, representing how the Lord stretches each person's basket (heart, mind, capabilities) enough to carry the load He asks them to carry. If we follow Him, He will not overburden us. Gathering the fragments may represent our need to live by every word of the Lord—nothing can be left out; we must take all of it.

**Mt 14:21 (Mk 6:44; Lk 9:14; Jn 6:10).** "*about five thousand men, beside women and children.*" Each Gospel includes the number of men present. The number is especially impressive in an area where most small towns' total population was only a few hundred. Even the nearest big city, Capernaum, only had an estimated population of 1,500 people. Matthew's account draws attention to the fact that Jesus welcomed women and children to learn from Him in the public arena. This is unusual on two fronts:

First, pharisaic Jews discouraged women and girls from leaving their homes. Women were not encouraged to even go to the market. This was less enforced in Galilee than in Jerusalem or other big cities (including Alexandria).<sup>21</sup> At the time the genders were generally segregated. Secondly, women at the time did not join in learning settings. Girls were not given a public education (as the boys were), and most Jewish girls' education was centered on domestic skills.<sup>22</sup>

Both of these points show how Jesus disrupted the cultural baggage. He invited and encouraged women and children to be in His presence and to prioritize learning of Him. Across the New Testament, we see Jesus speaking to women, touching, teaching, and asking them to be His witnesses. He made an abrupt and radical change from the pharisaic culture in hope of restoring the mutuality established in the Garden of Eden.

**Jn 6:14.** "*This is of a truth that prophet.*" This refers to the prophet that God promised would be like Moses (see Deut 18:18; 1 Ne 22:21). The men were right, but they did not understand what "that prophet" was asking them to do. John ends his retelling by including the crowd's desire to force Jesus

to be their king. This was not the Lord’s purpose, so He “withdrew again to the mountain.” By repeating this setting again and then moving into the next setting of John’s fifth miracle when Jesus walked on the water, the text further typifies the Mosaic Exodus:

*Table 3. Parallels between the Exodus and the events in Jn 6*

	<b>Exodus</b>	<b>Jn 6</b>
Prophet goes to a mountain	3:1	6:3, 15
Multiple signs	7:10–11, 19, 8:5, 17	6:2, 26, 30
Near Passover	12:2–3	6:4
Manna	16:2–7	6:31, 49, 58
Manna/bread	16:15	6:7, 23
Manna is called bread from heaven	16:3–4	6: 31, 35, 50–58
Bread is gathered	16:16–21	6:12–23
Flee through/on water	14:13–16	6:16–21
Sea crossing at night	14:21	6:18
“I am that I am” / “It is I”	3:14	6:20
Mention of shore	14:30	6:21
Murmuring	16:7–8; Num 14:27	6:43–46

*Jesus walks on water—Mt 14:22–33; Mk 6:45–62; Jn 6:16–21*

**Mt 14:23–24 (Mk 6:48; Jn 6:16–18).** *“evening was come . . . the wind was contrary.”* Jesus sends His disciples to cross the Sea of Galilee (or Lake Tiberias) in a boat during the night. The sea is about thirteen miles long by eight miles wide. John’s Gospel mentions that the disciples had rowed about three or four miles and were probably in the middle of the sea. Storms on that sea can be violent due to the topography of the area. This storm may have been a result of Satan’s efforts to thwart Jesus’s work.

**Mk 6:49 (Mt 14:25–26; Jn 6:19–20).** *“when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.”* Matthew includes that this event took place between three and six o’clock in the morning, and between the darkness and the storm, the disciples are “terrified” (NIV), “alarmed” (AB), or “frightened” (NAS). Jesus calms the disciples down by calling to them. John mentions that Jesus uses the divine name spoken to Moses on Sinai, “I am” or “It is I.” When we remember who He is, our faith and trust grow.

