

January 16–22. John 1: We Have Found the Messiah

The Light of Christ

John 1:1-3

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

What do we learn about Christ in verse 3?

Spencer W. Kimball

"The worlds were created, organized, and made to function by Jesus Christ our Lord, all this at the instance of and under the direction of his Father Elohim, our Heavenly Father. Abraham knew, as we know, that the works of God in all creations were infinite, purposeful, efficient, limitless." (CR, April 1960)

John 1:4-5,9-14

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

What is given to everyone who “cometh into the world”?

(the true Light, which lighteth every man that cometh into the world)

Richard G. Scott

"The ability to have an unsettled conscience is a gift of God to help you succeed in this mortal life. It results principally from the influence of the Light of Christ on your mind and heart. The Light of Christ is that divine power or influence that emanates from God through Jesus Christ. It gives light and life to all things. It prompts all rational individuals throughout the earth to distinguish truth from error, right from wrong. It activates your conscience. Its influence can be weakened through transgression and

addiction and restored through proper repentance. The Light of Christ is not a person. It is a power and influence that comes from God and when followed can lead a person to qualify for the guidance and inspiration of the Holy Ghost." (CR, Oct. 2004)

How is the Light of Christ weakened in individuals?

(Its influence can be weakened through transgression and addiction and restored through proper repentance)

What must someone do to comprehend and be enlightened by the light of Christ?

D&C 84:46

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit

Enzio Busche

"When the Spirit of the Lord is withdrawn even in part, we feel it, though we may know little or nothing about the gospel of Jesus Christ or the plan of salvation. When any child of God breaks any of the laws of God, which are the laws of righteousness, the Spirit of Christ, which, according to the scriptures, gives 'light to every man' will be withdrawn to some degree. Shadows of darkness will fall upon the soul, and, in this state, an awareness of what is happening to us is essential." (CR, April 1989)

Mormon said this about the people of his time

Mormon 5

16 For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

18 ...or as an vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

John the Baptist

John made it clear that he was not the Savior but was sent to bear witness and prepare the way for the Savior

John 1:6-8,19-21

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

When the priests ask John whether he is Elias, they could be asking one of two things: Are you the prophet Elijah who would be sent to restore all things (Elias is the Greek form of the Hebrew name Elijah)? Or are you Elias sent to prepare the way? The JST clarifies John's reply:

JST John 1:21-22

21 And he confessed, and denied not that he was Elias; but confessed, saying; I am not the Christ.

22 And they asked him, saying; How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying, Art thou that prophet? And he answered, No.

John stated that he was not Elijah the restorer, but that he was Elias the preparer

Joseph Smith makes it clear that John was Elias the preparer

Joseph Smith

"[John the Baptist] came crying through the wilderness, 'Prepare ye the way of the Lord, make his paths straight.' And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people, he was not that Light, but was sent to bear witness of that Light....

"The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world." (TPJS, pg. 335)

John 1:24-27

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am

not worthy to unloose.

Talmage explains the significance of John's shoe latch example in emphasizing the superiority of the Savior

James E. Talmage

"This was the way by which the Baptist declared his inferiority to the Mightier One, who was to succeed and supersede him; and a more effective illustration would be difficult to frame. To loosen the shoe latchet or sandal thong, or to carry the shoes of another, 'was a menial office betokening great inferiority on the part of the person performing it.' (Smith's Dict. of the Bible.) A passage in the Talmud (Tract. Kidduschin xxii: 2) requires a disciple to do for his teacher whatever a servant might be required to do for his master, except the loosing of his sandal thong. Some teachers urged that a disciple should carry his humility even to the extreme of carrying his master's shoes. The humility of the Baptist, in view of the widespread interest his call aroused, is impressive." (Jesus the Christ, pg.128)

John Bears Witness of Christ

John bears witness to his disciples that Jesus is the Christ

John 1:29-34

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

What did John tell his disciples about Jesus?

(Behold the Lamb of God, which taketh away the sin of the world)

Jeffrey R. Holland

"Looking up from water's edge, past the eager crowds seeking baptism at his hand, John, called the Baptist, saw in the distance his cousin, Jesus of Nazareth, striding resolutely toward him to make a request for that same ordinance. Reverently, but audible enough for those nearby to hear, John uttered the admiration that still moves us two millennia later: 'Behold the Lamb of God.'

It is instructive that this long-prophesied forerunner to Jesus... chose the earliest and perhaps most commonly recognized image in the religious tradition of his people. He used the figure of a sacrificial lamb offered in atonement for the sins and sorrows of a fallen world and all the fallen people in it." (CR, April 2019)

From these verse it would seem that John didn't know who Jesus was. This is clarified by the JST

JST John 1:30,32

30 And John bare record of him unto the people, saying, This is he of whom I said, After me cometh a man who is preferred before me; for he was before me, and I knew him and that he should be made manifest to Israel; therefore, am I come baptizing with water.

32 And I knew him; for he who sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Ghost.

What sign did John see that made it clear the Jesus would baptize with the Holy Ghost?

(Upon whom thou shalt see the Spirit descending, and remaining on him)

Lawrence E. Corbridge

"John the Baptist said that while he baptized with water, Jesus baptized 'with the Holy Ghost.'

