

Chapter 16: The Light of the World

Reading Outline:

- John 7-8

- 1. The Feast of the Tabernacles
- 2. Mid-Week at the Feast of the Tabernacles
- 3. The Last Day of the Feast of the Tabernacles
- 4. Thou Shalt Not Commit Adultery
- 5. The Light of the World
- 6. Conclusions

1. The Feast of the Tabernacles

The Feast of the Tabernacles was held in Jerusalem during September-October.

Bruce R. McConkie states,

“One of the three great feasts at which the attendance of all male Israelites was compulsory, the Feast of the Tabernacles, was by all odds Israel’s greatest feast. Coming five days after the Day of Atonement, it was thus celebrated when the sins of the chosen people had been removed and when their special covenant relation to Jehovah had been renewed and restored. Above all other occasions, it was one for rejoicing, bearing testimony, and praising the Lord. In the full sense, it is the Feast of Jehovah, the one Mosaic celebration which, as part of the restitution of all things, shall be restored when Jehovah comes to reign personally upon the earth for a thousand years.”¹

The Life and Teachings of Jesus and his Apostles (Institute) Student Manual states,

“...the fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord” (Leviticus 23:24). The Feast of the Tabernacles was a time to rejoice and to express gratitude to the Lord for the rich harvest of the fertile lands of Palestine... [The] families [who attended the feast] would build temporary living quarters [for the] week-long celebration... [These dwellings] ...also served to remind the occupants of the forty years their ancestors spent in the wilderness, encamped in makeshift tents of whatever materials that could be found. The Jews were never to forget that God redeemed their people from captivity and bondage.”²

We learn from John that “because the Jews sought to kill him” (John 7:1), He confined His preaching to the Galilean area. Due to the importance of the Feast of Tabernacles, and also that others may see the works He manifest, His brethren encouraged Him to attend the feast.

John 7:3-5

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

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

5 For neither did his brethren believe in him.

We understand at this time of His ministry, members of Jesus own family were numbered among the unbelievers. Surely, they were aware of the many miracles that He had performed and certainly there was division among the people regarding His own divinity.

Bruce R. McConkie states,

"...all of them [Jesus' family members], apparently, were converted later (see Acts 1:14); one of them, identified by Paul as 'James the Lord's brother' (Gal. 1:19), was to minister in the holy apostleship; and yet another, Judas, who calls himself, 'Jude, the...brother of James' (Jude 1:1), wrote the epistle of Jude."³

Nevertheless, He will remind them of the animosity the rulers held for Him.

John 7:7-8, 10

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

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

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

James E. Talmage states,

"He had not said that He would not go to the feast; but only, "I go not up yet unto this feast; for my time is not yet full come" (John 7:8) ... [H]e went, 'not openly, but as it were in secret' (John 7:10)."⁴

The inference is He may have gone by a route that was not commonly travelled, rather than by the common route with one of the large caravans of people who would be going to Jerusalem from Galilee.

2. Mid-Week at the Feast of the Tabernacles

Many of the Jews sought Jesus' appearance at the feast though the opinion of the people toward Him was mixed.

John 7:12-13

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

13 Howbeit no man spake openly of him for fear of the Jews [religious rulers].

Jesus did teach at the temple during the feast to the people who had gathered for the feast.

John 7:14-15

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

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned.

Once again Jesus bore His witness regarding the doctrine He was teaching and how one may know of the verity of His message.

John 7:16-17

**16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.
17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

Bruce R. McConkie states,

"Never man spake as this Man. The Lord Jesus Christ, supreme above all, ministers among men; he who made heaven and earth and sea and the fountains of waters; he who is the Teacher of teachers, the Preacher to preachers, the One whose very word is perfect--this Man has no doctrine of his own! He speaks only those things which are in the bosom of the Father. It is the Father's plan; it is the gospel of the Father; those who do the will of the Father--and it is the will of God that man should believe in his Son--shall know by the power of the Holy Ghost of the truth and divinity of the gospel word."⁵

David O. McKay adds,

"It is the most simple test to give knowledge to an individual of which the human mankind can conceive. *Doing a thing, introducing it into your very being*, will convince you whether it is good or whether it is bad. You may not be able to convince me of that which you know, but *you know because you have lived it*. That is the test that the Savior gave to those men when they asked him how they should know whether the doctrine was of God or whether it was of man."⁶

He knows the hearts of the rulers and one of the reasons why they want to kill Him is "because I have made a man every whit whole on the Sabbath day" (John 7:23). You will recall during Jesus last visit to Jerusalem at the Pool of Bethesda, He had healed a man who had been ill for thirty-six years, by commanding him to take up his bed and walk. Because He had performed the healing on the Sabbath day, the religious rulers had accused Him of breaking the law against working on the Sabbath.