**Mt 14:27 (Mk 6:50; Jn 6:20).** *“Be of good cheer.”* The timing of this direction from Jesus is interesting. This commandment is found repeatedly in scripture. Interestingly, it is often given in times of great fear or alarm (for example, after Paul is attacked and nearly “pulled in pieces,” Act 23:10–11; in the

middle of Paul's ship wreck, Act 27:22, 25; after Jesus tells His Apostles of His upcoming death, Jn 16:33; when the believers are about to be destroyed, 3 Ne 1:13; after a very dangerous trip and seeing the devil on the water, D&C 61:36; and so forth). The timing makes the message more meaningful. In our darkest hours, the Lord wants us to trust that He is there, aware of us, and will make sure it all ends well.

**Mt 14:28. “bid me come unto thee.”** Only Matthew includes eager Peter's request to join the Lord. But when his focus is moved from Christ to the winds, he begins to sink with fear and doubt (Mt 14:31). Like many distracted disciples, Peter calls out, “Lord, save me,” and Jesus stretches His hand out to catch him (14:30). The physical action represents Jesus's role as our eternal Savior and Redeemer. This is a physical manifestation of the verbal promise from the Old Testament that “my hand is stretched out still.”<sup>23</sup> This interaction between Peter and the Lord is encouragement to all believers who lose focus at times.

**Mt 14:32 (Mk 6:51; Jn 6:21). “when they were come into the ship, the wind ceased.”** The second of three miracles in this story is recorded in Matthew and Mark—the storm stops instantaneously when Jesus steps into the boat. Mark includes the Apostles puzzling over the miracle (Mk 6:51–52), while Matthew recorded the Apostles worshipping Jesus when He stepped into the boat (Mt 14:33).

**Jn 6:21. “immediately the ship was at the land.”** John alone includes a third miracle in this story—the boat instantaneously traversed three to five miles from the middle of the lake to the shore.

*Jesus heals in Gennesaret, or Ginosar—Mt 14:34–36; Mk 6:53–56*

**Mt 14:36 (Mk 6:56). “as many as touched were made perfectly whole.”** Matthew and Mark next record a crowd swarming Jesus, hoping for His healing touch, in Gennesaret (north of Tiberias on the western shore of the Sea of Galilee). Even those who touched the “border of his garment” were healed (Mk 6:56). The text implies that not only were their bodies healed but they also were emotionally and spiritually “made perfectly whole” (Mt 6:56). Those who touched the border, or “fringe” or “tassels” (NIV), of Jesus's garment were reaching for a sacred place in Hebrews' clothing. Numbers 15:39 explains that the “tassels [are] for you to look at, so that you may remember all the commandments of the Lord, that you may obey them” (BSB). Thus, in addition to acknowledging Jesus as a healer, the people are seeing Him as connected to God's ancient law to the children of Israel. (After the Lord's Resurrection, a similar crowd will follow Peter to again seek God's healing power, thus demonstrating literally how Peter walked with Jesus's authority; see Act 5:15).

*Bread of life sermon: Fourth discourse in John—Jn 6:26–53*

**Jn 6:24. “Capernaum.”** John's crowds try to figure out how Jesus's miraculous crossing happened. Jesus, the Apostles, and the multitude meet up in Capernaum (the home base for Jesus's Galilean ministry). This becomes the setting for Jesus's bread of life sermon. Furthermore, John recently mentioned that it was nearly Passover. Symbolically, Jesus fulfills the role of the hidden unleavened bread or the hidden *afikoman* that signifies the hidden promised Messiah in the Passover feast.



**Jn 6:25. “Rabbi.”** Note now that the people address Jesus as a teacher or rabbi but not as the Messiah or prophet. In each village, a rabbi was a teacher, and a chief rabbi was usually the most educated in the law and led the people of the town spiritually. The crowd asks Jesus about His miraculous crossing, but He responds that He came from heaven. Jesus’s answer turns into a sermon that stretches His hearers’ minds to deeper theological views on His divine origins.

