



# MATTHEW 14; MARK 6; LUKE 13; JOHN 5–6

## FEASTS AND FULLNESS

This portion focuses on feasts. Starting with a pilgrimage feast that Jesus attended in Jerusalem (John 5), then moving to a birthday feast in Herod Antipas' palace where John the Baptist's death was negotiated (Matthew 14:3–12; Mark 6:17–29), followed by Jesus' feast in the Galilean wilderness feeding 5,000 and then 4,000 men plus women and children (Matthew 14:21), and ending with Jesus' sermon on the "Bread of Life" (John 6). In these last two feast experiences, Jesus takes on the mantle of Moses by offering bread/manna from heaven.

Through this section on feasts, Mark includes motifs of fullness (Mark 6:43; 8:8), in contrast to the Jewish dietary restrictions (Mark 7:1–30). Particularly in the Bread of Life sermon, Jesus teaches what is lacking in the Jewish feasts, and how He fulfills that.

## Book of Mormon Commentary

The Book of Mormon gives a key to identify the Messiah. This also allows readers to find deeper appreciation for Jesus' mission. The Book of Mormon instructs the reader to look for types and shadows to point to the Messiah/Christ. Two examples follow:

- “Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, 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 Nephi 11:4).
- “Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come” (also see Jarom 1:11; Hosea 12:10; 1 Corinthians 10:1–11).

God organized the history of the Children of Israel and the Law of Moses to have a reciprocal relationship with the Promised Messiah / Christ.

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# JOHN'S GOSPEL

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John's Gospel repeatedly demonstrates how Jesus came to set things right. In so doing He cleansed far more than the Temple. He attacked false traditions, cut through the oral laws, and corrected falsehoods. In all this, He fulfilled the Law of Moses and He restored the higher law. In each of the seven miracles and seven sermons that John compiles in his Gospel, he shows Jesus replacing distorted doctrines with truths.<sup>1</sup> The first two miracles in the Gospel of John are: turning water to wine (John 2), and healing a nobleman's son (John 4). In John 5–6, we find the third, fourth, and fifth miracle (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). Each miracle figuratively demonstrates Jesus replacing a false tradition with His teachings and Atonement. As a reminder, while making the wedding wine in purification jars, Jesus figuratively demonstrated how His blood/wine will replace the old purification laws. Next, He cleansed the temple, to cut out unclean and false practices. Now starting in chapter 5, John's Gospel focuses on Jesus replacing each of the Jewish pilgrimage feasts.<sup>2</sup>

## Jesus Heals at the Pool of Bethesda: John's 3rd Miracle

*John 5:2–47*

**John 5:1 “feast”** John does not tell us which Jewish feast motivated the Lord's trip to Jerusalem. Jews celebrate three major feasts as pilgrimages to Jerusalem each year: Passover or the Feast of Unleavened bread (early spring), Pentecost (50 days later—remembering 50 days after Moses left Egypt and returned to report to God in Matthew. Sinai), and the Feast of the Tabernacles (fall—remembering the 40 years in the wilderness, and end of

the harvest). I question the footnote, which suggests the feast was Passover. John 6:4 says the Passover is coming soon (also John 2:23 was a Passover). As John appears to be organized chronologically, this would suggest it was another of the other two major feasts. The biblical scholar Raymond Brown finds more resemblance to Pentecost with references to the covenant at Sinai covenant and in John 5:22, 30, 42, 46.<sup>3</sup>

*I love the precedent of gathering with believers to worship and learn at the Temple.*



*Christ Healing the Sick at Bethesda* by Carl Heinrich Bloch, 1883. Image via Wikimedia Commons.

**John 5:2 “Bethesda”** possibly from Aramaic, “House of Mercy” or in Hebrew *Bethzatha* “House of Olives” (*beth* is “house of,” i.e. Bethlehem = house of bread). 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, NIV use “sheep gate” not 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.

**John 5:3–4 “impotent folk”** The sick gathered at the pool because a pagan tradition claimed that an angel came down and “troubled/stirred” the water in the twin pools which enabled healing. Archeologists discovered a shrine to a pagan god of healing there (probably the Greek god, Asklepios). Perhaps one reason why Jesus went there was to show God’s healing power compared to pagan superstitions.



*The Pool of Bethesda* by Robert Bateman, 1877. Image via Wikimedia Commons.

The best Greek manuscripts of the Gospel of John do not include the second half of verse 3 through 4 (likewise the RSV, NEB, NIV). These ideas were probably added later (possibly written in the margin as an explanation) as a reflection of popular opinion—but it appears they were not John’s words.

**John 5:5–7 “Wilt thou be made whole?”** I like reading Jesus’ questions as if they were to me—and answering them in my scriptural margins. Jesus’ question suggests more than physical healing—I believe our spirit and body are knit together in many illnesses. Jesus’ ability to make us “whole” requires healing of all aspects of life (including throwing out falsehoods).

The miracle clarifies Jesus’ work. The miracle was not requested by faith, but Jesus explained it was done as a Messianic sign to teach that healing comes from the Christ or Messiah. The invalid admitted he didn’t have a servant or friend, which may have initially drawn Jesus to him.

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

**John 5:9 “immediately”** (1st of 5 times.) Often the *miracle* is actually in the timing. Natural laws will continue to happen, but when nature bends to fit God’s voice at the right time, it is a miracle (i.e. there were earthquakes before and after, but for the earthquake to coincide with Saul/Paul’s vision made it miraculous; seagulls have vomited before, but to have thousands of bulimic seagulls arrive right after fervent prayer to help save the saints’ crops was miraculous, etc.). Think too, of the invalid’s timing. The healing was immediate—giving one pause to wonder what it would feel like after 38 years of not moving your ligaments and muscles?

