

**LESSON 12**  
**“I Am the Bread of Life”**  
**John 5-6; Mark 6:30-44, Matthew 14:22-33**

**OVERVIEW:**

Jesus is the Bread of Life. He was born in Bethlehem – House of Bread.

John wrote his gospel to convince his readers that Jesus was the one anointed to save man from sin. He said: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:30-31. John calls the Savior’s miracles “signs” rather than miracles. He saw within each miracle a truth verifying that Jesus is the Christ. He was selective in his use of miracles, limiting the number to seven. (Remember again that the number seven means complete, whole, etc.) Most miracles he recorded are unique to John’s gospel. He associated each sign with a discourse given by the Savior that reflects the miracle. As we read about the three miracles in this assignment, keep in mind the other four and their related discourse:

1. Sign: Water converted to wine. (2:1-11) Discourse: The natural man converted to the spiritual man. (3:1-21)
2. Sign: Bringing life to the nobleman’s son. (4:46-54) Discourse: The living waters that bring everlasting life (4:1-42)
3. Sign: The healing of the invalid on the Sabbath. (5:1-18) Discourse: The Divine Son, the Lord of the Sabbath (5:19-47)
4. Sign: Miracle feeding of the multitude with bread (6:1-15) Discourse: Christ is the bread of life (6:22-66)
5. Sign: Jesus walks on water. (6:12-21) Discourse: Christ, who will walk into the presence of the Father, offers living water to all (7:14-39)
6. Sign: Healing of the man born blind (9) Discourse: Christ is the light of the world (8:12-59)
7. Sign: The raising of Lazarus from the dead (11) Discourse: Christ, the Good Shepherd, will lay down his life for his sheep that he might bring about the resurrection. (10:1-18)

John also uses water/life as a theme and shows that Jesus has power over water and therefore has power over life, particularly spiritual life. Examples of Jesus’ power over water:

1. Turns water into wine.
2. Discourse to Nicodemus, only through baptism can one receive the Holy Ghost.
3. His discourse on living water at Jacob’s well.
4. Heals the invalid man at the Pools of Bethesda.
5. Walks on water.
6. Offers living water from his belly during the Feast of Tabernacles.
7. Heals the man born blind at the Pool of Siloam.
8. Washes the feet of the Twelve.
9. Thirst while on the cross.
10. Water and blood comes from his side when pierced by the soldier’s spear.

Except for the story of walking on water, all these stories are unique to John’s gospel.

## SCRIPTURES:

### THE GOSPEL ACCORDING TO ST JOHN CHAPTER 5

*Jesus heals an invalid on the Sabbath—Why men must honor the Son—Jesus promises to take gospel to the dead—Man is resurrected, judged, assigned his glory by the Son—Jesus obeys divine law of witnesses.*

1 AFTER this there was <sup>a</sup>a feast (The Koine Greek manuscripts of the Gospels (Byzantine) read “ the feast” implicitly the Passover. See also Matt 26:5. Some earlier manuscripts do not make this identification.) of the Jews; and Jesus went up to Jerusalem. (This is Jesus’ second Passover since the beginning of His ministry.)

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, (Aramaic for “House of Mercy.”) having five porches.

3 In these (porches) lay a great multitude of (many) impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: (Probably the result of a siphon-karst spring plowing into the pool, causing bubbling at the surface. Verse by Verse, The Four Gospels, p. 261) whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, ~~which~~ (who) had an infirmity thirty and eight years.

6 ~~When~~ (And) Jesus saw him lie, and knew that he had been now a long time ~~in that case,~~ (afflicted, and) he sai(d)th unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, <sup>a</sup>Rise, take up thy bed, and walk.

9 And immediately the man was made <sup>a</sup>whole, and took up his bed, and walked: and ~~on the same day was the~~ <sup>b</sup>sabbath. (on the Sabbath day.) (“Some have been burdened by sins, by spiritual diseases for so great a time that they begin to lose hope of escape as did the man by the pool. Then, suddenly without solicitation, the Savior came and he was made clean and whole. Surely the Savior will do the same for all those who build faith and wait patiently for His help and assistance.” Ted Gibbons, Lesson 12)

10 ¶ The Jews therefore said unto him ~~that~~ (who) was cured, It is the <sup>a</sup>sabbath day: it is not lawful for thee to carry *thy* bed. (Many Jews of today are just as militant about making sure everyone around them observes the Sabbath as in Jesus’ day.)