**Jn 6:27. “Labour . . . unto everlasting life.”** Jesus taught those gathered in the Capernaum synagogue to seek not for perishable food but for lasting eternal nourishment, which He alone can give (Jn 6:59). The JST of verse 26 (in italics) reverses the meaning: “Ye seek me, not *because ye desire to keep my sayings, neither* because ye saw the miracles.” The Lord asks His audience to believe, learn, and live His teaching.

**Jn 6:27. “Son of man.”** Jesus refers to Himself with this title, but so did Old Testament prophets. The Old Testament and Book of Mormon (as evidence that it is an ancient text from the time of Ezekiel and Daniel) always use the phrase to refer to sons of Adam, or mortals. The New Testament and Doctrine and Covenants always use the title for Jesus. The Pearl of Great Price uses it sixteen times for Jesus and once for Moses.

Table 4. Usage of Son of Man

	Book	References to humans	References to Jesus
OT	Isaiah	2	
	Job	2	
	Jeremiah	2	
	Ezekiel	92	
	Daniel	2	
NT	Matthew		3
	Mark		15
	Luke		25
	John		12
	Acts		1
BOM	2 Nephi	1	
D&C	Doctrine and Covenants		16
PGP	Moses	1	8
	Abraham		1
	Joseph Smith—Matthew		7

Those books written after the time of Jesus use the title as Jesus did. Only in texts originating from the time of the Mosaic law do we find it referencing humans. In the texts claiming origins from Adam through Abraham we find the divine references, probably from Enoch's record, now found in Moses 6:57: "Teach it unto your children, that all men, everywhere, must repent . . . [to] dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time."

Jesus restored the information, but His audience in Capernaum may not have known Enoch's text.<sup>24</sup> This may be why His audience did not recognize that Jesus was telling them that He is the Son of God.

**Jn 6:27. "Son of man shall give."** Note the future tense pointing to Jesus's gift of immortality and eternal life for all humankind. However, the JST changed this to the present tense, "hath power to give," bringing Jesus's saving work to our lives now. In the same verse, Jesus further promises that those who labor for everlasting life will be sealed by God the Father. This has a special significance to those who believe in sealings as ordinances binding families in heaven and the work of the Holy Spirit of Promise.

**Jn 6:28. "What shall we do, that we might work the words of God?"** The Jews understand enough to ask what they should do. Yet, they are more worried about their physical needs. They do not realize that their spiritual needs are far more important. Jesus teaches that faith in Him requires work.

**Jn 6:30–31. "What sign . . . ? Our fathers did eat manna."** When the Jews realized that Jesus was not going to provide for their physical needs again, they asked for another sign. The Jews bring up the Mosaic Exodus themes. Some rabbis taught that Moses's greatest miracle was providing manna. The Jews claimed that manna was angels' food. These rabbinic stories went so far as to assume that manna had a diverse taste to suit all ages and desires (but to all Gentiles it was bitter). Moreover, they also looked for a Messiah who would give them an unfailing supply of manna.<sup>25</sup> Their false expectations got in the way of seeing Jesus's miracle for what it was—a sign of the promised Messiah.

**Jn 6:32. "Moses gave you not that bread from heaven; but my Father giveth."** John's text carefully goes from the past tense (referencing the forty years in the wilderness) to the present tense ("gave" to "giveth"). This emphasizes that God is still in control, moving forward in time to bless all His children (that is, those who ate manna are now dead, but heavenly bread will sustain eternal life).

**Jn 6:32. "the true bread from heaven."** Jesus answers the people's request for another sign by teaching them the greatest of all signs—His premortal identity. Those who listen only through a physical perspective miss that Jesus identifies Himself as their Creator God, Jehovah, and Emmanuel. They do not understand His message even though Jesus uses the same teaching pattern from Deuteronomy: "Man doth not live by bread only, but by every word . . . of the Lord" (Deu 8:3, see also Prov 9:5). The true or real bread belongs to eternal realms as opposed to our natural or passing realm.<sup>26</sup> The Spirit testifies of all truth.

