



“Woman, Why Weepest Thou?”

John 18-21

Dave LeFevre

Adult Religion Class

New Testament, Lesson 20

12 February 2018

“Woman, Why Weepest Thou?”

John 18-21

Introduction

After his Last Supper teachings and the great Intercessory Prayer, Jesus went to a garden with his disciples. John’s portrayal of the arrest, trial, crucifixion, and resurrection, like the rest of his gospel, is unique, offering elements and events not found in the other three works, and even where he tells the same stories, relating them differently. Like the other gospels, though, it is a powerful witness of the resurrection of the Savior, that his body was taken up and changed to an immortal state, and that he still lives today, overseeing the work of the Father on the earth down to the very last day.

Outline of John

An overall outline for the book of John is as follows, with the section(s) covered in this lesson, in whole or in part, in bold:

- Prologue (1:1-18)
- The Book of Signs—Public Ministry (1:19 – 12:50)
 - Early Disciples (1:19-51)
 - First through Third Signs: Wedding, Nicodemus, Samaria, and Healing (2:1 – 4:54)
 - Fourth through Sixth Signs: At the Feasts (5:1 – 10:42)
 - Seventh Sign: Lazarus and Public Ministry Climax (11:1 – 12:50)
- The Last Supper—Private Ministry (13:1 – 17:26)
 - Washing Feet (13:1-30)
 - Farewell Discourse (13:31 – 16:33)
 - The Great Intercessory Prayer (17:1-26)
- **Death and Resurrection (18:1 – 21:25)**
 - **Arrest and Trial (18:1 – 19:16a)**
 - **Crucifixion and Burial (19:16b-42)**
 - **Resurrection Appearances (20:1 – 21:25)**

Note: In each lesson on the gospels, where there are overlapping or parallel texts, those will be noted in the heading. References in bold are the preferred reading(s) and will be the principal section of analysis, though some unique points in the current gospel will be noted, as well as helpful JST changes.¹

Death and Resurrection (John 18:1 – 21:25)

Arrest and Trial (John 18:1 – 19:16a)

There are several things unique to John’s account of the arrest and trial, including the following:

- Jesus often went to a garden on the Mount of Olives.
- Jesus said he was "I am" and the soldiers fall to the ground.
- Jesus asked that his disciples be let go since the soldiers only came for him.

¹ Not all JST changes are noted, only those of textual or doctrinal interest. Interested readers are encouraged to see Wayment, *The Complete Joseph Smith Translation of the New Testament* or the manuscripts themselves on the Joseph Smith Papers website (josephsmithpapers.org).

- Peter drew the sword and cut off the ear of one in the arresting party, whose name was Malchus.
- Jesus first went to Annas' house.
- Peter followed Jesus with another disciple who was known by the high priest and thus gained entry to the palace for himself and Peter.
- Peter's third denial was before a servant of the high priest who had seen him in the garden and who was a kinsman to Malchus, whose ear Peter cut off.



Jesus is arrested and betrayed – John 18:1-11 (Matt 26:47-56; Mark 14:43-52; Luke 22:47-53)

18:1 **the brook Cedron**. “Kidron” in other scriptures (e.g., 2 Kings 23:4, 6, 12; Jeremiah 31:30), this was the stream that ran down the valley between Jerusalem and the Mount of Olives. The slopes on either side of the valley were lined with tombs in Jesus’ day, as they are in ours, except not so many as now.

18:1 **where was a garden**. John doesn’t refer to it as Gethsemane (compare Matthew 26:36; Mark 14:32; Luke just reports that they went to “the mount of Olives, Luke 22:39); it’s the combination of the four gospels that give us the name “Garden of Gethsemane.” John shares the unique insight that Jesus and his disciples often came to this

garden, perhaps to rest or teach (v. 2). John only says that Jesus “entered” the garden with his disciples, but does not mention any suffering there at all, just as he passes over many other details already covered in the other three gospels.

18:3 **Judas then, having received a band.** The small army with Judas was given him by both Pilate and the Jewish leaders, because it consists of a *speira* (meaning, a Roman cohort, led by a *chiliarch*, v. 12) and “officers from the chief priests (meaning, temple guards). When he left the upper room, he must have gone to the chief priests and Pharisees and said, ‘I know where he is and can take him quietly.’ Perhaps the group first went to the upper room but found Jesus gone, and Judas surmised they went to the garden (John’s comment in verse 2 about them going there frequently indicates that’s how Judas found them so easily).

18:4 **Jesus therefore, knowing all things.** As he has done throughout his work, John portrays Jesus as all-knowing in mortality. He anticipated this day for a long time and knowing it was finally here, expected everything just as it happened.

18:4 **went forth.** In the Synoptics, Jesus appears to wait passively for Judas to step forward and identify him. In John, Jesus is proactive, stepping forward and speaking to the arriving crowd. Judas’ actions are not mentioned, though his presence is (v. 3).

18:4 **Whom seek ye?** At the beginning of John’s gospel, Jesus asked two men following him, “What seek ye?” (1:38). That and this phrase are essentially the same in Greek, thus bookending the first disciples and now these soldiers finding him. The contrast is thus demonstrated in how people receive Jesus, the honest in heart versus those in darkness.

18:5 **Jesus saith unto them, I am.** The KJV italicized “he” to indicate that it is not in the original, though the Greek *egō eimi* could be written with or without it. The reaction of the army—falling back on the ground (v. 6) argues that Jesus spoke the identifying divine name “I AM” in this case (see Exodus 3:14).

18:7 **Whom seek ye?** As the arresting party recovers from his words, Jesus asked them again the same question—who are you looking for? They again answer, “Jesus of Nazareth.”

18:8 **I have told you that I am he.** Though he says the same thing in Greek as he did in v. 5, the intent appears to be different. In v. 5, they react strongly to his words and fall down, whereas here it seems to have no impact. Thus “I am he” is probably a better representation of what he said: ‘I already told that I am the one.’

18:8 **if therefore ye seek me.** Jesus yielded to the arresting party voluntarily, not as a surprised victim but as a God who knows what is going to happen and is fully in control.

18:9 **which he spake.** See John 6:39 and 17:12.

18:10 **The servant’s name was Malchus.** While all three Synoptics mention the sword attack, only John names the person: Peter. He jumped to Jesus’ defense, perhaps lashing out at the man nearest his Master. John also only gives us the detail of that man’s name—Malchus, meaning ‘king’ or ‘kingdom,’ symbolic of Jesus’ true position and Peter’s misguided attempt to defend it by earthly means. Jesus simply taught Peter, “Put up thy sword” (v. 11), affirming that he would do what he was sent to do.

18:11 **the cup which my Father have given me, shall I not drink it?** Though John doesn’t recount the prayer in the garden, he used language from that prayer in Jesus’ response to Peter (compare Matt 26:42).