11 He answered them, He ~~that~~ (who) made me whole, ~~the same~~ said unto me, Take up thy bed, and walk.

12 Then ~~asked~~ (answered) they him (saying), What man is ~~that which~~ (he who) said unto thee, Take up thy bed, and walk?

13 And he that was healed <sup>a</sup>wist (knew) not who it was: for Jesus had conveyed himself away, a multitude being in ~~that~~ (the) place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. (The healing of the invalid man is a sign that Jesus as the Christ has the power to heal man from sin. Jesus forgave the man when he healed him. The invalid man was given spiritual life.)

15 The man departed, and told the Jews that it was Jesus, ~~which~~ (who) had made him whole.

16 And therefore did the Jews <sup>a</sup>persecute Jesus, and <sup>b</sup>sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father <sup>a</sup>(Jesus is attesting that He is the Son of God.) <sup>a</sup>worketh hitherto, and I <sup>b</sup>work. (“The Father is the author of the plan of salvation. He ordained the laws whereby his spirit offspring might progress and become like him.” TPJS, p. 354)

18 Therefore the Jews sought the more to kill him, because he <sup>a</sup>(had) not only ~~had~~ broken the Sabbath, but said also that God was his <sup>a</sup>Father, making himself <sup>b</sup>equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he <sup>a</sup>seeth the <sup>b</sup>Father do: for what things soever he doeth, these also doeth the Son likewise. (Joseph Smith said: “What did Jesus do? “Why, I do the things that I saw the Father do when worlds came into existence. I saw the Father work out a kingdom with fear and trembling, and I can do the same. And when I get my kingdom worked out, I will present it to the Father, and it will exalt his glory. And Jesus steps into his tracks to inherit what God did before.” King Follett Discourse.)

20 For the Father loveth the Son, and sheweth him all things that himself doeth: <sup>a</sup>and he will shew him greater works than these, that ye may marvel. (Greater works than these are coming – what greater works does the Savior mention in verses 21, 22, 24, 25, and 29?)

21 For as the Father <sup>a</sup>raiseth up the dead (<sup>a</sup>causes to become alive), and <sup>b</sup>quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath <sup>a</sup>committed all <sup>b</sup>judgment unto the Son:

23 That all ~~men~~ should <sup>a</sup>honour the Son, even as they honour the Father. He ~~that~~ <sup>a</sup>(who) <sup>b</sup>honoureth not the Son honoureth not the Father ~~which~~ <sup>a</sup>(who) hath sent him.

24 Verily, verily, I say unto you, He ~~that~~ <sup>a</sup>(who) heareth my word, and <sup>a</sup>believeth on him ~~that~~ <sup>a</sup>(who) sent me, hath everlasting <sup>b</sup>life, and shall not come into <sup>c</sup>condemnation; but is passed from <sup>d</sup>death unto <sup>e</sup>life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the <sup>a</sup>dead shall <sup>b</sup>hear the voice of the Son of God: and they ~~that~~ <sup>a</sup>(who) hear shall <sup>c</sup>live. (“He announces that the long promised hour has almost arrived when the Son of God shall go personally to the spirits in prison, preach the gospel to them, organize his kingdom among them, and send forth legal administrators to preach repentance and in all things prepare the way for the great work of salvation for the dead.” DNTC, 1:193)

26 For as the Father hath life in himself; so hath he given to the <sup>a</sup>Son to have <sup>b</sup>life in himself;

27 And hath given him <sup>a</sup>authority to execute <sup>b</sup>judgment also, because he is the <sup>c</sup>Son of man.

28 Marvel not at this: for the hour is coming, in the which all ~~that~~ <sup>a</sup>(who) are in the <sup>a</sup>graves shall <sup>b</sup>hear his voice,

29 (What is the significance of this verse?) And shall <sup>a</sup>come forth; they ~~that~~ <sup>a</sup>(who) have done good, ~~unto~~ <sup>a</sup>(in) the <sup>b</sup>resurrection of life (the just); and they ~~that~~ <sup>a</sup>(who) have done <sup>c</sup>evil, ~~unto~~ <sup>a</sup>(in) the resurrection of <sup>d</sup>damnation. (the unjust.) (Elder McConkie said: “...It was meditation upon this verse that caused the Prophet to receive the vision of the degrees of glory.” Section 76. Studies in Scripture, Vol 5, p. 284. Joseph Smith called the ensuing revelation (D&C Section 76) “a transcript from the records of the eternal world.” TPJS, p. 11.)