**Jn 6:34. "give us this bread."** This dialogue is much like the one between Jesus and the Samaritan woman at the well when Jesus offers her living water (Jn 4:11). Both audiences do not understand Jesus's beautiful offer.

**Jn 6:35. “I am.”** This is the first of Jesus’s four “I am” statements in this sermon. John’s Gospel records Jesus saying “I AM” (*ego eimi*) twenty-three times, with seven divine metaphors.<sup>27</sup> Jesus uses it here to testify that He is Jehovah, the God that spoke to Moses from the burning bush on Sinai.

**Jn 6:37. “come to me.”** The Lord will not reject anyone who comes unto Him. His open invitation stands in contrast to the Fall, when all were driven out of God’s presence. Jesus will lead all who follow Him back to the presence of the Lord.

**Jn 6:38. “I came down from heaven.”** John’s Logos theme returns from his introduction—Jesus is an ambassador of His Father (Jn 1:1–4). His motivation is not selfish nor governed by what His audience wanted. It is as if Jesus said, “I came to feed you spiritually not physically; I came to teach God’s words, not yours; I came to cast out legions of devils, not legions of Romans.”

**Jn 6:39. “all which he hath given me.”** All the Father gave Jesus includes all sons and daughters descending from Adam and Eve. Just as the Lord left no fragments of the miraculous bread behind, He created a way to leave no humans behind. Jesus died for all who have and will come into mortality. Resurrection and immortality will be given to all mortals.

**Jn 6:40. “every one which seeth the Son, and believeth on him.”** The verse also speaks of the need to see, or “behold” (BLB), the Son of God. This teaching was restored to the Prophet Joseph Smith in D&C 93:1 as well. In Greek the verb for “see,” *theóreo*, means “to look at, gaze” and is used to “experience, discern . . . partake of.”<sup>28</sup>

**Jn 6:40 (JST). “in the resurrection of the just.”** The just who receive the highest blessings of God, in this life or the next, are promised to live with God in eternal life, or exaltation. The JST reflects the vision of the degrees of glory that the Prophet Joseph received while translating Jn 5:29 (D&C 76:15).

**Jn 6:41. “murmured.”** Murmuring plagues every generation of unbelievers and even some believers (see Ex 16:28).

**Jn 6:44 (JST). “No man can come unto me, except he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me, I will raise him up in the resurrection of the just.”** Joseph’s additional sentence includes two conditionals: doeth and receiveth. Each is governed by a human choice to follow God. Humans receive most of our spiritual knowledge about God through the Holy Spirit (D&C 88:63; 2 Ne 27:25). In this chapter, Joseph consistently changed all last-day references to refer instead to the First Resurrection.

Table 5. Jesus’s seven divine I AM titles in John

Reference	Title
6:35, 41, 48, 51	“I AM the bread of life”
8:12	“I AM the light of the world”
10:7, 9	“I AM the Door of the sheep”
10:11, 14	“I AM the good shepherd”
11:25	“I AM the resurrection and the Llife”
14:6	“I AM the way, the truth, and the life”
15:1, 5	“I AM the true vine”

**Jn 6:45.** “*It is written in the prophets . . . they shall be all taught of God.*” Jesus cites Isa 54:13 (from the Greek Septuagint). All will have the opportunity to be taught of God. In the Restoration, the Lord expanded this knowledge to include vicarious work for the dead and the promises from D&C 138:32–34: “The gospel preached to those who had died in their sins.”

**Jn 6:46.** “*Not that any man hath seen the Father, save he which is of God.*” This verse is interpreted by most Christians as meaning that Jesus is the only one who has seen God the Father. Joseph Smith did not feel inspired to change it since it can also mean that the Father is seen only by the godly.

**Jn 6:47.** “*He that believeth on me hath everlasting life.*” The Restoration opens a new way to interpret this verse by reading “everlasting” as a name of God (Mos 7:35; D&C 19:10–12). Everlasting life or eternal life is also referred to as life with God, or exaltation.