John’s Gospel clearly emphasizes that Jesus performed this miracle on the Sabbath. The authors of all four Gospels point out that Jesus repeatedly and intentionally healed on the Sabbath.<sup>4</sup> These healings would have stood out and as very offensive to the Pharisees (and all those who adopted the hundreds of Sabbath oral laws). The Sabbath oral laws were recorded later. Rabbis identified 39 types of work that they felt should be forbidden on the Sabbath.

### 39 FORBIDDEN SABBATH ORAL LAWS

1. Sowing 2. Plowing 3. Reaping 4. Binding sheaves 5. Threshing 6. Winnowing 7. Selecting 8. Grinding 9. Sifting 10. Kneading 11. Baking 12. Shearing wool 13. Washing wool 14. Beating wool 15. Dyeing wool 16. Spinning 17. Weaving 18. Making two loops 19. Weaving two threads 20. Separating two threads 21. Tying 22. Untying 23. Sewing two stitches 24. Tearing 25. Trapping 26. Slaughtering 27. Flaying 28. Salting meat 29. Curing hide 30. Scraping hide 31. Cutting up hide 32. Writing two letters 33. Erasing two letters 34. Building 35. Tearing a building down 36. Extinguishing a fire 37. Kindling a fire

### JESUS’ HEALINGS ON THE SABBATH

Matthew 12:10	A withered hand
Mark 1:29–31	Peter’s mother-in-law
Mark 2:32–33	Many diseased
Mark 3:1–6	A man’s withered hand
Luke 13:10–17	a crippled woman
Luke 14:1–6	A man with dropsy
John 5:1–18	A lame man

Rabbis further augmented these 39 laws by hundreds of other laws that micromanaged Sabbath observance. For example, the guideline forbidding sowing or plowing, was added to with “oral laws” that directed no scattering two seeds, no sweeping up dirt, nor breaking a single clod. *New Testament Studies in Scripture* explains:

... 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>5</sup>

Many of Jesus’ healings on the Sabbath specifically attacked these oral traditions (i.e. take up thy bed and walk, He spat in the dirt and made clay, Matthew 15:1–20; Mark 7:1–23; Luke 11:37–4; etc.). Currently, our culture has gone to the opposite extreme with a lack of Sabbath observance. Jesus restored the Sabbath day as not only a day of rest but also a day of doing God’s work, and wholehearted worship.

## Jesus Reveals New Sabbath Standard

*John 5:10–18*

**John 5:10–11 “it is not lawful”** By obeying Jesus, the healed man disobeyed the rabbinic oral laws. Do you think Jesus intentionally told him to pick up his bed? I do! It sounds like Jesus is trying to tear down erroneous traditions.

**John 5:12–13 “who”** 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 or giving proper credit. Did this require more personal faith? I assume that the healed man became a Christian or else we wouldn’t know the details of 38 years, etc. The puzzling part is why are the inquisitors more concerned about their laws than the man’s healing?

**John 5:14 “Jesus findeth him”** as He does for each of us. After they meet up again, Jesus’ poignant counsel is very interesting: “sin no more, lest a worse thing come.” I really feel that Jesus is teaching about our souls, “thou art made whole,” not just the outward manifestation of illnesses but purified inside too. Does inner cleansing always come with physical healing? In the modern world, we usually don’t see every sin leading to sickness; yet

Jesus is more worried about the purifying of souls than of bodies.

**John 5:15 “told the Jews that it was Jesus”** You wonder about the peer pressure from the Jewish leaders that led the man to go report Jesus’ name to them. Did the man realize they hoped to kill Jesus?

**John 5:16–17 “My Father worketh”** Again Jesus does not answer the question directly, but uses this opportunity to declare his Divine Son-ship. Jesus must work because His Father “is working still” (RSV or “has never yet ceased His work” NEB). He clarifies what work is appropriate on the Sabbath. Jesus also justifies His healing by explaining His authority, but they do not understand.

**John 5:18 “kill him”** In addition to wanting to stone Jesus for breaking the Sabbath, now they added blasphemy to the list. These Jews felt that when Jesus made himself equal to God, Jesus multiplied the number of Gods, which was against the first of Moses’ Ten Commandments.



The ruins of the Pool of Bethesda in Jerusalem. Photo by Berthold Werner via Wikimedia Commons.

## The Son and Father Work in Harmony: Jesus’ Third Discourse in John

*John 5:19–47*

**John 5:19–20 “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 Jesus to do His Father’s work. Jesus does not selfishly claim His ideas and miracles for His own honor, but credits His Father. It agrees with Jesus’ words in 3 Nephi 11:11, “I have suffered the will of the Father in all things from the beginning.”

Note the John 5:19 verb choice, “... sees his Father doing.” (NIV). Did Jesus have visions of the work He was to do? Did He see what His Father had done? Do these verses help us understand the atonement better? In any case, Jesus’ special tutoring included knowing the Father’s work.

- Joseph Smith taught, “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>6</sup>
- Pres. John Taylor quoted this verse when he 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>7</sup>
- Lorenzo Snow likewise expounded on this verse, “[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>8</sup>

**John 5:21 “as the Father raiseth up . . . even so the Son quickeneth”** Jesus again proclaims His Messiahship. To “quickeneth” means “gives life” (RSV, NEB, JB, NAS, NIV).

**John 5:22 “The Father . . . committed all judgment unto the Son”** The judgment after death is a reality to Jesus’ audience. He will be the main judge (but many prophets will join Him at the judgment bar to testify—Nephi, Mormon, Moroni, etc.).

**John 5:25, 28 “the dead shall hear . . . all that are in the graves shall hear his voice”** Jesus introduces the topic that His mission included organized missionary work in the Spirit World. Later, 1 Peter 3–4 elaborates on this topic. In turn, Peter’s epistle stimulated President Joseph F. Smith’s revelation on missionary work in the spirit world (D&C 138).