30 ~~I can of mine own self do nothing:~~ (And shall be judged of the Son of Man. For) as I hear, I judge: and my judgment is <sup>a</sup>just; <sup>a</sup>(For I can of mine own self do nothing;) because I seek not mine own <sup>b</sup>will, but the <sup>c</sup>will of the Father ~~which~~ <sup>a</sup>(who) hath sent me.

31 (Therefore,) If I bear witness of myself, my witness is ~~not~~ true.

32 ¶ (For I am not alone,) There is another ~~that~~ <sup>a</sup>(who) beareth <sup>a</sup>witness of me; and I know that the <sup>b</sup>witness ~~which he witnesseth~~ (testimony which he giveth) of me is true. (The Father bore witness of Jesus. Jesus obeyed the law of witnesses. John mentions four witnesses as proof of his divinity.)

1. John the Baptist: 5:33, 36, 37, 39.
2. My works: 5:36
3. The Father: 5:37
4. The Scriptures: 5:39)

33 Ye sent unto <sup>a</sup>John, and he bare <sup>b</sup>witness (also) unto the truth.

34 <sup>a</sup>But I receive not testimony from man: but (And he 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.) These things I say, that ye might be saved.

35 He was a burning and a shining <sup>a</sup>light: and ye were willing for a season to rejoice in his <sup>b</sup>light.

(John's testimony was binding.)

36 ¶ <sup>a</sup>But I have (a) <sup>b</sup>greater witness than ~~that~~ (the testimony) of John (Gr the greater witness than John's): for the <sup>c</sup>works which the Father hath given me to finish, the same <sup>d</sup>works that I do, bear witness of me, that the Father hath <sup>e</sup>sent me.

37 And the Father himself, ~~which hath~~ (who) sent me, hath borne <sup>a</sup>witness of me. (And verily I testify unto you that) Ye have ~~neither~~ (never) heard his voice at any time, nor <sup>b</sup>seen his shape.

38 And (For) ye have not his word abiding in you: ~~for~~ (and him) whom he hath sent, ~~him~~ ye <sup>a</sup>believe not.

39 ¶ <sup>a</sup>Search the scriptures; for in them ye think ye have eternal life: and they are they which <sup>b</sup>testify of me. (“Gospel scholarship is woefully lacking both in the Church and in the world. There is only a handful of people now living who have an intelligent and comprehensive working knowledge of the recorded revelations. None know as much as they should. Many of the rising generation in the Church take the gospel and its truths for granted without ever coming to a personal knowledge of the basic doctrines of salvation.” DNTC, 1:201. Jesus rebuked and condemned the unbelieving Jews, saying, is a sense, that they searched the scriptures because in them they thought they had eternal life, but the scriptures testified of him. (The Greek text itself suggests the following translation, in modern terms: Just knowing the scriptures, you mistakenly think you have eternal life.) In truth, the rabbis taught that study of the words in scripture brought eternal life. Hillel said, “He who has acquired words of Torah has acquired for himself the life of the world to come” (Pirke Aboth, II:8, page 48) Jesus is contradicting the erroneous rabbinic notion, and saying, essentially, that if they really understood the words of life and had the accompanying Spirit with them, they would have recognized him on whom all the scriptures testify. Verse by Verse, The Four Gospels, p. 267.)

40 And ye will not come to me, that ye might have <sup>a</sup>life. (lest ye should honor me.)

41 I receive not <sup>a</sup>honour from men.

42 But I know you, that ye have not the <sup>a</sup>love of God in you.

43 I am come in my <sup>a</sup>Father's <sup>b</sup>name, and ye <sup>c</sup>receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, ~~which receive~~ (who seek) <sup>a</sup>honour one of another, and seek not the <sup>b</sup>honour ~~that~~ (which) cometh from God only?

45 Do not think that I will accuse you to the Father: there is ~~one that~~ (Moses who) accuseth you, ~~even~~ Moses, in whom ye trust.