**Jn 6:48.** “*I am that bread of life.*” Jesus uses the symbol of bread as the sustenance needed for eternal nourishment. He reminded His audience that even though their ancestors were divinely fed with manna, they all experienced physical death. But those who internalize what Jesus offers—in connection with His Atonement—will be sustained with everlasting life (Jn 6:50, 58).<sup>29</sup> Eternal life and all other good things in our entire universe, past, present, and future, are all made possible through Jesus’s Atonement.

This imagery of the bread of life is important throughout John’s Gospel. He begins, “The Word had become flesh” (Jn 1:14). Then at Jesus’s baptism, he introduces new life when one is “born again” (Jn 3:3). Baptism gives disciples a new life, and the Bread of Life is the food to nourish that life. John introduces the symbolism of the Lord’s sacrament here (it is not included in John’s account of Jesus’s Last Supper). The metaphor of eating to internalize something, similar to “devouring” a book, was familiar to Christ’s audience.<sup>30</sup>

**Jn 6:51.** “*living bread.*” Jesus likened Himself to manna. He too came down from heaven and has the power to sustain life. His food, like the fruit of the tree of life from the Garden of Eden, offers eternal nourishment and power over death to live forever (Gen 3:3). In Eden, God provided a guard to protect the way to the tree of life. Jesus teaches this as He opens that way for all to partake of Him and to live forever without sin. Jesus’s Atonement becomes the way to internalize His fruits, which, like the fruit of a tree of life, allows humanity to return to God’s presence.

At this time of year, each Jewish family would have been preparing for the Passover—when they eat the roasted sacrificial lamb, drink the new wine, and eat unleavened bread. These symbols must have been on their minds. Combining Eden with the Passover was familiar to the Jews. Their synagogue scripture schedule rotated through a three-year cycle, and rabbis read verses from Gen 1–8; Ex 11–16; and Num 6–14 during the Passover season.<sup>31</sup>

**Jn 6:53, 55–56.** “*eat the flesh . . . drink his blood.*” Jesus’s command to eat and drink His flesh and blood were horrifically offensive to many. He often shocked His listeners into thinking more deeply. But this was so offensive that it blocked them from hearing His message. Jesus often deliberately attacked



their social norms, but this may have been the most repulsive to the Jews. They interpreted Jesus's words literally as referring to cannibalism.

The law of Moses taught Jews to separate themselves from blood as it was something unclean. Their entire sacrificial ritual at the temple was arranged to dispose of the blood carefully without contaminating anyone. Even menstruating women had to leave the camp of Israel because of their "uncleanliness" for seven days (Lev 12:5; 15:25). Likewise, because of the blood involved in childbirth, a mother was unclean for forty days after the birth of a son and eighty days after the birth of a daughter.<sup>32</sup>

We now look back on the symbols of Jesus's flesh and blood to represent His atoning sacrifice during our sacrament. Further, the epistle to the Hebrews uses "flesh and blood" as an idiom for "the whole man" as well as for a symbol of the sacrament. By asking the Jews to eat and drink His flesh and blood, Jesus invited His audience to take part in His great at-one-ment. But they hardened their hearts and only understood it literally.

**Jn 6:57. "living Father."** Nowhere else in scripture do we find this beautiful title for our Heavenly Father. Through His mediation, Jesus offers humanity a bridge to share in God's life.

**Jn 6:60. "This is an hard saying; who can hear it?"** This sermon became a turning point for Jesus's followers. The Lord's message was difficult to understand, let alone accept. Sadly, there was a great falling away after this sermon. We see a similar pattern now as people lose faith over "hard sayings" or ideas that are not socially acceptable.

**Jn 6:61. "Doth this offend you?"** The text implies that even some disciples (the same that crossed the sea in Jn 6:16) are "scandalized," or *skandalizei* in Greek.