**John 5:26 “The Son to have life in himself”** This may have multiple meanings—one refers to Jesus’ control over His own death. Is Jesus’ message of a future resurrection understood and accepted by his audience? This life is only part of the picture. Disciples with faith hope for delayed gratification.

**John 5:29 “they that have done good, unto the resurrection of life”** While translating the Bible, when the Prophet Joseph Smith reached this verse, he and his scribe, Sidney Rigdon, received the great vision recorded in D&C 76. 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. This pattern used in personal scripture study to stimulate prayerful questions may become a window to inspiration as well.





*The Father and the Son* by Jasmain G. Rappleye

The word “damnation” at the end of this verse refers to the stopping of one’s progression. It is also translated judgment or *condemnation* (ESV, NET). In the JST, the last phrase reads: “*in the resurrection of the unjust.*” This points to the last judgment, a repeated eschatological theme that became the hope of Christians.

**John 5:30** *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 . . .”* (JST)

## Witnesses of Jesus

*John 5:31–47*

**John 5:31–39** “**There is another who testifies of Me**” (NASB) Jesus presented his claim, and now outlines four witnesses (twice as many as needed in the Law of Moses) that have testified of His Divinity: John the Baptist (v. 33–35), His works (miracles/message v. 36), His Father (v. 37–38), and the Mosaic and ancient scriptures (v. 39).

**John 5:34** “[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” (JST)

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

**John 5:41–44 “ye have not the love of God in you”** Jesus is not motivated by human praise. His glory is not from human sources. It appears that the Jewish authorities desired human praise more than God’s love, given through His Son’s atonement.

**John 5:45–47 “Moses”** Even the Jews own beloved law giver, Moses himself, will accuse those who rejected Jesus. The Law of Moses was to lead men to the Messiah, but they missed His signs and thereby rejected His message.

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## THE SYNOPTIC GOSPELS

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### Mark’s Gospel begins the 3rd Section of Jesus’ Galilean Ministry

*Mark 6:6–8:21*

**Mark 6:6–13** Mark’s Gospel repeats the same message three times to separate Jesus’ Galilean ministry into three sections.<sup>9</sup> Each time, the author summarizes Jesus’ recent travels followed by a commission for His disciples to serve a mission: Mark 1:14–15; 3:13–19; and 6:7–13. After the last time, the author turns to describe the public opinions about John the Baptist death.

### John the Baptist’s Death

*Matthew 14:1–12; Mark 6:14–29; Luke 3:19–20*

**Matthew 14:1–2; Mark 6:14–16 “Herod Antipas the tetrarch”** was one of the four “puppet kings” that Rome authorized to replace his father, Herod the great builder.<sup>10</sup> Herod Antipas governed Galilee and the Transjordanian region of Perea from the time of his father’s death, sometime between 40 BC, until his own death in 39 AD.<sup>11</sup> It appears that like his father, he has some paranoia and jitters—to the degree that he feared that the miraculous stories he heard about Jesus’ healings, were actually performed by John the Baptist as a spirit possibly back from the dead. With this bridge, Matthew and Mark give a flash back to John the Baptist’s death.

**Matthew 14:2–5; Mark 6:17–20 “bound him in prison”** Earlier, John the Baptist, following Lev 18:16, spoke out against the unlawful union between Herod Antipas and his brother’s ex-wife, Herodias (who was also their niece).<sup>12</sup> It made Herodias mad enough that she wanted to kill the prophet. But her husband, Herod Antipas, “knowing him to be a righteous and holy man” (Mark 6:20, NIV), would not let him be killed, but silenced the prophet by binding him in prison. Mark’s Gospel gives the most detailed account of John the Baptist’s imprisonment and death.

**Matthew 14:6-7; Mark 6:21-23 “birthday . . . banquet”** Herod Antipas’ birthday feast included his inner circle of lords, military commanders, and leaders of Galilee. For entertainment at the all-male party, Herodias’ daughter from her first marriage, Salome, danced for her step father and guests. She completely wowed him and, with probably too much wine, Herod Antipas promises the dancing girl anything she wants “up to half my kingdom” (the same phrase the King offered to Queen Esther 5:3, 6; and Lamoni’s father offered Ammon in Alma 20:23). Herodias saw this opportunity to finally get her wish to kill John the Baptist and instructs her daughter to join in her scheme.



*The Beheading of St. John the Baptist* by Pierre Puvis de Chavannes, ca. 1869. Image via Wikimedia Commons.

**Matthew 14:9-12; Mark 6:25-29 “the king was exceeding sorry,”** and regrets his rash promise, but to save face in public, Herod Antipas has John the Baptist beheaded. The head is delivered to Salome and his body buried by his disciples. The two females will join Herod on judgment day for killing a prophet of God. We trust that God allowed John the Baptist’s 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, near the bank of the Susquehanna River in Harmony, PA (D&C 13).

**Matthew 14:13a “when Jesus heard this He withdrew”** Matthew describes Jesus’ desire to mourn the loss of His cousin and forerunner prophet (Mark 6:32; Luke 9:10; John 6:1 have Jesus going away to a quiet place to discuss their missions).

## Jesus Feeds 5,000 men plus women and children

*Matthew 14:13-21; Mark 6:32-44; Lk 9:10b-17; John 6:1-15*

Feeding of 5,000 stands out as one of Jesus’ greatest miracles. It echoed the manna that fed the children of Israel in the wilderness. It was so important that it is one of four events that all four Gospels include between the time of Jesus’ baptism and passion. The four major events are His: (1) Cleansing of the temple (in each Gospel it happens only once, but at different times); (2) Healing the official’s son; (3) Feeding 5,000; (4) Triumphal entry.