46 For had ye believed <sup>a</sup>Moses, ye would have believed me: for he <sup>b</sup>wrote of me.

47 But if ye believe not his <sup>a</sup>writings, how shall ye believe my words?

## CHAPTER 6

*Jesus feedeth the five thousand—He walketh on the sea—He is the living manna sent from God—Salvation gained by eating living bread—How men eat the flesh and drink the blood of Jesus—Peter testifies that Jesus is the Messiah.* (It was springtime, around the Passover time, the season of grass and flowers. The 12 had been sent out and have now returned. They had wanted to have a private meeting with Jesus to tell of their labors. “If the servants of God, while on the Lord's errand, have done all they can to supply their own wants, they are entitled, in faith, to expect their Lord to supply them manna from heaven or whatever else their straightened circumstances may require.” DNTC, 1:343-344)

The miracle of feeding the multitude was the only miracle written in all four gospels. But only John's account includes the sermon on the bread of life.

1 AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. (At 700 feet below sea level, it is the lowest freshwater lake in the world.)

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (These people were on their way to Jerusalem to celebrate the Passover.)

3 And Jesus went up into a mountain, and there he sat with his disciples. (He got away from the people for a little rest. This was like a zone conference to talk to his disciples about some of their missionary labors.)

4 And the <sup>a</sup>passover, a feast of the Jews, was nigh.

Mark 6:

30 And (Now) the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a <sup>a</sup>desert (solitary) place, and rest a while: for there were many coming and going, and they had no <sup>b</sup>leisure (not) so much as to eat.

32 And they departed into a <sup>a</sup>desert (solitary) place by ship privately.

33 And the people saw them departing, and many knew him (Jesus), and ran afoot thither out of all cities, and ~~outwent~~ (out-ran) them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with <sup>a</sup>compassion toward them, because they were as sheep not having a <sup>b</sup>shepherd: and he began to <sup>c</sup>teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, <sup>a</sup>This is a ~~desert~~ (solitary) place, and now the time ~~is far passed~~ (for departure is come): (The disciples had become nervous because in this solitary place there wouldn't be any place for the people to acquire food.)

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 (And) He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred <sup>a</sup>pennyworth (denarii; one denarius was a workman's daily wages.) of bread, and give them to eat?

John 6:

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, (He asked Philip because he was from the general area and knew the surrounding area well.) Whence shall we buy bread, that these may eat? ("It appears most probable that the conversation between Jesus and Philip occurred earlier in the afternoon; and that as the hours sped, the Twelve became concerned and advised that the multitude be dismissed." Jesus the Christ, p. 310. **"There was a tradition, taught by the Rabbis and firmly entrenched in the public mind, that when Messiah came, he would feed them with bread from heaven."** MM, 2:367)

6 And this he said to prove him: for he himself knew what he would do. (This was a test for the apostles.)

7 Philip answered him, Two hundred pennyworth (one pennyworth would be a day's wages. They're saying if we had 8 month's worth of money, it still wouldn't be enough to feed this group.) of bread is not sufficient for them, that every one of them may take a little. (Not only is there not enough food here, but we also don't have enough money to buy food for everyone. They are outside the city in a solitary place. The setting is just after the rainy season and the hills are covered in grass, very green and beautiful.)

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, (The lad is symbolic of giving our all in service to God and that when we do, our service is magnified to the blessing of all.) which hath five barley loaves, and two small fishes (most likely sardines): but what are they among so many? (Barley loaves and sardines is what the poor people ate. Not only is the quantity of food lacking, but the quality is also very poor. This shows that when we give our all to the Savior and his work, it is enough. Elder James E. Faust said: “Many nameless people with gifts equal only to five loaves and two small fishes magnify their callings and serve without attention or recognition, feeding literally thousands...These are the hundreds of thousands of leaders and teachers in all of the auxiliaries and priesthood quorums, the home teachers, the Relief Society visiting teachers. These are the many humble bishops of the Church, some without formal training but greatly magnified, always learning, with a humble desire to serve the Lord and the people of their wards. A major reason this church has grown from its humble beginnings to its current strength is the faithfulness and devotion of millions of humble and devoted people who have only five loaves and two small fishes to offer in the service of the Master. They have largely surrendered their own interests and in so doing have found the peace of God, which passeth all understanding.” CR, April 1994, p. 4)

Mark 6:

38 He said unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. (He may have asked how much food was available, to confirm that there was none to give to the multitude and to show that the bread he was about to give was truly a creative act only God could do. This was done “to bear witness in a way none others can that he is indeed the One of whom Moses and the prophets spoke...This was also done so that Jesus, back again in Capernaum, can preach his incomparable sermon on the bread of life.” MM 2:344)

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties. (Everything was well organized, not haphazard.)