**Jn 6:62–63. "What and if ye shall see the son . . . where he was before? It is the spirit that quickeneth."** Jesus asks His hearers if they could understand His meaning if they understood His premortal glory. When trying to understand the Lord (or any scripture), Jesus asks disciples to use a spiritual interpretation. Jesus's words are life giving if we will understand them through His Spirit.

**Jn 6:64. "believe not."** John explains that Jesus knew that someone would betray Him from the beginning of His mission. I don't know if this directly relates to Judas Iscariot or perhaps just generally (verse 71 implies that Jesus knew the betrayer was Judas by that time).

**Jn 6:65 (JST). "except he doeth the will of my Father who hath sent me."** This addition opens the doorway for all to try to come unto Christ, not just the elect (remember the KJV translators' theology was grounded in predestination).

**Jn 6:66. "disciples went back."** The theme of rejection returns (Jn 6:60).

**Jn 6:67. "the twelve."** John's first reference to the Twelve Apostles finds them already organized into a quorum. The number twelve in scripture often describes the organization of God—both in the heavens with twelve months, constellations, tribes, and Apostles. The text captures Jesus's disappointment and sorrow as He asks His organized body of special witnesses, "Will you also go away?"

**Jn 6:68. “Thou hast the words of eternal life.”** Peter responds as the spokesman for the Twelve, showing his commitment and belief with a beautiful testimony that must have comforted the Lord.

**Jn 6:70. “one of you is a devil.”** The symbol of the ever-present diabolical influence is here as Judas Iscariot. The message whispers, “Be careful,” as Jesus knows we will have many trials in life.

## Notes

1 John mentions many Jewish feasts in his Gospel: Passover, Jn 2:13, 6:4, 12:1; unspecified feast, Jn 5:1; Feast of Tabernacles, Jn 7:2; and Feast of Dedication (Hanukah), Jn 10:22.

2 The seven miracles or signs included in John’s Gospel are (1) changing water to wine, Jn 2:1–11; (2) healing an official’s son, Jn 4:46–54; (3) healing a paralytic, Jn 5:1–15; (4) feeding a multitude of more than five thousand people, Jn 6:5–14; (5) walking on water, Jn 6:16–24; (6) healing the blind man, Jn 9:1–7; (7) raising Lazarus from the dead, Jn 11:1–45. The seven public sermons in John’s Gospel are (1) to Nicodemus on new birth, Jn 3:1–36; (2) to the woman at the well on living water, Jn 4:1–42; (3) on the divine Son, Jn 5:19–47; (4) on the bread of life, Jn 6:22–66; (5) on the life-giving Spirit, Jn 7:1–52; (6) “I am the Light of the World,” Jn 8:12–59; and (7) on the good shepherd, Jn 10:1–42.

3 Raymond Brown, *The Gospel and Epistles of John: A Concise Commentary* (Collegeville, MN: Liturgical Press, 1988), 39.

4 Raymond E. Brown, *The Gospel according to John I–XII* (New Haven, CT: Yale University Press, 1966).

5 Mt 12:10–12; Mk 1:21–26; Lk 13:14; 14:3–4; Jn 5:9; 9:14; and so on. Similarly, Jesus teaches that He is the Lord of the Sabbath (Mt 12:8; Mk 2:28; Lk 6:5).

6 Mishnah, Moed: Shabbath 7:4; 8:3, 5; 10:5, 6; and so on.

7 Kent P. Jackson and Robert L. Millet, eds., *Studies in Scriptures*, vol. 5, *The Gospels* (Salt Lake City, UT: Deseret Book, 2004), 280.

8 Jn 9:6; see Mt 15:1–20; Mk 7:1–23; Lk 11:37–4; and so forth.

9 John Taylor, *An Examination into and an Elucidation of the Great Principle of the Meditation and Atonement of our Lord and Savior, Jesus Christ* (Salt Lake City, UT: Deseret News, 1893), 136.

10 Lorenzo Snow, in Conference Report, October 1899, 2.

11 “History, 1838–1856, volume E-1 [1 July 1843–30 April 1844],” p. 1970, The Joseph Smith Papers, <https://josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/342>.