Jesus before Caiaphas and Annas – [John 18:12-14](#) (Matt 26:57-75; Mark 14:53-72; Luke 22:54-71)

18:12 **the band and the captain and officers of the Jews.** The group that came to arrest Jesus consisted of Roman soldiers (“band” is cohort, up to 600 men), a captain (*chiliarch*) of a Roman army, and temple guards (“officers of the Jews”). This shows that Pilate was in on the arrest from the beginning as he was the only one who could commit that level of Roman soldiers (compare Luke 20:19-20).

18:12 **bound him**. This recalls the imagery of Isaac being bound before being offered as a sacrifice on the altar at the hands of Abraham, only in this case there would be no ram in the thicket.

18:13 **led him away to Annas first**. John uniquely records this encounter with Annas. Caiaphas was the current high priest, but Annas, his father-in-law, was the head of the 'dynasty' that had been in place for several years and would continue for more than ten years after this time, as he and his sons and son-in-law (Caiaphas) would occupy the position of high priest under Roman rule.

18:14 **which gave counsel to the Jews**. Caiaphas' words are recorded in John 11:49-51.

Peter denies Jesus – John 18:15-18 (Matt 26:69-75; Mark 14:66-72; Luke 22:56-62)

See also Luke. Peter's denials of Jesus are broken up in John, bracketed around what goes on in the house, that Peter probably cannot see or hear clearly. But presumably an eyewitness—probably the disciple that was known by the high priest—was inside. Was this man looking for a way to free Jesus or speak in his behalf, or was he somehow complicit in the events of that fateful evening?

18:15 **another disciple**. This unnamed follower of Jesus was known to the high priest and thus gained entrance for Peter. Many have speculated who this might be, John being the main candidate of many, given the anonymous way he seems to refer to himself throughout the work. In terms of identifying this person as John, a common thought is that John's family was somehow related to the ruling class in Jerusalem. But why would John, a fisherman from Galilee, be known to the high priest? It's true that his father was a man of status with hired servants (Mark 1:20) and his mother had great ambitions for her sons (Matthew 20:20-28). However, such a relationship of a Galilean fisherman to the high priest seems unlikely. To account for this, some believe it might be Nicodemus, Joseph of Arimathea, or some other member of the Sanhedrin. One author suggested it might be Judas Iscariot, but Peter would certainly be too angry at him to have that kind of interaction.

18:15 **the palace of the high priest**. Note that when it refers to the "high priest" in these verses, it probably means Annas, who was the high priest from AD 6-15, and retained the title though he was not currently serving in the office, much like we continue to call men "Bishop" even after their release. The word translated "palace" means 'courtyard'; many homes were built around a central courtyard, so from within the courtyard, Peter could see or hear at least some of what was going on. Peter never went in the house proper (v. 18).

18:16 **that other disciple . . . brought in Peter**. The unnamed disciple had enough status to speak to the woman who controlled who came in to get Peter admitted into the courtyard.

18:17 **Art not thou also one of this man's disciples?** As Peter came in, the woman there believed that she recognized him as one of Jesus' followers, but in the moment, he quickly denied it: "I am not."

18:18 **Peter stood with them, and warmed himself**. The "servants and officers," many (all?) who had been at the garden among the arresting party, were standing around a coal fire to stay warm during the cold night. Peter quietly joined them, perhaps to learn anything he could about Jesus, besides wanting to stay warm.

Caiaphas questions Jesus – John 18:19-24

18:19 **The high priest then asked**. This is Annas, not Caiaphas, who queried Jesus about his disciples and doctrine.

18:20 **in secret have I said nothing**. Jesus reminded Annas that he had spoken publicly and prominently many times—in the temple, the synagogue, and at other times. His statement that he said nothing in secret places likely is a denial of a private conspiracy or plot beyond anything he had ever taught publicly.

18:21 **ask them which heard me**. Jesus essentially refused to answer Annas' questions, telling him to ask those who had listened to his teachings, which would focus on his disciples but could include many of the Jewish leaders.

18:22 **one of the officers which stood by struck Jesus**. Jesus' perceived rudeness to Annas annoyed one of the temple guards enough that he slapped Jesus with this palm, chastising Jesus for his tone and answers.

18:23 ***If I have spoken evil, bear witness.*** The guard had taken offense because Jesus essentially refused to answer Annas' questions. Jesus challenged the assault, calling it unjustified and challenging the guard to declare just what words Jesus had spoken that were wrong. He had said nothing contrary to the Law, and all in the room knew it. That action brought the interview to a close.

18:24 ***sent him bound unto Caiaphas.*** After Jesus was interviewed by Annas, he was sent to the current high priest, Caiaphas. However, John recorded no details of that visit, except that Caiaphas took him to Pilate (v. 28).

[Peter denies Jesus again – John 18:25-27 \(Matt 26:69-75; Mark 14:66-72; Luke 22:56-62\)](#)

See Luke, with some notes on John's unique version below.

18:25 ***Simon Peter stood and warmed himself.*** This is where we left Peter in verse 18, before Annas' interview.

18:25 ***I am not.*** For the second time, Peter denied that he was one of Jesus' disciples.

18:26 ***his kinsman whose ear Peter cut off.*** This man was in the party that went out and arrested Jesus "in the garden." In fact, it was his own relative whose ear Peter cut off with this short sword (and who was healed by Jesus, according to Luke 22:51). It was dark enough in the garden that the man was not certain, but he knew Peter certainly appeared to be that sword-yielding man from the garden. Peter's denial was his third, after which the rooster immediately crowed (v. 27). Unlike the other gospels, John does not record any emotional reaction by Peter to the rooster's crow, just the fulfillment of Jesus' prophecy (13:37-38).

[Jesus delivered to Pilate – John 18:28 – 19:16a \(Matt 27:1-26; Mark 15:1-15; Luke 23:1-5, 17-25\)](#)

John recorded the lengthiest conversation between Jesus and Pilate of the four gospels in these verses.

18:28 ***unto the hall of judgment.*** This is the *Praetorium* or headquarters of the Roman governor, the *praetor*—Pontius Pilate. Normally Pilate resided in Caesarea but came to Jerusalem during feasts, at which time he would stay at the Antonia Fortress just outside the northeast corner of the temple (though some believe he stayed at Herod's palace at the western edge of the city). Massive stone slabs have been found at the location of the Roman fortress, indicating a courtyard—perhaps this hall of judgment.

18:28 ***it was early.*** This is *proia*, meaning daybreak; the sun was just coming up. Many Roman governors recorded an early start to the day so they could conclude their work day before noon. Pilate would certainly have been up early to keep a careful eye on the crowds gathered in Jerusalem for the Passover.

18:28 ***lest they should be defiled; but that they might eat the passover.*** As mentioned, in John's account, the Passover meal was to begin that night, not the night of the Last Supper as it is in the Synoptics. The Jewish leaders, whose hands will shortly be covered in the blood of Jesus (symbolically), ironically refuse to enter Pilate's Gentile residence so they would not be defiled and thus unable to partake of the meal that evening (Numbers 9:10-11 indicates that an unclean person would have to celebrate Passover alone a month later). Instead, they stood outside on the street and barked their words into the residence through the gate.