**Matthew 14:13; Mark 6:32; Luke 9:20; 6:1** “withdrew” Matthew and Mark set this miracle after John the Baptist martyrdom when Jesus tried to leave the crowd and go into a quiet place, I presume, to mourn the passing of His cousin. Luke (who was not an eye-witness, Luke 1:1–2) places the miracle after the apostles return from their mission and John after the sermon that ends with comparisons of Moses and Jesus. All four have the miracle set in a lonely or country setting across the Sea of Galilee (landing in Bethsaida—Luke 9:10).

**Matthew 14:14; Mark 6:33; Luke 9:11a; John 6:2** “crowds” Jesus’ fame has grown from both his miracles and teaching. A crowd appears to be searching for Him and hears He is in a boat, and takes the land route to greet them when they land. Jesus’ multitude follows Him, but (or possibly, *therefore*) he went up to the mountain with only His select few disciples.

**John 6:3** “mountain” John alone has Jesus climbing a mountain (Whenever mountains are mentioned in the scriptures, look for temple symbolism). The mount setting ties to Moses on Sinai, just before the time when the children of Israel received manna (Exodus 16). John recorded that Jesus “sat” which is how the ancient Rabbi’s taught.



*The Miracle of the Loaves and Fishes by James Tissot.*

**John 6:4–5 “Passover was nigh”** (YLT). This means Galilee is at its loveliest—the rainy season is nearly over, the weather is warm, spring flowers and green grass drape the hillsides. The prophet Joshua (who was a type of Jesus in name and deed) entered the Promised Land on Passover day. The day they entered, the manna ceased (Joshua 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>13</sup>

**Matthew 14:15; Mark 6:34; Luke 9:11 “He received them, and spake unto them of the kingdom of God, and healed them”** Jesus had compassion on the crowd, or as Mark reads: “as sheep without a shepherd” (Mark 6:34). Luke includes that Jesus taught as part of His healing.

**Matthew 14:16; Mark 6:36–37; Luke 9:12–13; John 6:5–7 “give them something to eat”** Look for the similarities between the Lord and Moses. Both felt responsible to feed their followers—manna and bread. John includes a dialogue between Jesus and Phillip. Jesus asks him questions that develop Phillip’s faith. Phillip answers the Lord that 200 *denarii* (or 200 days wages for a laborer) would not be enough money to buy the bread, even if it were feasible.

**Matthew 14:17; Mark 6:38; Luke 9:13b; John 6:9 “five barley loaves and two fishes”** John includes that a lad had brought the food (Did his mother carefully prepare his meal and ask him to bring back any news?). Barley was the bread of the poor, and the early spring crop. In the early Christian church, barley bread was used for the Eucharist/sacrament.<sup>14</sup> Elisha the prophet also performed a similar springtime miracle in 2 Kings 4:42, where he used 20 small barley loaves to feed 100 men (at a time when 3 loaves, or rolls, made up one meal). Some have seen symbolism in the sum of 5 barley loaves and 2 fishes totaling 7, a favorite number in scriptures as a symbol of whole, complete, and perfection.

**Matthew 14:18–19a; Mark 6:39–40; Luke 9:14–15; John 6:10 “sit down by companies”** All four Gospels include the detail that Jesus had them sit on the grass, and Mark 6:40 adds, in groups of “hundreds and fifties.” Again, we see another parallel with Moses who similarly organized the children of Israel.

**Matthew 14:19b; Mark 6:41; Luke 9:16; John 6:11 “Blessed and broke”** This miracle is more than an evening meal. Far more miraculous than the duplication of food, Jesus used this miracle as a sign of His 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 of a time when manna or miraculous food will return in the Messianic age (Psalms 78:19; 81:16; Isaiah 25:6; 65:13–14).

The miraculous feeding is also a type of the Messianic feast and foreshadows the sacrament introduced at the Last Supper. The chart below points out the parallels between the miracle and the first sacrament:

## Jesus' Miracle of the 5,000

	MATTHEW	MARK	LUKE	JOHN
Took bread	Matthew 14:19	Mark 6:41	Luke 9:16	John 6:11
Looked into heaven	Matthew 14:19	Mark 6:41	Luke 9:16	
Blessed/Gave thanks	Matthew 14:19	Mark 6:41	Luke 9:16	John 6:11
Broke	Matthew 14:19	Mark 6:41	Luke 9:16	
Gave/Distributed	Matthew 14:19	Mark 6:41	Luke 9:16	John 6:11

## Last Supper Sacrament

	MATTHEW	MARK	LUKE	1 CORINTH
Took bread	Matthew 26:26	Mark 14:22	Luke 9:16	1 Corinth 11:23
Blessed/Gave thanks	Matthew 26:26	Mark 14:22	Luke 22:19	1 Corinth 11:24
Broke	Matthew 26:26	Mark 14:22	Luke 22:19	1 Corinth 11:24
Gave/Distributed	Matthew 26:26	Mark 14:22	Luke 22:19	

“Give thanks” 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 the blessings that will come from His hand as the Bread of Life. Jews typically offered this prayer over their bread, “Blessed are you oh Lord, King of the universe, who brings forth bread from the earth.”<sup>16</sup> Jesus provided bread to all present (which contrasts with Satan’s temptation to create bread for himself only). Jesus’ bread from the Father blessed far more than the thousands present. His example has been followed by millions of Christians in remembering Him as they remember the Lord’s Supper or share their daily bread.

**Matthew 14:20; Mark 6:42; Luke 9:17; John 6:12** “eaten their fill” Like all of Jesus’ gifts, there was an abundance: all were invited to eat their fill of bread and fish (probably salt dried or smoked), or as the synoptics say, they ate until they were “satisfied.” This also happens in 3 Nephi 20:3–9 as a sacramental feast.