12 Mk 1:14–15; 3:13–19; and 6:7–13; Joel Marcus, *Mark 1–8* (New Haven, CT: Yale University Press, 2002), 381.

13 King Herod the Great was not great in the sense of being a great ruler as he was a murderous, paranoid tyrant. “Herod the Great Builder” reflects more of what he excelled in.

14 Marcus, *Mark 1–8*, 392.

15 Herodias was also both husbands' niece. The Gospel of Mark confused the name of the first husband as Philip (who was actually Herodias's son-in-law). Josephus says Herodias's first husband's name was also Herod.

16 This is the same phrase the king offered to Queen Esther (Est 5:3, 6) and Lamoni's father offered Ammon in Alma 20:23.

17 Brown, *John I–XII*, 265.

18 Brown, *John I–XII*, 248.

19 Ps 78:19; 81:16; Isa 25:6; 65:13–14.

20 Brown, *John I–XII*, 234.

21 Judaeus Philo, *Special Laws III*, 7 vols. (London, UK: William Heinemann, 1967), 3:169, 171. The Jewish philosopher Philo of Alexandria (20 BC to AD 50) described his view of the ideal separation of men and women in public: "Marketplaces and council-halls, law-courts and gatherings, and meetings where a large number of people are assembled, and open-air life with full scope for discussion and action—all these are suitable to men both in war and peace. The women are best suited to the indoor life which never strays from the house. . . . A woman then, should not be a busybody, meddling with matters outside her household concerns, but should seek a life of seclusion." His ideas are matched by Josephus, Sirach, and later, the Mishnah. See *Encyclopedia Judaica*, 2nd ed., ed. Fred Skolnik (Detroit, MI: MacMillan Reference USA, 2007), 21:161; B. L. Bandstra and A. D. Verhey, "Sex," in *International Standard Bible Encyclopedia*, 4 vols., ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1995) 4:431.

22 Judaeus Philo, *Hypothetica*, 7:14: "The husband seems competent to transmit knowledge of the laws to his wife, the father to his children, the master to his slaves." Other men felt it a sin to educate their daughters. Tal Ilan, *Jewish Women in Greco-Roman Palestine* (Peabody, MA: Hendrickson, 1996), 191; *Encyclopedia Judaica*, 6:323.

23 Ex 6:6; Deu 4:34; 5:15; 7:19; 9:29; Isa 5:25; 9:12, 17, 21; 10:4; and so on. The question I asked myself after reading these references was whether the hand or arm of the Lord is "stretched out still" in strength, mercy, or punishment. In a preliminary study, I found the following instances of God's stretched out arm or hand. It referred to strength thirty-five times, mercy seven times, and punishment six times. However, I wonder if God's hand of punishment is actually, in the eternal scheme, stretched out in an act of loving help, as appropriate discipline has the potential to stop bad behavior.

24 Records titled Enoch were discovered among the Dead Sea Scrolls dating to 300 BC. Other books of Enoch also appear to be ancient, but they do not include this title for God the Father and His Son.

25 Brown, *John X–XII*, 300.

26 Jackson and Millet, *Studies in Scripture*, 5:293.

27 Jn 4:26; 6:20, 35, 41, 48, 51; 8:12, 18, 24, 28, 58; 10:7, 9, 11, 14; 11:25; 13:19; 14:16; 15:1, 5; 18:5, 6, 8.

28 "Theóreo," *Strong's Exhaustive Concordance of the Bible*, available online, <https://biblehub.com/greek/2334.htm>.

29 Jackson and Millet, *Studies in Scripture*, 5:293.

30 James E. Talmage, *Jesus the Christ* (Salt Lake City, UT: Deseret News, 1916), 347n10.

31 Brown, *John I–XII*, 279.

32 Lev 12:3–6. It is thought that the mother was unclean for twice as long after the birth of a daughter as for a son because in the Creation, the woman, Eve, was created second, so the time is doubled.