18:29 ***What accusation bring ye against this man?*** Remember, John was clear that Romans were involved in Jesus' arrest, so Pilate knew enough about the situation to agree to send his troops in that effort. Now he required them to publicly declare that they had surely told him previously in private.

18:30 ***If he were not a malefactor.*** In Greek, literally, 'if he did not make evil.' The phrase *kakon poiōn* ('evil maker') carries the connotation of troublesome, destructive, or pernicious. The Jewish leaders were accusing Jesus of being full of evil thoughts and actions but with no specific actions: they were essentially name calling.

18:31 ***Take ye him, and judge him.*** Seeking to be rid of the whole problem, Pilate's initial decree was for the Jewish leaders to judge Jesus themselves; he could see no Roman law being violated.

18:31 ***it is not lawful for us to put any man to death.*** Literally, ‘we are not permitted to kill in any way.’ There is much debate about how much right Jewish leaders had in capital cases. There are several recorded instances—Biblical and non-Biblical—where they inflict the death penalty, including Stephen in Acts 7 and Herold killing James in Acts 12. Other scholars show them needing to appeal to Roman officials to carry it out, such as here. From the pattern in other Roman provinces, it seems likely that the local officials had rights under some circumstances and not under others. Here their statement should not be taken at face value; they were also motivated to have the Romans do the deed with Jesus to avoid problems with the people, because of his popularity. They may have even seen Jesus as a pawn to try and turn public opinion against Pilate. They may have simply desired crucifixion as the most humiliating death they could inflict (hinted at in v. 32). But that punishment Rome reserved to itself, hence their appeal to Pilate.

18:32 ***That the saying of Jesus might be fulfilled.*** See John 12:32 where Jesus said that he must be lifted up.

18:33 ***Pilate entered into the judgment hall again, and called Jesus.*** This scene is often portrayed in movies as a private interview between the two men, but its location contradicts that image; the “judgment hall” (*praetorium*) was a public place of hearing cases and passing judgment. At the least, Roman soldiers would have been present and so could anyone else who wished to enter the fortress. Roman law allowed for public questioning of accused people. Though the Jewish leaders did not enter into the fortress for fear of being defiled during the feast (v. 28), others with more concern for Jesus and less for their own ritual purity could have gone in and heard the conversation

18:33 ***Art thou the King of the Jews?*** Pilate’s question is truly, ‘Are you claiming royal leadership of your people, contrary to Roman law?’ He is questioning Jesus relative to the serious crime of sedition.

18:34 ***did others tell it thee of me?*** Luke let us know that the Jewish leaders changed their charges against Jesus from blasphemy (which Pilate would not have cared about) to sedition against Rome (Luke 23:5). This is why Pilate asked Jesus if he was a king (v. 33)—rebels and brigands often proclaimed themselves king over their little bands, and Pilate wanted to see if Jesus was such a troublemaker.

18:35 ***Am I a Jew?*** Pilate was likely baffled about many Jewish beliefs and customs still, even though he had been in their land for many years. In this case, he knew that the Jewish leaders had brought Jesus to him, and he was now involved in their infighting. What was Jesus’ crime.

18:36 ***then would my servants fight.*** Usually, the term “servants” in the Bible means ‘slave’ (*doulos*). In this case, however, it is *hypēretēs*, a word that can mean an officer or minister of the king. Jesus declared that his kingdom is not of this world, implying that his officers are not either.

18:37 ***Art thou a king them?*** Pilate heard Jesus speak of his kingdom from another world, so he believed Jesus was acknowledging that he was a king, and he wanted to get him to admit it. Jesus used the reply, “Thou sayest that I am a king,” which acknowledged it without him saying the words.

18:37 ***for this cause came I into the world.*** Jesus again emphasized that he was not of this world but came here for one purpose: “bear witness unto the truth.”

18:38 ***What is truth?*** It’s not clear if Pilate asked this and then abruptly left, or if he waited for Jesus to reply but the Savior remained silent. John simply ends the conversation between them (though it resumes again).

18:38 ***I find in him no fault.*** Pilate determined from his questioning of Jesus that he was not a political or military threat but spoke only of heavenly kingdoms and powers. There was no crime in Roman law that he had broken.

18:39 ***ye have a custom.*** Only John labels this as a Jewish custom; Matthew and Mark attribute it to the governor (Matt 27:15; Mark 15:6). However, since it was tied to the feast (Passover, in this case), it could be a specific local custom that developed between Rome and the Jews, that allowed Rome to show some mercy to strategic people.

18:40 **Barabbas was a robber.** The word is *lēstēs*, meaning a brigand who takes by plunder, not the confused with *kleptē*, one who steals by stealth (or, a burgler). Barabbas didn't break into homes but probably attempted to disrupt Roman supply lines or stores in order to frustrate the troops.

19:1 **Pilate therefore took Jesus, and scourged him.** Jesus was not convicted of any crime, yet Pilate had him beaten. This may have been a light whipping (still very painful) just to appease the Jews, recognizing that he had done something wrong. Since he was later flogged brutally (alluded to in 19:16, since it happened after a formal conviction of crucifixion), which would have been with a whip embedded with glass, bone, and metal shards, that means he was actually beaten twice, greatly contributing to his weakened state. See Isaiah 50:6.

19:2 **a crown of thorns . . . purple robe.** Given that the charge was being king of the Jews, the soldiers mocked him according, with a painful crown and a coat dyed purple, the color of royalty. Since a purple robe was not something a soldier would have possessed, it may have been provided by Pilate himself. The crown also may have been made of thorns to depict the rays of the sun coming from his head, a typical image of kingship.

19:3 **they smote him with their hands.** Besides the flogging, Jesus endured mockery and more beatings as the soldiers circled him and hit him without warning. It was probably a game to them, something to break the monotony of their days.

19:4 **I find no fault in him.** Pilate made a final attempt to have Jesus released, bringing the bleeding and beaten Jesus before them, still wearing his crown and purple robe (v. 5), perhaps in an attempt to generate sympathy for him.

19:5 **Behold the man!** No longer referring to him as their king, Pilate's presentation of Jesus emphasized his humanity. Though he wouldn't have known it, it also echoes a Messianic phrase in Zechariah 6:12.

19:6 **Take ye him, and crucify him.** Pilate is mocking the demands of the crowd, pushing back on their chanting for his death. 'Do it yourself,' he calls out, knowing full well they cannot legally do so.

19:7 **he made himself the Son of God.** Frustrated that Pilate was not moving forward to kill Jesus but rather making him somewhat of a hero now—a living martyr that could rally others by the sight of his suffering—they made another attempt to get Pilate to move ahead, declaring that Jesus called himself the "Son of God," a title reserved in the Roman world only for the Emperor, which also violates their application of Jewish law to Jesus' teachings (see Leviticus 24:16).