41 And when he had taken the five loaves and the two fishes (These fish were probably the small kind that were eaten along with the bread, like sardines.), he looked up to heaven, and blessed, and brake the loaves, and gave ~~them~~ to his disciples to set before ~~them~~ (the multitude); and the two fishes divided he among them all.

42 And they did all eat, and were filled. (Remember the Sermon on the Mount, where He taught to take no thought for what you shall eat while on the Lord’s errand. Here is proof that He will take care of his own when needed.)

43 And they took up twelve baskets full of the fragments, and of the fishes. (Don’t waste, the leftovers will be used by the disciples.)

44 And they that did eat of the loaves were about <sup>a</sup>five thousand men.

John 6:

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about <sup>a</sup>five thousand. (The 5,000 is only of the men, there were also women and children. The total number of people is not known but could have been over 20,000.)

11 And Jesus took the loaves; and when he had given <sup>a</sup>thanks, he distributed to the disciples, and the disciples to them that were set down; (When he gave food to his apostles and then commanded them to give it to others, he was teaching the order of priesthood government.) and likewise of the fishes as much as they would. (Jesus is in control of the elements. Sometimes we don’t think we can accomplish something, but it is Jesus that all things can do for our benefit, if we have faith in him. “It was a manifestation of creative power, by which material elements were organized and compounded to serve a

present and pressing need. The fare was simple, yet nourishing, wholesome and satisfying. Barley bread and fish constituted the usual food of the poorer classes of the region.” Jesus the Christ, p. 311. “In performing miracles it was not his wont to ask the Father to do the deed; rather, as evidence of his power and divine Sonship, he spoke in his own name and heaven and earth obeyed his commands.” DNTC, 1:345)

12 When they were filled (had eaten and were satisfied), he said unto his disciples, Gather up the fragments that remain, that nothing be <sup>a</sup>lost. (Waste is sin. “Our Lord’s direction to gather up the fragments was an impressive object-lesson against waste; and it may have been to afford such lesson that an excess was supplied.” Jesus the Christ, p. 311)

13 Therefore they gathered *them* together, and filled twelve baskets (“Traveling Jews, as part of their luggage, carried baskets, containers for their provisions. The dozen baskets here used presumably were part of the equipage of the Twelve.” DNTC 1:345) with the fragments of the five barley loaves, which remained over and above unto them that had eaten. (“The broken but unused portion exceeded in bulk and weight the whole of the original little store.” Jesus the Christ, p. 311)

14 Then those men, when they had seen the <sup>a</sup>miracle that Jesus did, said, This is of a truth that <sup>b</sup>prophet that should come into the world. (They are saying that Jesus was the prophet that Moses prophesied about, the Messiah. This miracle shows Jesus’ power over life. By eating the bread of Christ one can gain eternal life.)

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a <sup>a</sup>king, he departed again into a mountain himself alone. (The Jews had a Messianic expectation that the Messiah would provide food and a life of ease for them and destruction to their enemies. This miracle showed them that this truly was the Messiah, but not the Messiah they expected. Jesus also brings bread and wine to the Nephites in 3 Nephi 20:3-7: 3 And it came to pass that he <sup>a</sup>broke <sup>b</sup>bread again and blessed it, and gave to the disciples to eat. 4 And when they had eaten he commanded them that they should break bread, and give unto the multitude. 5 And when they had given unto the multitude he also gave them wine to drink, and commanded them that they should give unto the multitude. 6 Now, there had been no <sup>a</sup>bread, neither wine, brought by the disciples, neither by the multitude; 7 But he truly <sup>a</sup>gave unto them bread to eat, and also wine to drink.)

(Why did Jesus feed the 5,000?)

1. The people were hungry and Jesus was compassionate. He also knew that spiritual receptivity is linked to physical needs and wants.
2. The miracle of feeding the multitude with bread provided an important setting and object lesson for future teachings, particularly his discourse on the bread of life.
3. The miracle was a profound testimony of the Savior’s power – that he had power over the elements of the earth because he was and is the Messiah. Verse by Verse, the Four Gospels, p. 307)

Matthew 14:22-23:

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to <sup>a</sup>pray: and when the evening was come, he was there alone.