**Matthew 14:20b; Mark 6:43; Luke 9:17b; John 6:12–13** “gather up the left over” (NASB)

- What do you think the leftovers symbolize? The use of twelve? The fact that they were full?
- Does the twelve harken to the twelve tribes of Israel to help make the connection with those filled with the manna provided by Jehovah each day?

- 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 the way we should live—by every word of the Lord—nothing can be left out; we must take all of it.

**Matthew 14:21; Mark 6:44; Luke 9:14; John 6:10** “beside women and children” The Synoptic Gospels end the story with the number of people (which is especially impressive in an area where most small towns were populated with a few hundred. Even the local big city, Capernaum only had a population of 1,500 at the time). Matthew's account alone gives the addition of “women and children” to the five thousand men. This is unusual on two fronts.

- First, strict Jews discouraged women and their daughters 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 from Philo in Alexandria).<sup>17</sup> Generally speaking, at the time the genders were to segregate.
- Secondly, women at the time did not join in learning settings. Girls were not given a public education (as the boys were), and all education was centered on domestic skills.<sup>18</sup>

Both of these add up to 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 NT, 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.

**John 6:14–15** “This is of a truth that prophet” This refers to the prophet that God promised would be like Moses (Deuteronomy 18:18; 1 Nephi 22:21) and they 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:



	EXODUS	JOHN 6
Goes to a mountain	Exodus 3:1	John 6:3, 15
Multiplies 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 called bread from heaven	16:3–4	6: 31, 35, 50–58
Gathered by 12	16:16–21	6:12–23
Fled by going 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
Murmurings	16:7–8; Num 14:27	6:43–46

**Matthew 14:22–25; Mark 6:45–48; John 6:16–19 “even was now come . . . a great wind blew”** The disciples leave in a boat to cross the Sea of Galilee/Tiberius in the evening (another tie to Moses’ first Passover as it was night when Israel arrived at the sea). Matthew 14:25 says it was between 3:00 and 6:00 a.m. when they see the Lord. The dimensions of the sea are about 7 x 12 miles. They had only rowed 25–30 furlongs (about 3–4 miles) when Jesus joined them walking on the sea. The storm may have been a result of Satan’s efforts on the water to distract or thwart Jesus’ work.

**Matthew 14:27; Mark 6:49; John 6:19–20 “Jesus walking on the sea”** Between the darkness and the storm, the disciples are “terrified” (NIV, “alarmed,” AB, “frightened” NAS) when they see something walking on the water. Jesus calms them down by calling to them, “it is I.” He uses the Divine name given to Moses on Sinai, “I am” or “It is I.” When we remember who He is, our faith and trust grow.

**“Be of good cheer”** The timing of this direction (or commandment?) from Jesus is interesting. This phrase is given repeatedly in scripture. Interestingly, it is often given in times of great fear or alarm (i.e. after Paul is attacked and nearly “pulled in pieces,” Acts 23:10–11; in the middle of Paul’s ship wreck, Acts 27:22, 25; after Jesus tells His apostles of His upcoming death, John 16:33; when the believers are about to be destroyed, 3 Nephi 1:13; after a very dangerous trip and seeing the devil on the water, D&C 61:36; etc.). The timing makes the message all the more meaningful. In our scariest hours, the Lord wants us to trust that He is there, aware, and will make sure it all ends well.



### **Matthew 14:28–32 “bid me come unto thee”**

Eager Peter wants to join the Lord, and does. But like most disciples, when their focus is moved from Christ to the winds, they begin to sink with fear and doubt. Peter calls out, “Lord save me” and Jesus stretches His hand out to catch him. The physical action represents Jesus’ role as our eternal Savior and Redeemer. This is a physical example of the verbal promise repeated throughout the OT, “my hand is stretched out still.”<sup>20</sup> This interaction between Peter and the Lord is encouragement to all believers who lose focus at times.

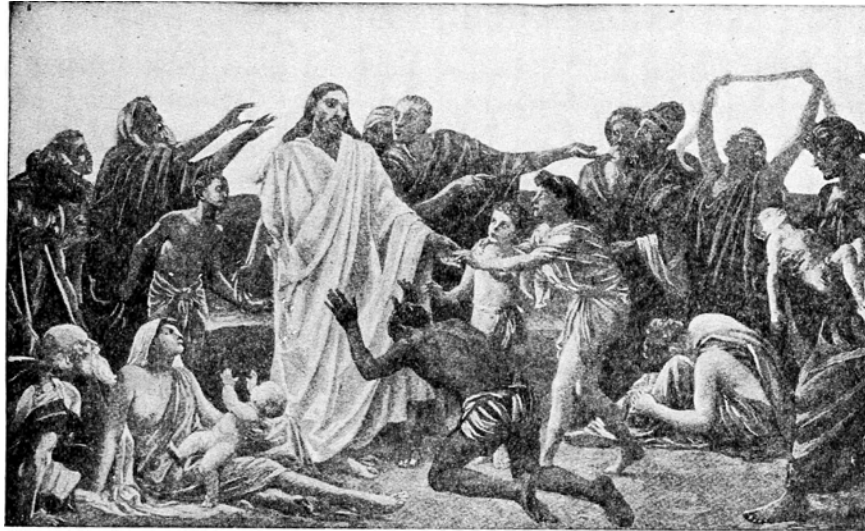


Image from page 238 of “Hurlbut’s Life of Christ for young and old” (1915). Image via Flickr.

### **Matthew 14:29–33; Mark 6:49–52; John 6:21**

Three miracles occur here: 1) Jesus (and Peter for a short time) walk on water, 2) the storm stops instantaneously when Jesus’ steps into the boat, and 3) the boat “immediately was at the land,” thus traverses the last 3–5 miles to the shore. While Mark includes the apostles puzzling over the miracle, Matthew has the apostles worshipping Jesus in the boat.