19:8 **he was the more afraid.** The record is not clear why Pilate's fear level rose. Was it because the charge had been increased to Jesus not only declaring himself king of the Jews but equivalent to the Emperor? Or did he begin to fear the Jews themselves?

19:9 **Whence art thou?** Though we often see this question in relation to the declaration that Jesus made himself the Son of God (and had previously declared he was not of this world), Pilate's question may have been more pragmatic: if Jesus was from Galilee, he could hand him off to Herod Antipas and be done with this whole mess.

19:9 **Jesus gave him no answer.** Pilate had already had him flogged, mocked, beaten, and had condemned him to death. Jesus was not inclined to answer his question at this point. His silence is majestic.

19:10 **Speakest thou not unto me?** In amazement or frustration or both, Pilate is probably more used to people groveling at this point in the process than someone standing stoically soundless.

19:11 **Thou couldst have no power at all against me.** Jesus' only and final words to Pilate were spoken only to correct his misunderstanding that the Roman procurator had power over Jesus' life.

19:12 **from thenceforth Pilate sought to release him.** Ready to be done with this whole debacle, Pilate determined that Jesus had been punished enough with the flogging and prepared to let him go.

19:12 ***If thou let this man go, thou art not Caesar's friend.*** The threat was very real: the Jews would complain to Caesar about Pilate's actions, accusing him of breaking Roman law and not doing his job correctly by letting a criminal that threatened Rome loose.

19:13 ***a place that is called the Pavement.*** *Lithostrōtos* means a mosaic floor, likely mixed with precious stones. Probably in the Antonia Fortress just to the north of the temple, this was a place from which a large crowd could see and hear Pilate and Jesus, perhaps even from the temple courtyards.

19:14 ***it was the preparation of the passover.*** Not only the Passover but the Sabbath, which is unique to John; the Synoptics portray Passover happening the day before the crucifixion, John pictures the Passover lambs being slain as Jesus is dying on the cross.

19:14 ***about the sixth hour.*** Meaning, about noon. Jesus was arrested during the night, has no slept or eaten all night, as far as the record shows, and had to be severely injured from the flogging. Sadly, it was about to get much worse.

19:14 ***Behold your King!*** Having tried to appeal to the crowd's humanity with "Behold the man" (v. 5), he now used the title they accused Jesus of aspiring to, perhaps hoping that it might rally some of Jesus' supporters. But they were all in hiding; Jesus was on his own.

19:15 ***We have no king but Caesar.*** There is tragic irony in the response of the Jews present to Pilate's query about killing their king. The majority of Jews did not like Roman rule and certainly did not like the Emperor or Caesar, who claimed the titles of Son of God, Savior, and King over them; his very existence was blasphemy to those who claimed God was their king. In the expediency of getting Jesus condemned, and probably reminding Pilate of their threat to report him to Caesar, they proudly announced that Caesar was their only king, thereby rejecting directly Jesus as their God and his Father as their true King in heaven.

19:16 ***delivered he him therefore unto them to be crucified.*** "Them" in this case was the Roman soldiers who handled such cases, probably the same ones who had mocked and flogged him earlier. This brief sentence implies much more than it says, since people in John's day fully understood what happened next. He would be stripped of all clothing, for nakedness was total humiliation, especially to Jews. Then he was scourged with those sharp pieces of bone, metal, and glass embedded in a whip, ripping skin from his back, shoulders, sides, and chest. Many did not even survive the scourging. After more mocking, Jesus was forced to carry the beam of his cross through a mocking crowd to the place of crucifixion, where large nails were driven through his hands and wrists into the crossbeam, and he was lifted onto the upright pole, after which nails were driven through the sides of his ankles to secure his legs as well. Death came after many hours of excruciating pain—a crucified person literally died from exhaustion, asphyxiation, and other factors brought on by the intense pressure of hanging from those nails. Crucifixion was certainly one of the cruelest ways to die ever invented by man.

Crucifixion and Burial (19:16b-42)

The crucifixion – John 19:16b-27 (Matt 27:33-37; Mark 15:22-26; Luke 23:33-34)

19:18 ***two other with him.*** John makes no mention of these other two men except here—no conversations between them, nothing about their crimes or situation.

19:19 ***Pilate wrote a title.*** Though all four gospels record that an inscription was there, only John gives all the details about the wording and languages. The Romans typically put a *titulus* or notice written on a board, around the neck of the condemned person as he carried his crossbeam to the site of execution. This was meant to advertise his crime and keep others from repeating it. Though rare, in this case Jesus' *titulus* was then taken from him and nailed to his cross at Pilate's request. It was written in three languages, saying 'Jesus the Nazarene, King of the Jews':

- Aramaic: YESHUA H'NATSARI MELEK H'IHUDAIM
- Latin: IESUS NAZARENUS REX IUDAEORUM
- Greek: IESOUS HO NAZORAIOS HO BASILEUS TON IOUDAION

19:20 **the place where Jesus was crucified was nigh to the city.** The location of the crucifixion and tomb are unknown today, but two locations have the most support, both outside the city walls in that day, as scripture requires. The first is the Church of the Holy Sepulchre, which is over a location that was a stone quarry at the time of Jesus. Here Christians of many faiths commemorate Jesus' death and burial, and the site is maintained by a group of churches, most prominently the Roman Catholics, Greek Orthodox, and Armenian Apostolic faiths, who promote it as the best location. The second is really two sites: Gordon's Calvary (so named after the man that was the proponent for the site) and the Garden Tomb. These last two sites are generally favored by Protestants and many Latter-day Saints.

19:21 **Write not, The King of the Jews.** When the Jewish leaders went out to the site of the crucifixion and saw that sign that Pilate had attached to Jesus' cross, they protested, wanting it to say instead that Jesus claimed to be king.

19:22 **What I have written I have written.** Perhaps having been pushed around enough by these Jews, Pilate stood firm on the *titulus* and refused to change it in any way.

19:23 **made four parts.** There were four soldiers assigned to the crucifixion detail this day (at least to Jesus; more could have been assigned to the other victims). John gives the most details about the soldiers parting Jesus' cloak or outer garment, something allowed them under Roman custom, similar to a spoil of war.

19:23 **the coat was without seam.** His "coat" (Greek *chiton*, meaning tunic or the garment worn closest to the skin) was a one-piece article, something that might have been given to him because it was probably fairly expensive. Not wanting to tear it, they instead cast lots for it (v. 24), and only one of them got it.

19:24 **that the scripture might be fulfilled.** The scripture quoted is Psalm 22:18.

19:25 **his mother, and his mother's sister, Mary . . . and Mary Magdalene.** The wording here in Greek could be two, three, or four women, though the latter the most likely: 1) Mary his mother; 2) his mother's sister (perhaps Salome); 3) Mary, Cleophas' wife; and, 4) Mary Magdalene. That means that three of the four women there were named Mary (*Miriam*).