John 6:

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus

was not come to them. (Jesus finally found the solitude he sought. He may have spent some time mourning the death of John the Baptist.)

Mark 6:

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had <sup>a</sup>sent them away (Gr bid them farewell), he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them <sup>a</sup>toiling in rowing (Gr struggling at their oars) (He saw them in vision.); for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

John 6:

18 And the sea arose by reason of a great wind that blew. (While Jesus was in solitude, he knew that his apostles were in trouble upon the water and he went to them. Jesus the Christ, p. 312)

19 So when they had rowed about five and twenty or thirty furlongs, (Though they labored through the night, between 8 and 10 hours, rowing across the sea, they only got about 3 to 4 miles across the lake. They were about in the middle of the sea at this time. The time was between 3 am and 6 am.) they see Jesus walking on the sea, and drawing nigh unto the ship: and they were <sup>a</sup>afraid.

Matthew 14: 24-27:

24 But the ship was now in the midst of the sea, tossed with (the) waves: for the wind was contrary.

25 And <sup>a</sup>in the **fourth watch** of the night (between three and six in the morning) Jesus went unto them, walking on the sea. (Note that Jesus came unto them in the fourth watch, after they had toiled for a long time. "When we toil against a contrary wind, when our sails don't hold air and all the forces of earth are arrayed against us and we are driven by the storms of life to cry out in supplication for this help, we always want him to come at once. He sees us. We know he sees us, and of course he hears us. But he rarely comes in the first watch, or even the second." Ted Gibbons, Lesson 12)

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good <sup>a</sup>cheer; it is I; be not afraid.

John 6:

20 But he saith unto them, It is I; be not afraid.

Matthew 14: 28-33:

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was <sup>a</sup>afraid; (He took his eyes off Jesus.) and beginning to sink, he cried, saying, Lord, save me. (Peter did walk on the water. He had faith sufficient to walk on the



water. But then he became surprised that he had the power to walk on water, and when the winds came up he took his focus off of the Savior and his faith failed him. We may not be called upon to walk on water, but we can do other miraculous things if we have sufficient faith in Christ.)

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little <sup>a</sup>faith, wherefore didst thou <sup>b</sup>doubt? (When Jesus said: “wherefore didst thou doubt” what did He mean? He was saying, “Of course I will save you, how could you doubt that I would?” “The phenomenon is a concrete demonstration of the great truth that faith is a principle of power, whereby natural forces may be conditioned and controlled.” Jesus the Christ, p. 313 “So then if, like Peter, we fix our eyes on Jesus, we too may walk triumphantly over the swelling waves of disbelief, and unterrified amid the rising winds of doubt; but if we turn away our eyes from Him in whom we have believed – if, as it is so easy to do, and as we are so much tempted to do, we look rather at the power and fury of those terrible and destructive elements than at Him who can help and save – then we too shall inevitably sink.” Farrar, MM, 2:362)

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. (“The chosen disciples had not yet received the gift of the Holy Ghost.” DNTC, 1:348. “We are left to conclude that those so doing were the sailors or other passengers, for the apostles had long since had such a witness in their souls.” MM, 2:361.)

John 6:

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. (We also should willingly receive Christ into our lives. “It now seemed as though the boat hastened of itself.” DNTC, 1:349 Walking on the water showed Jesus’ power over life.)

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) (The people are asking, since there is only one boat here, and we know your disciples came in it, where is the boat you came in?)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, ~~when~~ (how) camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, <sup>a</sup>not (because ye desire to keep my sayings, neither) because ye saw the miracles, but because ye did eat of the loaves, and were filled. (They are following him, not because of his teachings, but because of free bread.)

27 <sup>a</sup>Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the <sup>b</sup>Son of man shall (hath power to) give unto you: for him hath God the Father <sup>c</sup>sealed.

(The following comments in yellow, are summarized excerpts from Elder Bruce R. McConkie in DNTC, 1:352-357)

28 Then said they unto him, What shall we do, that we might work the works of God? (If you are truly God’s son, then deliver the message He would have you tell us.)

29 Jesus answered and said unto them, This is the work of God, that ye <sup>a</sup>believe in him whom he hath sent. (This is what He would have you do: believe in me, believe that I am the Messiah.)

30 They said therefore unto him, What <sup>a</sup>sign shewest thou then, that we may see, and believe thee? what dost thou work? (They had already received many signs, yet they believe not in him. The miracles we’ve

seen you do, surely Moses did similar things and he was just a man.)