"Nothing in this life is of greater worth than the supernal gift of the Holy Ghost. It is the source of joy, peace, knowledge, strength, love, and every other good thing. With the Atonement, it is the power by which we may be changed and made strong where we are weak.... It is the power by which the Lord makes Himself manifest unto those who believe in Him. Every good thing depends on getting and keeping the power of the Holy Ghost in our lives. Everything depends on that." (CR, Oct. 2008)

Disciples of John

John understood that now that he had baptized the Savior Jesus was beginning His mission, and that John's mission was coming to an end. In John 3 it states:

John 3:28,30

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

30 He must increase, but I must decrease.

Two of John's begin to follow Christ

John 1:35-42

35 ¶ Again the next day after John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37 And the two disciples heard him speak, and they followed Jesus.
38 Then Jesus turned, and saw them following, and saith unto them, What seek ye?
They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.
42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

We know that one of the two disciples was Andrew. Do we know who the other one was?

James E. Talmage

Two of the Baptist's followers, specifically called disciples, were with him when for the second time he expressly designated Jesus as the Lamb of God. These were Andrew and John; the latter came to be known in after years as the author of the fourth Gospel. The first is mentioned by name, while the narrator suppresses his own name as that of the second disciple. Andrew and John were so impressed by the Baptist's testimony that they immediately followed Jesus (Jesus the Christ, pg. 140)

Why did Andrew and John start following Jesus?

(And the two disciples heard him speak, and they followed Jesus)

David B. Haight

“I’ve often reflected upon the experience of when John and Andrew, these two young men, were introduced to the Savior by John the Baptist and they followed the Savior and stayed with Him that day, as it is recorded by John. They were in His presence. They would have shaken hands with Him. They would have known the inflection in His voice. They would have heard Him testify who He is, that He came to do the will of the Father. They would have been in that holy presence. After having that experience, Andrew had to share it with somebody, so he found his brother Simon and took him to Jesus.... The holiness and personal influence of the Savior made an ordinary Simon into an extraordinary Apostle.” (CR, Oct. 1996)

What was Jesus’ invitation to Andrew and John when they asked “what seek

ye”?

(Come and see)

Jeffrey R. Holland,

“You will recall that when Andrew and another disciple, probably John, first heard Christ speak, they were so moved and attracted to Jesus that they followed Him as He left the crowd. Sensing that He was being pursued, Christ turned and asked the two men, ‘What seek ye?’ ... They answered, ‘Where dwellest thou?’ or ‘Where do you live?’ Christ said simply, ‘Come and see.’ Just a short time later He formally called Peter and other new Apostles with the same spirit of invitation. To them He said, Come, ‘follow me.’

“It seems that the essence of our mortal journey and the answers to the most significant questions in life are distilled down to these two very brief elements in the opening scenes of the Savior’s earthly ministry. One element is the question put to every one of us on this earth: ‘What seek ye? What do you want?’ The second is His response to our answer, whatever that answer is. Whoever we are and whatever we reply, His response is always the same: ‘Come,’ He says lovingly. ‘Come, follow me.’” (CR, Oct. 1997)

What did Andrew come to know after spending a day with Jesus?

(We have found the Messiah, which is, being interpreted, the Christ And he brought him to Jesus)

David O. McKay

"Accepting the invitation of Jesus to go with Him to the place where He stayed, these two men remained with Him, listening to His words all the rest of the day. When they left, they believed that Jesus was the King of Israel, the Savior of the world. Thus they became, in that day the first two, beside John the Baptist, to believe in Jesus.

"Whenever we have anything which is really good, we always desire to share it with one we love. It was so with these two brothers. They no sooner felt the divine influence that radiated from the Savior than they were filled with a desire to bring those whom they loved under that same influence. Andrew went out to find his brother Simon, and John to find his brother James." (Ancient Apostles, pg. 13)

Philip and Nathanael follow Jesus

John 1:43-51

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

What was Philip's invitation to Nathanael who questioned whether any good could come from Nazareth?

(Come and see)

George Albert Smith

"Philip, one of the disciples of the Savior, recommended to Nathanael who was visiting with him. Philip said, The Lord has come.' ...

"Nathanael had been taught to believe that no good could come from Nazareth, and yet he was the man whom the Savior later referred to as an Israelite without guile, a good man, but deceived because of the stories that he had heard.

"But when he once learned, when he had accepted the invitation of the disciples to 'Come and see,' he came to see.

"We have had great joy under the influence of His Spirit. We would like everybody to enjoy that blessing, and so when they have asked, 'What kind of people are these here?' our answer has been, 'Come and see.'" (CR, Oct. 1949)

How can we apply this lesson our missionary efforts?

George Albert Smith

"If people disagree with us, if our Father's other children do not believe the gospel of Jesus Christ as revealed in this latter day to the Prophet Joseph Smith, that ought not to incur our displeasure. It ought to enlist our sympathy, because if we know, as Philip knew when he testified of the man who came from Nazareth, we could

invite our friends to come and see. If we are just as sure as that, we will let our light so shine that others, seeing our good works, will be constrained to glorify our Father in heaven.” (CR, Oct. 1949)