19:26 **Woman, behold thy son!** Only John records this interaction, and in his gospel, it was Jesus' first statement from the cross. As the eldest son of his widowed mother, as it appears she was, Jesus fulfilled his obligation to care for her by asking this disciple he loved to take her into his home. Tradition in the early church was that this was John, who did indeed care for Mary, finally taking her to Ephesus where she died. We don't know why Jesus' brothers, Mary's other sons, did not receive this request, except that perhaps they weren't at the cross and John was. John was also apparently Jesus' cousin, Mary's nephew, so he was family and thus a close enough relative to make the request legitimate.

It is interesting to note that "thy son" could refer to the disciple who would take care of Jesus' mother, but could also be drawing her attention to himself—"Woman, behold your Son!" Perhaps in her weeping, he needed her to listen to him for just a moment, in order to give charge of her to the other.

19:27 **saith he to the disciple.** This is also the only record of any of the apostles being nearby during his death. John and Luke recorded the most sayings of Jesus from the cross, as would an eyewitness—John writing his own testimony, Luke presumably drawing on that of his mother, Mary.

[Jesus dies – John 19:28-37 \(Matt 27:45-54; mark 15:33-39; Luke 23:44-48\)](#)

19:28 **Jesus knowing that all things were now accomplished.** Jesus knew that he had fulfilled all that the Father had asked of him, making a full atonement for all mankind. Whether it was the voice of the Father to him, the whispering of the Spirit, or some other means, we are not told.

19:28 **I thirst.** Another John exclusive is this statement by Jesus about his physical condition. Bruce McConkie noted that after suffering alone again (indicated by "why hast thou forsaken me?"), that Jesus could attend to his physical needs and so requested a drink (not of "vinegar" but watered-down sour wine—*oxos* in Greek), which was

given to him in a sponge on the end of a short hyssop branch (v. 29). Dehydration was a common effect in crucifixion and Jesus may not have had anything to drink since dinner the night before.

19:30 ***It is finished.*** The concise version of what Matthew recorded in the JST: "Father, it is finished, thy will is done" (JST Matthew 27:50).

19:30 ***he bowed his head.*** It was raised before as he prayed, now he bowed it in humility and released his spirit from its mortal frame.

19:31 ***their legs might be broken.*** Another detail exclusive to John. Romans would break the legs of crucifixion victims with an iron mallet to hasten their death. Without the ability to push up with their feet and relieve the stress on their upper body, they quickly died of suffocation, heart failure, or other complications. The Jews wanted them to do this because the Sabbath (and in John's gospel, the first day of the Passover or "high day") were approaching at sunset, and they didn't want the bodies left on the cross on such an important day (according to Deuteronomy 21:22-23; Joshua 8:29). Fascinating hypocrisy from a group so anxious to have Jesus killed!

19:33 ***brake not his legs.*** John sees this as a fulfillment of scripture (explained in verse 36) relating to the Paschal lamb not having any bones broken (Exodus 12:46; Numbers 9:12; Psalm 34:20).

19:34 ***with a spear pierced his side.*** Jesus appeared to be dead, but they needed to make sure, so they stuck him with a spear or *pilum*, an iron lance attached to a long, wooden handle. That he had no reaction confirmed their suspicion—he was dead. The soldier could have punctured his heart, indicated by the mixture of blood and clear fluid. There is Passover symbolism in many of these actions, including the hyssop (the plant used to paint the blood on the doorposts in Exodus), the unbroken bones, and the shedding of blood. This fulfills Zechariah 12:10 (explained in verse 37).

19:35 ***he that saw it bare record.*** This is probably a later editorial comment, emphasizing the eyewitness nature of the testimony of Jesus' death being recorded.

Jesus is buried – John 19:38-42 (Matt 27:57-61; Mark 15:42-47; Luke 23:50-56)

19:38 ***secretly for fear of the Jews.*** Joseph of Arimathea was perhaps a closet disciple, not publicly discussing his beliefs. But now he boldly came forward and proclaimed his allegiance to the dead Jesus. He is a good candidate for the disciple that got Peter into the courtyard of Annas.

19:39 ***there came also Nicodemus.*** The other gospels do not mention Nicodemus helping with the burial, but his contribution of spices was expensive and timely. Though the text attributes the actions to them, it is likely that these very wealthy men did not touch Jesus' body themselves but used their slaves to carry it to the tomb and prepare it for burial with the spices they brought. However, what their servants did was the same as if they did it themselves. Touching Jesus' body would have rendered them unclean for seven days and thus not able to participate in the Passover and other events. They made a great sacrifice in many ways to render this service to their dead teacher.

19:40 ***wound it in linen clothes with the spices.*** As Jesus was wrapped in swaddling clothes as a baby, so he was now wrapped in strips of cloth that were soaked in fragrant substances to prepare the body for a hasty entombment. John uniquely describes this type of burial; the Synoptics seems to imply more of a sheet being wrapped around him, because of the limited time before sundown (Matthew 27:59; Mark 15:46; Luke 23:53).

19:41 ***in the garden a new sepulchre.*** Near the place of crucifixion was a garden with a new tomb. Both John and Luke report that Jesus was the first to ever be buried in it. It's important to note that the Garden Tomb has been dated to the 7th or 8th centuries BC, meaning that it was used for hundreds of years before Jesus, according to archaeologists. This could disqualify this location as Jesus' tomb according to this verse.

Resurrection Appearances (20:1 – 21:25)

The discovery of the empty tomb – John 20:1-18 (Matt 28:1-10; Mark 16:1-8; Luke 24:1-12)

20:1 **The first day of the week.** In Greek, it says, “The first day of the Sabbaths,” a phrase that is unclear. Regardless, this points to early Sunday morning.

20:1 **cometh Mary Magdalene.** In John's account, Mary alone is mentioned, though the use of the plural “we” in verse 2 is a hint that other women were with her, at least at this point. Mary saw the stone taken away from the front of the sepulchre. It doesn't say at this point that she looked in the tomb.

20:2 **she runneth, and cometh to Simon Peter.** In this account unique to John, Mary told Peter and presumably John that Jesus' body was missing (note the plural “we,” hinting that Mary was indeed not alone in this first visit, just as the other gospels indicate), and that both men ran to see, John arriving first. John looked in but didn't enter (vv. 4-5); Peter did when he arrived (v. 6), and John followed him in (v. 8). Together they saw the burial clothing (v. 7).

20:7 **the napkin, that was about his head.** This was the cloth that was folded over the head and tied under the chin to keep the mouth closed. The rest of the body was wrapped in strips of linen, as described above. Grave robbers would not leave behind all of this and take a naked body, and they especially wouldn't take the time to neatly fold and roll everything up (implied by the word John used, “wrapped”). The two men have both seen and are thus legal witnesses to the empty tomb.