F.W. Farrar notes,

"Moses had establish, or rather re-established, the ordinance of circumcision on the eighth day, and if that eighth day happened to be a Sabbath, they without scruple sacrificed the one ordinance to the other, and in spite of the labour which it involved, performed the rite of circumcision on the Sabbath day. If the law of circumcision superseded that of the Sabbath, did not the law of Mercy?"⁷

Jesus admonishes them:

John 7:24	JST, John 7:24
24 Judge not according to the appearance, but judge righteous judgment.	24 Judge not according to <u>your traditions</u>, but judge righteous judgment.

John 7:25-31

**25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?
26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?
27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**

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

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

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

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

There are those whose hearts had been softened and they were receptive to His message. There are also those in opposition who wanted to silence Him.

John 7:32

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

S. Kent Brown states,

“The ‘captains of the temple’ and their chief captain were in charge of keeping order in and around the temple and thus functioned as a police force...according to ancient sources... ‘the chief captain’...always served at the side of the high priest.”⁸

The Pharisees and the chief priests could not tolerate the truth. Jesus was a threat to their vocation of priestcraft. He must be silenced. Before they could do so, Jesus continued,

John 7:33-35

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

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

Bruce R. McConkie states,

"The things of the Spirit are understood only by the power of the Spirit; these Jews know nothing of the Eternal Kingdom and the Father who reigns there, nor of the identity of the Son who is now on earth...What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?' (John 7:36). Truly, there is no darkness as deep as spiritual darkness, and no mind as closed as one bound by the chains of a false religion. Thus endeth, as far as the record goes, Jesus' ministry during the initial days of the Feast of the Tabernacles. But all this is but the foundation for the proclamation he will make [John 7:37], 'in the last day, the great day of the feast,'"⁹

3. The Last Day of the Feast of the Tabernacle

Bruce R. McConkie states,

“On each of the seven days, and possibly also on the octave day, one of the [priests] drew three *logs* of water--somewhat more than two pints--from the Pool of Siloam. Attended by throngs of worshippers who carried their palm branches, to be waved in the Hosanna Shout, this priest brought the water from the pool in a golden

ewer. A solemn procession carried the 'living water' to the temple; joyous blasts on the sacred trumpets heralded its arrival;"¹⁰

Bruce R. McConkie continues,

"In light of all this, there can be little doubt as to when Jesus stood and cried [John 7:37]: 'If any man thirst, let him come unto me, and drink.' It must have been with special reference to the ceremony of the outpouring of the water, which, as we have seen, was considered the central part of the service. Moreover, all would understand that His words must refer to the Holy Spirit, since the rite was universally regarded as symbolical of His outpouring...He interrupted not the services, for they had for the moment ceased: He interpreted, and He fulfilled them."¹¹

Bruce R. McConkie states,

Jesus statement (John 7:37), "If any man thirst, let him come unto me, and drink, was a plain and open claim of Messiahship. In making it he identified himself as the very Jehovah who had promised drink to the thirsty through an outpouring of the Spirit."¹²

Bruce R. McConkie continues,

"He said pointedly that God was his Father; that he spoke not of himself, but taught only the doctrine of his Father; that he came among them not to do his own will, but because his Father sent him; that he was the Lord Jehovah who had of old promised to give living water to them--all of which teachings were clearly understood and must have been heralded from mouth to mouth as the hosts of Israel devoted themselves to religious matters during the feast. Never before nor since had ever man spake like this!"¹³

In response to His personal witness, the people responded.

John 7:40-41, 43-44

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands of him.

It is noteworthy when even the seeming hardened "officers" [Temple Police Force], who had been sent by the "Pharisees and the chief priests to take him" (John 7:32) were in awe of His witness.

John 7:45-46

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

John reports that Nicodemus, the same member of the Jewish Sanhedrim who had come by night to speak to Jesus, who was present, spoke up.