## Jesus Heals in Gennesaret or Ginasor

*Matthew 14:34–36; Mark 6:53–56; John 6:22–25*

**Matthew 14:34–36; Mark 6:53–56; John 6:22–23 “as many as touched were made perfectly whole”** While John’s crowds try to figure out how Jesus’ miraculous crossing the sea happened, Matthew and Mark record the crowd swarming Jesus for His healing touch. Even those who touched the “border of his garment” were healed (Mark 6:56). The text sounds like not only were their bodies healed, but they were also emotionally and spiritually “made perfectly whole” (Matthew 6:56). Those who touched the border or “fringe” or “tassels” (NIV) of Jesus’ 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, they are seeing Him 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 literarily how Peter walked with Jesus’ authority (Acts 5:15).

**John 6:24 “Capernaum”** Jesus, the apostles, and the multitude meet up in Capernaum (the home base for Jesus’ Galilean ministry). Perhaps they are staying at the home of Peter’s mother in law home (Mark 1:30). Archeologists found grinding mills for making flour in Capernaum. Perhaps this is why Jesus chose this setting for the

“Bread of Life” sermon. Furthermore, John recently motioned that it was the season of Passover (a one-night feast) followed by the “Feast of Unleavened Bread” (seven days of feasting). Symbolically, Jesus fulfills the role of the hidden unleavened bread or *afikoman* (the bread that is broken and hidden, that signifies the hidden promised Messiah in the Passover feast).

**John 6:25 “Rabbi”** Note now that the people address Jesus as a teacher or “Rabbi,” but not “King” 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’ answer turns into a sermon that stretches their minds to deeper theological views on His Divinity.

## Jesus Preaches the Bread of Life Sermon: Fourth Discourse in John

*John 6:26–53*

**John 6:26–27a “Labor . . . unto everlasting life”** Jesus taught a group in the synagogue in Capernaum (John 6:59) that they should not seek for perishable food, but for lasting eternal nourishment which He alone can give. The JST adds an important addition from Jesus’ lips (in italics), “Ye seek me, not *because ye desire to keep my sayings, neither* because ye saw the miracles.” What the Lord asks is that we believe, learn, and live His teaching.

**John 6:27b “Son of Man”** Jesus refers to Himself with this title, but so did Old Testament prophets. The Old Testament and Book of Mormon (adding more evidence that it is an ancient text) always use the phrase for sons of Adam. The New Testament and Doctrine and Covenants always use the title for Jesus. The Pearl of Great Price cites it sixteen times for Jesus, and once for Moses.

## Usage of “Son of Man”

*H = Human, D = Divine*

OT		NT		BOM		D&C		POG	
Isaiah	2 H	Matthew	3 D	2 Nephi 8:12	1 H	D&C	16 D	Moses	1 H 8 D
Job	2 H	Mark	15 D					Abraham	1 D
Jeremiah	2 H	Luke	25 D					JS–Matthew	7 D
Ezekiel	92 H	John	12 D						
Daniel	2 H	Acts	1 D						

Perhaps the reason why we see such a clear delineation is the timing of when the book claims to be written. Those books written after the time of Jesus use the title as Jesus did. Only in texts initiating from the Mosaic Law do we find it referencing humanity. This also speaks to the Book of Mormon as an ancient text—stemming from



Image of bread by zefe wu via Pixabay.

the period of the Mosaic Law. 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 [H]is 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.

This usage is an example of precious knowledge coming and leaving the earth at different times through periods of apostasy and restoration. Jesus restored the information, but His audience in Capernaum may not have known Enoch's information.<sup>21</sup> This is probably why his audience did not recognize that Jesus was telling them that He was the Son of God.

Note the future tense "Son of man *shall* give," pointing to Jesus' great eschatological miracle of immortality and Eternal Life for all mankind. However, the Joseph Smith Translation (JST) changed this to the present tense: "*hath power to give.*" This change also brings Jesus' saving work into the present—lives now. 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.

**John 6:28–29 “What shall we do, that we might work the words of God?”** The Jews understand enough to ask what they should do, but they are still on the material level, unable to realize that their job is to believe in Him. Jesus teaches that faith in Him requires work.

**John 6:30–31 “what [further] sign”** 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’ greatest miracle provided manna. They claimed that manna was angels’ food. These 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>23</sup> Their false expectations got in the road of seeing Jesus’ miracle for what it was—a sign of the Promised Messiah.

**John 6:32 “the true bread from heaven”** Jesus answers their request for another sign by teaching them the greatest of all signs or miracles—but they do not realize that Jesus is their Creator God, Jehovah, and Emanuel. Jesus uses the same teaching pattern that we find in Jewish exegesis. In the Torah, Deuteronomy 8:3 also taught the children of Israel that “man doth not live by bread only, but by every word . . . of the LORD” (also see Proverbs 9:5). The true or real bread belongs to eternal realms, as opposed to our natural or passing realm.<sup>24</sup> The realm of the Spirit testifies of all truth. John’s text carefully goes from the past tense (40 years in the wilderness) to the present tense (“gave” to “giveth”). This emphasizes that God is still in control, moving forward (i.e. those who ate manna are now dead, but heavenly bread will sustain Eternal Life).

**John 6:33–34 “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” (John4:11). Both audiences are not understanding Jesus’ beautiful offer. We are all learning the same things at different times.

## PART 1—John 6:35–50

**John 6:35 “I am”** This is the first of four “I am” statements that Jesus uses in this sermon (and 60 in John’s Gospel). Jesus uses it here to testify that He is Jehovah, the God that spoke to Moses from the burning bush on Sinai.

**John 6:37 “come to me”** Now the Lord will not reject anyone who comes unto Him (in contrast with Eden where all are driven out of God’s presence).