20:8 **and he saw, and believed.** John lets us know that seeing the empty burial clothing was enough for him to believe, though “they” (Peter and Mary) still didn't understand that he had risen from the dead. (You can almost see John winking at us, letting us in on a secret: ‘I was the first one to understand!’) The two apostles then went home—not home to Galilee but to where they were staying in the Jerusalem area, perhaps the home of Mary and Martha in Bethany. Perhaps given John's promise at the cross, the first person he would have told was Mary, Jesus' mother, as we might imagine: ‘Mary, the tomb is empty; he is back from the dead, as he told us all along!’

20:9 **they knew not the scripture.** Scriptures that these disciples would have known that speak of being raised from the dead include Isaiah 53:10-12; Psalm 16:10; Jonah 1:17.

Jesus and Mary Magdalene – John 20:11-18 (Matt 29:9-10; Mark 16:9-11)

20:11 **Mary stood without at the sepulcher weeping.** Mary is not recorded as returning with Peter and John, but this verse shows that she did. Peter and John left, and Mary stayed, perhaps only arriving after they had already gone since it doesn't mention her running (she had already ran all the way to them to tell them about the tomb, v. 2). She was weeping (wailing loudly, most probably, as was the custom).

20:12 **seeth two angels in white sitting.** Mary looked into the tomb and saw two angels (which Peter and John did not see!; v, 12). She expressed no amazement at this; could it be that the angels were very ordinary looking?

20:13 **Woman, why weepest thou?** When the angels asked her why she was crying, she expressed concern only for the body—where was it?

20:14 **saw Jesus standing, and knew not.** She turned and saw another man, but possibly in her grief and tears did not recognize him.

20:15 **Woman, why weepest thou?** Jesus repeated the angels' question: “Woman, why weepest thou?” then added, “whom seekest thou?” This harks back to Jesus' original question to his first disciples in John 1:38, invoking the question of our discipleship. Are we seeking Jesus, and following him?

20:15 **tell me where thou hast laid him.** Thinking that the man before her might work in the garden, she wondered if he had taken the body (the question is ironic, because yes, as a matter of fact, he did!).

20:16 **Jesus saith unto her, Mary.** The as-yet-unknown man replied with one word: "Mary." Hearing her own name, she suddenly knew him: "Rabboni"—Aramaic for 'my Master, my Teacher!' He raised Lazarus by calling his name and now he lifted Mary with her name. Jesus calls us by name, beckoning us to come to him.

20:17 **Touch me not.** Mary grabbed Jesus' feet in an act of pure worship, but he said, "Hold me not" (the correct sense in Greek—and the term used in the JST), for he had yet to visit his Father. But Mary was to tell the disciples that he was risen and ascending to their Father and God. This she did (v. 18), becoming the first witness of the resurrected Savior—the first 'apostle' sent by Jesus with an eyewitness message of his resurrection.

In the next forty days, many others will become his witnesses as Jesus taught them and prepared them to administer the affairs of his kingdom and take the good news of Jesus to the world. Mary's witness of the living Jesus became the testimony of hundreds, then thousands, then millions. He lives!

Jesus appears to the ten – John 20:19-23 (Luke 24:36-43)

Though this first section shares some elements with Jesus appearance to the disciples in Luke, John's account of the post-resurrection ministry is unique in almost every aspect. He gives us intimate views into personal encounters with Jesus.

20:19 **the same day at evening, being the first day of the week.** This was resurrection day, Sunday, sometime before sunset (because that would make it Monday), still part of the week of the Feast of Unleavened Bread.

20:19 **the doors were shut . . . for fear of the Jews.** The secret meeting, probably held in the upper room location of the Last Supper, was done with doors bolted. With Jesus' trial and crucifixion, the disciples were fearful of what might happen to them.

20:19 **Jesus . . . stood in the midst.** He appeared without entering the locked door, as only a divine being could do.

20:19 **Peace be unto you.** As Luke mentioned, this is *shalom aleikhem*, though here in John it is repeated two more times (vv. 21 and 26). Three is an important number in John, representing unity and divinity. Surely the disciples would have been reminded of his teachings from just three nights ago where he said, "Peace I leave with you, my peace I give unto you" (14:27).

20:20 **then were the disciples glad.** Jesus had promised them: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (16:22). Now that promise was fulfilled.

20:21 **as my Father hath sent me, even so send I you.** Jesus was the Father's *shaliah* (Aramaic) or *apostolos* (Greek), both meaning 'sent one,' his ambassador, his trusted representative. Now he extended that same commission to the disciples, making them his sent ones—his apostles.

20:22 **he breathed on them . . . Receive ye the Holy Ghost.** Breath and spirit (as is wind) are the same word in Greek. This word is used in the Greek version of the Old Testament (the Septuagint, LXX), in Genesis 2:7, when God breathes upon the face of man (*enethusēsen eis to prosōpon autou*) to bring him to life. So Jesus breathes upon his disciples to give them a new life, one with the gift of the Holy Ghost. Bruce McConkie² and others³ prefer to see this as symbolic language representing a laying on of hands.

20:23 **sins ye remit, they are remitted.** This verse aligns with Jesus' promise to Peter in Matthew 16:18-19, now extended to all the disciples present. To loosen and to bind meant they had authority to administer the church and to determine who was in and who was out of the kingdom. Jesus completed the 'overthrow' of the Jewish establishment by acknowledging that the Jewish leaders have no authority in these matters, but through him these disciples now do.

² DNTC, 1:857; *Mortal Messiah*, 4:282.

³ *Studies in Scripture, Vol. 5, The Gospels*, 457.

Jesus appears to Thomas – John 20:24-29

20:24 **Thomas, one of the twelve, called Didymus.** "Thomas" and "Didymus" mean the same thing, 'twin,' the former Hebrew, the latter Greek. John gives us both forms of his name.

20:24 **was not with them.** We don't know why Thomas was absent, but he somehow missed the encounter with Jesus on the day of the resurrection. His absence provides a powerful teaching of the meaning of faith and testimony.

20:25 **Except I shall see in his hands the print of the nails.** We call him 'Doubting Thomas' sometimes, but what an unfair label! The other apostles didn't believe until they had seen either! The only difference between Thomas and the rest of them was a week.

20:26 **And after eight days.** That means the next Sunday. The Feast of Unleavened Bread was now over. Perhaps the disciples were again gathered in the upper room to celebrate the anniversary of Jesus' resurrection by taking the sacrament, sharing their stories and testimonies, and encouraging the members of the little community (which will shortly be counted at 120 in Acts 1). Some of them may have been preparing to return home to Galilee or other locations, even that day. This time Thomas was in the room when Jesus appeared.

20:27 **Reach hither thy finger.** Thomas was invited to do the same thing the other disciples had done the previous week. Note, however, that in spite of his declaration that he wouldn't believe until he touched, John doesn't record that he actually did so. Sight and sound were enough of a witness for faithful Thomas.