John 7:51-53

**51 Doth our law judge any man, before it hear him, and know what he doeth?
52 They [chief priests and Pharisees] answered and said unto him, Art thou also of Galilee?
Search, and look: for out of Galilee ariseth no prophet.
53 And every man went unto his own house.**

It is important to note that had Caesar Augustus not decreed that all the world should be taxed in their tribal city (Luke 2:1), Jesus likely would have been born in Nazareth, the present home of Joseph and Mary in Galilee. It had, however, been previously prophesied by the prophet Micah (Micah 5:2) that Jesus would be born in Judea in the city of Beth-lehem Ephratah, a fact that was clearly understood then by the chief priests and scribes in Herod's court (see Matthew 2:4-6).

For now, the leaders would wait, but they would find a way to silence Jesus; it was just a matter of time.

4. Thou Shalt Not Commit Adultery

They did not wait long. The very next morning, when Jesus was again at the temple teaching the people, the scribes and Pharisees brought a woman to Jesus. They stated she was an adulteress, one who "was taken in adultery, in the very act" (John 8:3). She alone was brought for judgment; her partner was absent.

Bruce R. McConkie notes,

"To subject her to the superfluous horror of this odious publicity—to drag her, fresh from the agony of detection, into the sacred precincts of the Temple—to subject this unveiled, disheveled, terror-stricken woman to the cold and sensual curiosity of a malignant mob—to make her, with total disregard to her own sufferings, the mere passive instrument of their hatred against Jesus—and to do all this, not under the pressure of moral indignation, but in order to gratify a calculating malice—showed on their parts a cold, hard cynicism, a graceless, pitiless, barbarous brutality of heart and conscience, which could not but prove, in every particular, revolting and hateful to One who alone was infinitely tender, because He alone was infinitely pure."¹⁴

The sole purpose of this inquisition was "tempting him, that they might have to accuse him" (John 8:6).

John 8:5

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

James E. Talmage states,

"The woman's guilt seems to have been unquestioned, though the witnesses required by the statutes are not mentioned as appearing unless the accusing scribes and Pharisees are to be so considered; the law was explicit, and the custom of the times in dealing with such offenders was well known. While it was true the law of Moses had decreed death by stoning as the penalty for adultery, the infliction of the extreme punishment had lapsed long before the time of Christ...Had Jesus decided the wretched woman ought to suffer death, her accusers might have said he was defying the existing authorities; and possibly the charge of opposition to the Roman government might have been formulated, since the power to inflict the death penalty had been taken from all Jewish tribunals...Had He said the woman should go unpunished or suffer only minor infliction, the crafty Jews could have charged Him with disrespect for the law of the Moses."¹⁵

Jesus' initial reaction was not to respond, but "with his finger wrote on the ground, as though he heard them not" (John 8:6). But those who believed their trap was perfectly formulated would not let their question go without a verbal response.

John 8:7-8

**7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.**

He had answered their question. He had quoted the law.

James E. Talmage states,

"Such was the law; the accusers on whose testimony the death penalty was pronounced were to be the first to begin the work of execution."¹⁶

Who were these men who had brought the charges of adultery against this woman in a manner designed to both embarrass her as well as to expose Jesus as a fraud?

Bruce R. McConkie states,

"...he was here dealing with men who themselves were guilty, either actually or in their sin-laden hearts, of the *same* offense charged against the woman; that is, they were in effect adulterers worthy of death according to the terms of the very law they now sought to invoke against the woman [Matt. 5:28]."¹⁷

John 8:9

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

The accusers, now having been convicted by their own conscience, departed. The woman was alone with Jesus.

John 8:10-11

**10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.**

Bruce R. McConkie states,

"[Jesus' statement is] not any sense a pardon, nor is our Lord condoning her adulterous act. He does not say, 'Go in peace, thy sins are forgiven thee.' He merely declines to act as a magistrate, judge, witness, or participant of any kind in a case that legally and properly should come before an official tribunal of which he is not a member."¹⁸

Bruce R. McConkie continues,

“...Could this woman gain forgiveness of so gross a crime as adultery? Certainly. Through faith, repentance, baptism, and continued obedience, it was within her power to become clean and spotless before the Lord and a worthy candidate for his celestial presence. Repentant persons have power to cleanse themselves even from so evil a thing as sexual immorality (see 1 Corinthians 6:9-11; B/M 3 Nephi 30:2).”¹⁹

John 8:11	JST, John 8:11
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go, and sin no more.	11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. <u>And the woman glorified God from that house, and believed on his name.</u>

Based upon the additional insight provided by the Joseph Smith Translation, it appears the woman took every advantage of her encounter with Jesus. She followed the steps necessary for her to obtain complete forgiveness from her previous sins.