31 Our fathers did eat manna in the desert; as it is written, He gave them <sup>a</sup>bread from heaven to eat. (We challenge your claim of divinity by asking, What miraculous work dost thou do?)

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. (It was I who gave you bread from heaven. And that bread only satisfied hunger.)

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. (But now my Father gives to you the enduring bread, spiritual bread from heaven, that bread of which men may eat and never hunger again.)

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the <sup>a</sup>bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never <sup>b</sup>thirst. (He that believes in me and comes to me and follows my gospel shall be fed spiritually. They shall also find spiritual rivers of water that will quench spiritual thirst. This is the first “I am” statement found in John. He gives 7 “I am” statements:

1. I am the bread of life. (6:41, 48, 51)
2. I am the light of the world. (8:12)
3. I am the door of the sheep. (10:7,9)
4. I am the good shepherd. (10:11,14)
5. I am the resurrection and the life. (11:25)
6. I am the way, the truth, and the life. (14:6)
7. I am the true vine. (15:1,5)

Remember the number 7 means “complete.” Also, Jesus did not say “I am the living water.” According to John 7:37-39, the living waters are the Holy Ghost. The actual medium through which the spiritual rebirth comes is through the Holy Ghost. (John 14:26)

36 But I said unto you, That ye also have seen me, and believe not. (You have already been offered this spiritual bread, but have refused it. You have seen my miracles but have not believed in me.)

37 All that the Father <sup>a</sup>giveth me shall come to me; and him that cometh to me I will in no wise <sup>b</sup>cast out. (Nevertheless, all those among you who believe in me and my words, and who obey my law, have been given to me by my Father; and such shall come unto me and be fed spiritually; yea, the invitation is to all, and none are denied; if men will come unto me, they shall in no wise be cast out. DNTC, 1:354)

38 For I <sup>a</sup>came down from heaven, not to do mine own <sup>b</sup>will, but the <sup>c</sup>will of him that sent me.

39 And this is the <sup>a</sup>Father’s <sup>b</sup>will which hath sent me, that of all which he hath given me I should lose <sup>c</sup>nothing, but should <sup>d</sup>raise it up again at the last day. (I should work out the infinite and eternal atonement, so that all men shall be raised in immortality at the last day.)

40 And this is the will of him that sent me, that every one which seeth the Son, and <sup>a</sup>believeth on him, may have <sup>b</sup>everlasting life: and I will raise him up (in the resurrection of the just) <sup>c</sup>at the last day. (This is also the will of the Father, that everyone who receives me as the Son of God, and who believes that I am the Christ, and who obeys the laws and ordinances of my gospel, enduring in righteousness to the end, shall have everlasting life. It is his will that all such shall come forth in the resurrection of the just, raised in immortality and unto eternal life.)

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. (Because I said I was the Son of God.)

42 And they said, Is not this Jesus, the son of <sup>a</sup>Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (How can he be the Son of God when we know he was born of Mary and Joseph?)

43 Jesus therefore answered and said unto them, <sup>a</sup>Murmur not among yourselves. (Don’t try to justify your unbelief in me because you claim that my Father is a mortal person.)

44 <sup>a</sup>No man can <sup>b</sup>come to me, except ~~the Father which hath sent me~~ <sup>c</sup>draw him: and (he doeth the will of my Father who hath sent me. And this is the will of him who hath sent me, that ye receive the Son; for the Father beareth record of him; and he who receiveth the testimony, and doeth the will of him who sent me,) I will raise him up ~~at the last day~~ (in the resurrection of the just.)

45 (For) It is written in the prophets, And ~~they~~ (these) shall ~~be~~ all (be) <sup>a</sup>taught of God. Every man therefore that hath heard, and hath learned of the <sup>b</sup>Father, cometh unto me. (Everyone that hears and believes the words of the Son shall thereby come unto the Father also, and such shall be taught by the Holy Spirit sent forth from God to bear record of the Father and the Son.)

46 Not that any man hath seen the Father, save he which is of God, he hath <sup>a</sup>seen the Father. (No man shall see the Father except the Son and he to whom the Son shall reveal him. Only those who are born of God shall see the Father, for no others can enter his presence.)

47 Verily, verily, I say unto you, He that <sup>a</sup>believeth on me hath <sup>b</sup>everlasting life. (Those who believe in me and obey my laws and ordinances, shall have everlasting life which is exaltation in my Father's kingdom.)