20:27 **be not faithless, but believing.** The words here are *apistos* and *pistos*, opposite sides of the same coin. Jesus is saying, 'become not unbelieving, but believing, not without faith, but with faith.'

20:28 **My Lord and my God.** Thomas' answer conveyed his profound humility: 'my Master and my God, I am your disciple and your servant.' It was also the first declaration from a disciple that Jesus was God.

20:29 **blessed are they that have not seen, and yet have believed.** Though hundreds will see Jesus in the resurrected flesh, millions will not have that experience, but will rely on the testimonies of men like this, and their witness of the Spirit. As Paul stated a truth that applies to almost all who will call themselves Christians, "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

Like Luke, John is careful to make a strong case for the bodily resurrection of the Savior. From the earliest days of the church, Greek philosophies threatened to intermingle with scripture to distort the truth. For example, asceticism encouraged abstention from physical gratification, teaching that the flesh was evil. This philosophy led many to reject the idea that Jesus (and God the Father) had bodies, thus recreating God in the image of man's philosophy. These forces were well in place in John's and Luke's days, hence their detailed defense of the concept of a corporeal resurrection. Unfortunately, those ascetic forces prevailed and led to the creeds that God declared were "an abomination in his sight" (Joseph Smith-History 1:19). It took a new revelation of the Father and the Son to the young boy prophet, Joseph Smith, to restore that lost knowledge of the truth of God's nature.

The purpose of this book – John 20:30-31

20:30 **many other signs truly did Jesus.** As discussed in the first lessons on this gospel, John recorded seven signs of Jesus' divinity, but here affirmed that these were not the only ones performed.

20:31 **these are written, that ye might believe.** The purpose of John's testimony was to provide the opportunity for the Spirit to testify to us that Jesus is the Messiah, the Son of God.

20:31 **that believing ye might have life through his name.** This echoes back to John 1, especially verses 4 and 12, where the same themes are expressed and now brought to conclusion. Jesus is the source of life, both in his role as creator of this world, giving us mortal life, and as the first resurrected person, giving us immortal or eternal life.

Jesus appears in Galilee – John 21:1-14

Chapter 21 appears to not be wholly written by John himself, but also by close associates. The best clue is in verse 24 ("we know that his [John's] testimony is true") but the tone of the whole chapter conveys a somewhat third-party nature. However, it is important to note that there are no ancient manuscripts of John that go to the end of the book that don't include this last chapter. Like the prologue in chapter 1, chapter 21 is an epilogue to the book.

21:1 **sea of Tiberias**. The Sea of Galilee, though only John refers to it with this name (in 6:1 he calls it both).

21:2 **his disciples**. The disciples listed are Peter, Thomas, Nathanael (who we learn was from Cana from this passage), the sons of Zebedee, and two other unnamed disciples. This is the only place James and John, Zebedee's sons, are listed in the book of John, though they are not mentioned by name, only parentage.

21:3 **I go a fishing**. Peter is sometimes criticized for this,⁴ but fishing was his occupation, and he turned to that as a good use of his time in this transitional period. He may have also felt the need to support his family, which he had not done since he became Jesus' apostle.

21:3 **that night they caught nothing**. They probably went fishing near the modern town of Tabgha, ancient Heptapegon, meaning 'the place of seven springs.' It is about two miles south of Capernaum. Here the fish come close to shore to feed in the warm currents coming from the streams. Fishermen still catch them with nets from the shore and the sides of their boats. The best fishing is at night, which can be brought fresh to local markets in the morning. However, on this night, they had no success.

21:4 **when the morning was now come**. This means the time just before the dawn; it was still dark but the sky was beginning to lighten.

21:4 **knew not that it was Jesus**. It was probably still too dark and he was too far away for them to recognize him. They could only see that someone was on the shoreline.

21:5 **have ye any meat?** 'Have you a bite to eat?' is the more literal translation, a term not found anywhere else in the New Testament. The question is also asked in a way that the questioner clearly expected a negative response.

21:6 **Cast the net on the right side**. Away from the fertile fishing grounds and returning to home port empty-handed, this request may have seemed odd or even uninformed. This man on the shore was clearly not a fisherman, they may have mumbled. But they did it and were shocked by the outcome.

21:6 **they were not able to draw it**. Doing as the unknown bystander suggests, they cast on the right side (traditionally the lucky side) and collected so many fish that they couldn't lift the net into the boat.

21:7 **It is the Lord**. This triggered a memory in John's mind, though the story is not related in his book (it is in Luke 5:5-6). But it was enough to make him know who was speaking to them from the shore.

21:7 **he girt his fisher's coat unto him (for he was naked)**. Peter was still wearing at least a loincloth or more likely his tunic. His outer coat ("fisher's coat") he would have wrapped around his waist—the verb translated "girt" here usually means 'to wrap around the waist.' It seems that we should understand that Peter took his outer coat, put it around his waist and perhaps between his legs to hold up his tunic so his legs were free to make swimming easier.

21:8 **two hundred cubits**. About one hundred yards offshore, the little ship came in slowly, dragging the heavy net full of fish.

21:9 **a fire of coals there, and fish laid thereon**. The noun "fish" here is singular, meaning there was only one fish on the bed of coals.

⁴ Bruce McConkie, *Doctrinal New Testament Commentary*, 1:863.

21:10 **Bring of the fish.** Jesus had enough for himself but needed their fish to complete the meal. Like multiplying the meal for the thousands, again the Lord provided the extra amount needed, only this time by the actions of the fishermen.

21:11 **Peter went up, and drew the net to land.** This shows Peter's strength, a man who was used to hard work.

21:11 **an hundred and fifty and three.** This number could simply be the number that was in the net—a large number that would represent a great blessing. But interestingly (and perhaps a bit playfully), 153 is the sum of the numbers 1 through 17, inclusive, where 10 is the number of the law and 7 the number of grace (works and grace both necessary). It is also the sum of the squares of 12 (144) and 3 (9), for the 12 apostles and the Father, Son, and Holy Ghost. However, if John, who used numbers as symbols often, intended any symbolism, it's not apparent from the text.

21:12 **none of the disciples durst ask him, Who are thou? knowing that it was the Lord.** "Who" in this case could also be translated, 'what.' They knew who he was but were still learning what he was as a resurrected being.

21:13 **taketh bread.** Completing the tie back to the feeding of the 5,000, Jesus produced bread enough for them all.

21:13 **fish.** "Fish" comes up quite often in the gospels, often in miraculous ways. It is no secret, then, why early Christians used the fish symbol both of Jesus and his people, given the acrostic that the Greek word for fish forms: *ichthus* = *I*esus *C*Hristos *T*Hēos *h*Uios *S*ōtēr, Jesus Christ, God's Son, Savior.

21:14 **the third time.** Twice in the upper room (once with Thomas and once without) and now here at the lake, the use of three in the book of John continues to show unity and divinity.