How blessed we are, who are guilty of transgressions and sins, to be able to again become clean and to begin a new life. As we, like the woman, follow the necessary steps, the offer of becoming clean is also extended to each of us.

5. The Light of the World

Joseph Fielding McConkie and Robert L. Millet note,

“Light brings freedom, deliverance, and hope. It is a symbol of happiness, prosperity, and joy...Without Christ all is darkness, misery, and death.”²⁰

Jesus introduces His message regarding light to those whom He was teaching in the temple.

John 8:12

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The response of the Pharisees to Jesus’ declaration regarding His being the “light of the world” (John 8:12), is indicative of their inability to comprehend the light and their desire to remain in darkness.

John 8:13

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

They have not come to Jesus in order to be taught how they can receive greater light, but instead to seek to diminish His teachings of truth.

John 8:14-18

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 You judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

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

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Jesus appeared to be instructing the people, and leaders, as if to say, I know why I am here upon this mortal earth and the mission I am to perform. Because you are unresponsive to the spirit, you do not know that my purpose is to bring light into the world and destroy false beliefs. Because you are the very representative of false beliefs and you seek only for the pleasures of the flesh, you want to degrade the truths I bring. You want to remain in darkness and extinguish the light.

John 8:19

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

He continued His instruction to them. Because you are unreceptive to spiritual truths, you do not understand the unity that I share with my Father. To hear the words that I speak, is also to hear the words the Father would speak to you.

John 8:20

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

From this verse, we may conclude that when Jesus bore witness to the Pharisees (John 8:13), and then drew a kinship and oneness with His Father, they would have ordered the Temple guard to seize Him. Next, He would have been cast into prison for He was guilty of speaking words of blasphemy!

Bruce R. McConkie states,

“Ye profess to know that God is my Father, but are wholly ignorant of the deep literal and spiritual significance of my relationship to him. Ye do not know that I am the Son, and therefore ye cannot in fact know him as my Father. If ye know me for what I am, ye would know him for what he is.”²¹

Jesus now turned His attention to those gathered who believe in Him.

John 8:31-32

31 Then said Jesus to those Jews which believe on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth and the truth shall make you free.

You may ask yourself, “from what will the disciples be free if they continue to believe in Him and follow His counsel?”

Bruce R. McConkie states,

“Free from the damning power of false doctrine; free from the bondage of appetite and lust; free from the shackles of sin; free from every evil and corrupt influence and from every restraining and curtailing power; free to go on to the unlimited freedom enjoyed in its fulness only by exalted beings.”²²

These are the qualities exhibited by the Pharisees and others of the Jews who are so immersed in the mire of sin and false beliefs they no longer recognize the promptings of the spirit. Jesus's ability was severely limited to bring light to those who preferred to live in darkness.

Those who are desirous of receiving the additional light and truth Jesus has to offer will continue to be obedient to the commandments and the covenants they have made through baptism. Those who have become comfortable in the dark live lives of sin and seek, therefore, to avoid any illumination light has to provide. They are those who seek to diminish the message and silence the messenger!

John 8:33

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus sought to build upon their claim to kinship with Father Abraham by stressing the importance of their following His teachings.

John 8:37, 39-41

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

39 They answered and saith unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. They said they to him, We be not born of fornication; we have one Father, even God.

Those who were gathered do not understand the connection between belief and actions. Those who truly honor Abraham would also be looking for the further light and truth God has to offer them through His appointed servants. One cannot truly be numbered among the children of Abraham and also reject or seek to kill those who have been sent by God to bring them further light and truth.

John 8:42-47

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh on his own; for he is a liar, and the father of it.

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

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

They could not tolerate hearing His words. They gave Him one of the worst derogatory slurs they can offer.

John 8:48

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

Jesus' response was to tell them that He did not have a devil.

John 8:49, 51

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonor me.

51 Verily, verily, I say unto you, If a man keep my sayings, he shall never see death.

This final verse serves to increase their anger against Him and they focus upon His statement "never see death" (John 8:51), to further degrade His teachings and to support their claim He has a devil.

John 8:52-53

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom, makest thou thyself?