**John 6:38 “I came down from Heaven”** Here comes John’s logos theme again—Jesus is an ambassador of His Father. His motivation is not selfish, nor governed by what His audience wants. He says, “I came to feed you spiritually not physically; I came to teach God’s truth, not yours; I came to throw out legions of devils from your lives, not legions of Romans.”



Gathering of the Manna by James Tissot.

**John 6:39–40 “all which He has given me”** includes all sons and daughters descending from Adam and Eve. Just as He left no fragments of bread behind, He will leave no humans behind. Jesus loses none who came into mortality—He died for them all. Resurrection and immortality will be given to all mortals. Those who receive the highest blessings of the Melchizedek priesthood, in this life or the next, will see God and are promised to live with Him again in Eternal Life or exaltation. The JST adds, “*in the resurrection of the just,*” emphasizes the different resurrections. By the time Joseph got to this chapter in John, he had already received the vision of the degrees of glory (D&C 76:15). I think the JST reflects that.

**John 6:41–43 “murmuring”** plagues every generation of unbelievers (Exodus 16:28) and, in some generations, believers.

**John 6:44 “I will raise him up”** The JST adds a missing conditional, “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 up in the resurrection of the just.*” Humans receive more knowledge about God, as they are drawn to Jesus and learn from the Holy Spirit (also D&C 88:63; 2 Nephi 27:25).

**John 6:45 “these shall all be taught of God”** This JST addition links this beautiful blessing with those who receive the resurrection of the just. The prophet that Jesus quotes is Isaiah 54:13 (from the Greek Septuagint, LXX).

**John 6:46–47 “He that believeth on me hath everlasting life”** We love this verse because John teaches that those “of God” or those repentant people who have received the Savior’s purification, can and will see the Father.

**John 6:48–50 “I am the bread of life”** Jesus clarifies the symbol of “bread.” These Jews pride themselves on their ancestors, but they died. Jesus is the way to receive Eternal nourishment. He provides substance or bread for everlasting life. Eternal life and all other good things in our entire universe, past, present and future, are all made possible through Jesus’ atonement. In our mortal state, food/bread, sustains existence temporarily. Jesus reminds his audience that even though their ancestors were divinely fed with manna, they all experienced physical death. But if we eat and internalize the bread (i.e. words and life example) that Jesus offers us—in connection with His atonement—He can sustain us with everlasting life (John 6:50 and 6:58 repeat).<sup>24</sup>

**John 6:51 “living bread”** Jesus adds a theme from Eden: Death comes to the earth, but living bread has powers like the Tree of Life (Genesis 3:3). The Tree of Life provided a way to live forever, just as Jesus’ living bread does. Jesus’ atonement becomes the way to receive the Tree of Life. Jewish synagogues used a 3-year cycle of scripture reading each Passover that reflected these scriptural themes from Genesis 1–8; Exodus 11-16; Number 6-14.<sup>25</sup>

John introduced his Gospel with, “the Word had become flesh” (John 1:14). Then at Jesus’ baptism, He introduces a new life, that comes when we are “born again” (John 3:3). If baptism gives us new life, then the sacrament or the “Bread of Life” is food to nourish that new life. The metaphor of eating to represent internalizing something was familiar to Christ’s audience, like we “devour a book” (Isaiah 3:1 also uses it).<sup>26</sup> Furthermore, each Jewish family would have been preparing for the Passover—to eat the roasted sacrificial lamb, drink the new wine, and unleavened bread. These symbols must have been on their mind.



Giovanni da Modena. Fresco in the church of St. Petronio of Bologna.

## PART 2—John 6:52–58

**John 6:52–53, 55–56 “eat the flesh . . . drink his blood”** Jesus words to eat and drink His flesh and blood were extremely offensive to many. They interpreted it as cannibalism. Jesus knew this. I think he presented in a way to have them think harder. We now look back on these symbols for Jesus’ atoning sacrifice during our sacrament. In addition to a sacrament symbol, Hebrews used “flesh and blood” as an idiom for “the whole man.” By asking them to eat and drink, Jesus invites the audience to take part in the great At-one-ment. But they only heard the physical shocking level. It was especially offensive because blood was unclean to a Jew. Their entire sacrificial ritual at the temple was arranged to dispose of the blood carefully without contaminating anyone. Even menstru-

ating women had to leave the camp of Israel for their “uncleanliness” for seven days (Leviticus 12:5; 15:25). Likewise, after childbirth, a woman was unclean for 40 days after a baby boy, and 80 days after a baby girl (as woman was created second so the time is doubled). It was so offensive that it blocked them from having ears to hear.

**John 6:54 “resurrection of the just”** is consistently added by the JST to change all the “last day” references to references of the first resurrection.

**John 6:57 “living Father”** Nowhere else in the NT do we find this beautiful title for our Heavenly Father. Through Jesus’ mediation, He offers humanity a bridge to share in God’s life.

**John 6:59–60 “who can hear it?”** Jesus ends His sermon with the dramatic call to completely apply His message—let His mission and message nourish you and allow you to grow. This is not the way most heard it though. This sermon became a turning point for Jesus’ followers. Sadly, there is a great falling away after this sermon.

**John 6:61 “Does this offend you?”** (NIV) It sounds like even some disciples (the same that crossed the sea in 6:16?) are “scandalized” (Greek)

**John 6:62–63 “it is the spirit that quickeneth”** Jesus asks if they could understand His meaning if they understood His premortal glory. When trying to understand the Lord (or any scripture), Jesus teaches how to use a spiritual interpretation. Jesus’ words are life giving if we will understand them by His Spirit.

**John 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 sounds like Jesus knew the betrayer was Judas by that time).

**John 6:65 “except he doeth the will of my Father who hath sent me”** This JST addition opens the doorway for all to try to come unto Christ, nor just those elected (remember the KJV translated were immersed in predestination).