48 I am that bread of life.

49 Your fathers did eat <sup>a</sup>manna in the wilderness, and are dead. (Manna was not spiritual bread.)

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 (But) I am the living <sup>a</sup>bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the <sup>b</sup>bread that I will give is my <sup>c</sup>flesh, which I will <sup>d</sup>give for the <sup>e</sup>life of the world. (To eat the living bread is to accept me as the Son of God and to obey my commandments. This living bread, which I shall give unto all who believe in me and obey my law, is my own flesh, in that it shall be because of my atoning sacrifice and temporal death that men shall have power to eat of the living bread and gain eternal life. Therefore I say unto you, I will give my flesh for the life of the world.)

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? ("The utterance to which they objected were far more readily understood by them than they are by us on first reading; for the representation of the law and of truth in general is bread, and the acceptance thereof as a process of eating and drinking, were figures in every-day use by the rabbis of that time. Their failure to comprehend the symbolism of Christ's doctrine was an act of will, not the natural consequences of innocent ignorance." Jesus the Christ, p. 318)

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye <sup>a</sup>eat the flesh of the <sup>b</sup>Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my <sup>a</sup>flesh, and drinketh my <sup>b</sup>blood, hath eternal life; <sup>c</sup>and I will <sup>d</sup>raise him up (in the resurrection of the just) at the last day.

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

56 He that eateth my flesh, and drinketh my blood, <sup>a</sup>dwelleth in me, and I in him.

57 As the living Father hath <sup>a</sup>sent me, and I live by the Father: so he that eateth me, even he shall <sup>b</sup>live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ("We are commanded to go to the house of prayer on the Lord's day and there partake of the sacramental emblems, offered to us in similitude of the spilt blood and broken flesh of Him whose blood we must drink and whose flesh we must eat, if we are to be his and have life with him as he has life with his Father." MM, 2:380.)

59 These things said he in the synagogue, as he taught in Capernaum. (This is Jesus' last sermon in Capernaum. The foundations of the synagogue are still visible today.)

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? (Many of his disciples heard that Jesus was claiming to be more than Moses and this was very hard for them.)

61 When Jesus <sup>a</sup>knew in himself that his disciples murmured at it, he said unto them, Doth this <sup>b</sup>offend you? ("Does this plain statement of my position as the Son of God offend you?.. This process of sifting,

trial and testing was to continue with increasing intensity for the final climactic year of his mortal ministry.” DNTC, 1:361. They were not offended at his miracles but at his doctrine. So the world does not agree today with the pure doctrine of Christ.)

62 *What* and if ye shall see the <sup>a</sup>Son of man <sup>b</sup>ascend up where he was before?

63 It is the <sup>a</sup>spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should <sup>a</sup>betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, <sup>a</sup>except it were given unto him of my Father. (he doeth the will of my Father who hath sent me.)

66 ¶ From that *time* many of his <sup>a</sup>disciples went back, and <sup>b</sup>walked no more with him. (Their own Jewish traditions made it difficult for them to accept him and his words.)

67 Then said Jesus unto the twelve, Will ye also go away? (Will we also go away? What is our answer to this question today? “It appears that even the Twelve were unable to comprehend the deeper meaning of these latest teachings; they were puzzled, though none actually deserted. Nevertheless, the state of mind of some was such as to evoke from Jesus the question: “Will ye also go away” Peter, speaking for himself and his brethren, answered with pathos and conviction: Lord, to whom shall we go? Thou has the words of eternal life.” The spirit of the Holy Apostleship was manifest in this confession. Though they were unable to comprehend in fullness the doctrine, they knew Jesus to be the Christ, and were faithful to Him while others turned away into the dark depths of apostasy.” Jesus the Christ, p. 320)

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the <sup>a</sup>words of eternal life. (Joseph Smith said: “The Church of Jesus Christ of Latter-day Saints has the words of eternal life.”

Times and Seasons, 1 Nov 1843, p. 376 This is the same question that we must ask ourselves. To whom shall we go?)

69 And <sup>a</sup>we believe and are sure that thou art that Christ, the <sup>b</sup>Son of the living God. (Gr we have had faith and have known that.)

70 Jesus answered them, Have not I <sup>a</sup>chosen you twelve, and one of you is a devil?

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