Bruce R. McConkie states,

"...these Jews knew that those who believed and obeyed the words of the true Messiah would never see spiritual death. Accordingly, their attempt to make it appear that belief in Jesus' words had no such life-giving effect was their way, in this instance, of denying his Messiahship."²³

Jesus sought to clarify for them His relationship with Abraham.

John 8:56-57

56 Your father Abraham rejoiced to see my day: he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Bruce R. McConkie states,

"Abraham, whose mortal life antedated that of Jesus by nearly two millenniums, saw in vision the ministry of Christ and rejoiced in the knowledge that salvation and redemption would come in and through our Lord's atoning sacrifice...Jesus did not say he had seen Abraham, but rather that Abraham had seen him and his day, thus making himself greater than the foremost patriarch of the Jewish nation...the Jews in an apparent attempt to subtract honor from him in whose presence they stood, twisted our Lord's statement to mean that he had looked back and seen the day of Abraham."²⁴

John 8:58-59

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him:...

Bruce R. McConkie states,

"This is as blunt and pointed an affirmation of divinity as any person has or could make. 'Before Abraham was I Jehovah.' That is, 'I am God Almighty, the Great I AM. I am the self-existent, Eternal One. I am the God of your fathers. My name is: I AM THAT I AM'...To Moses the Lord Jehovah had appeared, identified himself as the God of Abraham, Isaac, and Jacob, and said: 'I AM THAT I AM:... Thus shalt thou say unto the children of Israel, I AM hath sent me unto you... This is my name for ever, and this is my memorial unto all generations (Ex.3:1-15)... That the Jews understood Jesus' plainly stated claim to Messiahship is evident from their belligerent attempt to stone him—death by stoning being the penalty for blasphemy, a crime of which our Lord would have been guilty had not his assertion as to divinity been true.'"²⁵

The record concludes that following His witness and their murderous response, He departed.

John 8:59

59 ...but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by [them].

Jesus is the light and truth unto the world. He came to extinguish the darkness that exists and to reveal the sponsor of darkness and all those who serve with Him. It is an eternal verity that light and truth will always dispel darkness and falsehood, then and now.

6. Conclusions

From Galilee to Jerusalem, Jesus taught the gospel. Those who accepted His teachings and brought forth fruits of repentance, were baptized for the remission of their sins. They then embarked upon the path that through obedience to all the commandments would lead them back into the presence of the Father to live eternally with Him.

Those who rejected the witness of Jesus Christ and denied the testimony of His Messiahship, in turn rejected the saving ordinances He taught. By doing so, the individual then experienced a spiritual death that included eternal damnation thereby limiting their spiritual progression and glory. The acceptance or rejection of His Messiahship was then, as it is now, an important decision for each of us.

Footnotes

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- ¹ *The Promised Messiah*. Salt Lake City: Deseret Book Co., 1978, 432-433.
- ² *The Life and Teachings of Jesus and his Apostles (Institute) Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1978, [Second Edition, Revised, 1979], 107.
- ³ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 437.
- ⁴ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Edition, 1963], 399, underlined for emphasis.
- ⁵ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 126.
- ⁶ *Conference Report*, October 1966, 136; see also Daniel H. Ludlow. *A Companion to Your Study of the New Testament*. Salt Lake City: Deseret Book Co., 1982, 386.
- ⁷ *The Life of Christ*. London: Cassell & Co., Ltd. 1874, 414-415; see also Bruce R. McConkie. *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 128.
- ⁸ “The Arrest,” in *From the Last Supper through the Resurrection*. Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book Co., 2003, 193.
- ⁹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 131-132.
- ¹⁰ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 134-135.
- ¹¹ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 134-136.
- ¹² *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing], 1976, 445-446.
- ¹³ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 448.
- ¹⁴ *The Mortal Messiah: Book 3*. Salt Lake City: Deseret Book Co., 1980, 141.
- ¹⁵ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Printing, 1963], 405-406.
- ¹⁶ *Jesus The Christ*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1915, [Thirty-fifth Printing, 1963], 405-406.
- ¹⁷ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 451.
- ¹⁸ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 451.
- ¹⁹ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 451.
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- ²¹ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 453.
- ²² *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 457.
- ²³ *New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 463.
- ²⁴ *New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 463.
- ²⁵ *Doctrinal New Testament Commentary*, Vol. 1. Salt Lake City: Bookcraft, 1965, [11th Printing, 1976], 464.