**John 6:66 “disciples went back”** We see John’s “rejection theme” again. What are the “hard sayings” (John 6:60) that might keep us away in the future?

**John 6:67 “the twelve”** John’s first reference to the Twelve Apostles finds them already organized into a quorum. The number 12 is consistently used in scripture as the organization of God—both in the heavens with 12 months, 12 constellations, and on earth with the 12 tribes, 12 Apostles. You can feel for Jesus’ disappointment and sorrow as He asks His organized body of special witnesses, “Will you also go away?”



**John 6:68–69 “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.

**John 6:70–71 “one of you is a devil”** The symbol of the ever-present diabolical influence is here in the person of Judas Iscariot. I think it is interesting to know that Judas’ last name in Hebrew means, “man = *Is* of the city = *cariot*.” Tradition says he was from a Judean village, *Kerioth*, just outside of Jerusalem—but that is not substantiated. However, we see evidence that he was proud and possibly did not share the kinship that other members of the twelve felt. The message whispers, “be careful,” never assume we are on the Lord’s side until we have passed all of life’s trials.

*Header Image: Miracle of the Bread and Fish by Giovanni Lanfranco, ca. 1620. Image via Wikimedia Commons.*

*Below: Image by dh\_creative via Pixabay.*



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## ENDNOTES

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1. The *seven miracles* or signs included in John's Gospel are: 1) John2:1–11, changed water to wine; 2) John4:46–54, healed an official's son; 3) John5:1–15, healed a paralytic; 4) John6:5–14, fed 5,000+; 5) John6:16–24, walked on the water; 6) John 9:1–7, healed the blind man; 7) John11:1–45, raised Lazarus from the dead. The *seven public sermons* in John's Gospel are: 1) John3:1–36, Nicodemus on new birth; 2) John4:1–42, woman at the well on living water; 3) John5:19–47, the Divine Son; 4) John6:22–66, the Bread of Life; 5) John7:1–52, the Life-Giving Spirit; 6) John8:12–59, I am the Light of the World; and 7) John10:1–42, The Good Shepherd.
2. Raymond Brown, *The Gospel and Epistles of John: A concise Commentary* (Collegeville, MN: Liturgical Press, 1988), 39.
3. Raymond Brown, *The Anchor Bible Series: John 1–X* (New Haven, CT: Yale Press).
4. Matthew 12:10–12; Mark 1:23–26; Luke 13:14; 14:3–4; John 5:9; 9:14; etc. Similarly, Jesus teaches that He is the Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5).
5. New Testament Studies in Scripture, 280.
6. Andrew Ehat and Lyndon Cook, *Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses* (SLC, UT: Bookcraft, 1980), 357; corrected spelling taken from History of the Church, 6:305.
7. John Taylor, *An Examination into and an Elucidation of the Great Principle of the Meditation and Atonement of our Lord and Savior, Jesus Christ* (SLC, UT: Deseret, 1893), 136.
8. Lorenzo Snow, "Unchangeable Love of God," Sermon delivered in the SLC Tabernacle, Sunday Sept 18, 1898. Also recorded in: *Teachings of Presidents of the Church: Lorenzo Snow* (SLC, UT: Church of Jesus Christ of LDS, 2013).
9. Joel Marcus, *The Anchor Yale Bible: Mark 1–8, vol 27* (New Haven, CT: Yale and Doubleday, 2000), 381.
10. King Herod the Great was not great in the sense of being a great ruler; instead he was a murderous, paranoid tyrant. So I have chosen to adopt the phrase, "Herod the Great Builder" in my reference to him.
11. Marcus, *Anchor: Mark 1–8*, 392.
12. Herodias was also both husbands' niece. The Gospel of Mark confused the name of the first husband as Philip (who was actually Herodias' son-in-law). Josephus says Herodias' first husband's name was also Herod.
13. Brown, *Anchor: John*, 265.
14. *Ibid.*, 248.
15. *Ibid.*, 265; also see II Baruch 29:8.
16. Brown, *Anchor: John*, 234.
17. Judaeus Philo, *Special Laws III.*, 7 vols. (London: William Heinemann, Ltd., 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 Fred Skolnik and Michael Berenbaum, eds., *Encyclopedia Judaica*, 2nd ed. 22 vols. (Detroit, NYC, San Francisco: Thomson Gale, 2007), 21:161. Geoffrey W. Bromiley, *International Standard Bible Encyclopedia*, B.L. Bandstra and A.D. Verhey, "Sex," 4. 431.

18. 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 education their daughters. Tal Ilan, *Jewish women in Greco-Roman Palestine* (Peabody, MA: Hendrickson, 1996), 191. Skolnik, *Encyclopedia Judaica*, 6.323.
19. Lynne Hilton Wilson, *Christ's Emancipation of Women in the New Testament* (Palo Alto, CA: Good Publ., 2015), 13-34.
20. Exodus 6:6; Deuteronomy 4:34; 5:15; 7:19; 9:29; Isaiah 5:25; 9:12, 17, 21; 10:4; etc. The question I asked myself after reading these references was the hand or arm of the Lord "stretched out still" in strength, mercy or punishment? In a preliminary study, I found the following numbers associated with all the biblical references to God's stretched out arm or hand. It referred to: strength 35 times, mercy 7 times, and punishment 6 times. However, I wonder if God's hand of punishment is actually, in the eternal scheme, an act of loving help.
21. A book of Enoch was discovered among the Dead Sea Scrolls dating to 300 BC. Other books of Enoch also appear ancient, but they do not include this title for God the Father and His Son.
22. James Talmage, *Jesus the Christ*, 347.
23. Brown, *Anchor: John*, 300.
24. Kent Jackson, Robert Millet, *Studies in Scripture*, 5:293.
25. Brown, *Anchor: John*, 279
26. Talmage, *Jesus the Christ*, 348.