Feed my sheep – John 21:15-19

21:15 **Simon, son of Jonas.** It's not 100% true, but very often when Jesus addressed his chief apostle as "Simon" he was addressing a weakness, and when he addressed him as Peter, he was referring to his position of leadership in the church.

21:15-17 **Feed my lambs . . . Feed my sheep . . . Feed my sheep.** The question was repeated three times for several possible reasons. First, it could reflect the custom of establishing a contract or obligation by repeating it three times in front of witnesses. Or, it could be lending solemnity to Peter receiving this charge. But most likely (especially considering Peter's reaction), it was a reflection on the night of the trial when Peter denied knowing him three times: "As the man had three times denied, so now was he given opportunity for a triple confession."⁵

The different words don't appear to have any real significance, though some commentators make the case for an escalation of commitment.⁶ Jesus not only used two words for the animals (lambs and sheep) but also two words for love, know, and feed (though those last three differences don't show up in English). However, this is probably accounted for more as a Greek style of writing than as a doctrinal progression.

21:18 **thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.** This represents Peter's death, as the next verse tells us. Since this was probably written after Peter had already died, they would understand this prophecy. "Stretch forth thy hands" in a death context implied crucifixion. Tradition has it that Peter died by being crucified (in one account, upside down) in Rome in about A.D. 66.

21:19 **Follow me.** Peter had the opportunity to recommit to Jesus, just as he had at the beginning of Jesus' ministry, with Jesus offering him the same words (Matthew 4:19).

The fate of the beloved disciple – John 21:20-23

21:20 **which also leaned on his breast at supper.** This verse adds detail so we are clear that Peter is referring to the same person who was at the Last Supper, seated next to Jesus. We interpret this as John the Beloved disciple.

⁵ James Talmage, *Jesus the Christ*, 693.

⁶ For example, Daniel Ludlow, *A Companion to Your Study of the New Testament*, 442.

21:21 **what shall this man do?** Now that Peter knew something of his own fate, he wondered of John's.

21:22 **If I will that he tarry till I come, what is that to thee?** Much confusion exists among commentators concerning these verses. So it was with Joseph Smith and Oliver Cowdery until they asked the Lord for clarification. The result was D&C 7, which is a translation of a parchment hid up and containing a fuller account of this conversation. That revelation makes it clear that John asked for "power over death, that I may live and bring souls unto thee" while Peter asked to "speedily come unto me in my kingdom." Both are good desires, the Lord affirmed, and both bring joy.

The Book of Mormon greatly adds to our knowledge of this state of being because three of the Lord's disciples there had a similar desire to John's and were told: "And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father" (3 Nephi 28:8; see also 3 Nephi 28:4-6).

Postscript – John 21:24-25

This section was certainly added by a later editor, though close to the time of John, because the editor claims to know for himself, implying a personal witness.

21:24 **This is the disciple which testifieth of these things, and wrote these things.** This is the clearest statement of John's authorship of this gospel.

21:24 **we know that his testimony is true.** "We" is someone other than John, who were writing a normal postscript to a letter. Though we don't know them, we can imply from these words that they heard it directly from John, and hence could add their witness to the truthfulness of what was written.

21:25 **the world itself could not contain the books.** "Books" is 'scrolls,' meaning that if everything was written down about Jesus, the world would not have storage space for all the scrolls. It is hyperbole, but underscores how little of Jesus' life was written down. Yet what we have is so precious that it merits our constant study. One commentator interprets it to mean, "the 'worldliness' of the people is such that they ('the world') could not understand nor appreciate fully the additional words of Jesus, even if they should be written."⁷

Bibliography

Abbreviations:

- AT – Author's translation
- BYU – BYU New Rendition
- CJB – Complete Jewish Bible
- ESV – English Standard Version
- JST – Joseph Smith Translation
- KJV – King James Version
- LXX – Septuagint (Greek Old Testament)
- NASB – New American Standard Bible
- NIV – New International Version
- NJB – New Jerusalem Bible
- NLT – New Living Translation
- NRSV – New Revised Standard Version
- TNT – William Tyndale 1534 New Testament

Aland, Kurt, ed., *Synopsis of the Four Gospels, Greek-English Edition, 13th Edition*. Freiburg, Germany: German Bible Society, 2007.

⁷ Ludlow, *A Companion*, 444.

- Arnold, Clinton E., ed., *Zondervan Illustrated Bible Backgrounds Commentary*, 4 vols. Grand Rapids, MI: Zondervan, 2002.
- Beale, G. K. and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament*. Grand Rapids, MI: Baker Academic, 2007.
- Brown, Raymond E., *The Birth of the Messiah*. New York: Doubleday, 1993.
- Brown, Raymond E., *The Death of the Messiah*, 2 vols. New York: Doubleday, 1994.
- Brown, Raymond E., *An Introduction to the New Testament*. New York: Doubleday, 1997.
- Brown, S. Kent, *Mary and Elisabeth: Noble Daughters of God*. American Fork, UT: Covenant Communications, 2002.
- Brown, S. Kent, *The Testimony of Luke*. Provo, UT: BYU Studies, 2015.
- Bruce, F. F., *The Gospel & Epistles of John*. Grand Rapids, MI: Eerdmans Publishing Company, 1983.
- Coogan, Michael D., ed., *The New Oxford Annotated Bible, New Revised Standard Version with the Apocrypha, Fully Revised Fourth Edition*. Oxford: Oxford University Press, Inc., 2010.
- Gaventa, Beverly Roberts and David Petersen, eds., *The New Interpreters Bible: One Volume Commentary*. Nashville: Abingdon Press, 2010.
- Hall, John F., *New Testament Witnesses of Christ: Peter, John, James, & Paul*. American Fork, UT: Covenant Communications, 2002.
- Harris, Murray J., *Exegetical Guide to the Greek New Testament: John*. Nashville, Tennessee: B&H Publishing Group, 2015.
- Holzappel, Richard Neitzel, *A Lively Hope*. Salt Lake City: Deseret Book, 1999.
- Holzappel, Richard Neitzel and Thomas A. Wayment, *The Life and Teachings of Jesus Christ*, 3 vols. Salt Lake City: Deseret Book, 2005.
- Holzappel, Richard Neitzel and Thomas A. Wayment, *Making Sense of the New Testament*. Salt Lake City: Deseret Book, 2010.
- Jackson, Kent P., *Joseph Smith's Commentary on the Bible*. Salt Lake City: Deseret Book, 1994.
- Jackson, Kent P. and Robert L. Millet, *Studies in Scripture: Volume Five, The Gospels*. Salt Lake City: Deseret Book, 1986.
- Judd, Daniel K., Craig J. Ostler, and Richard D. Draper, *The Testimony of John the Beloved: The 27th Annual Sidney B. Sperry Symposium*. Salt Lake City: Deseret Book, 1998.
- Marsh, W. Jeffrey, *His Final Hours*. Salt Lake City: Deseret Book, 2000.
- Matthews, Robert J., *A Burning Light: The Life and Ministry of John the Baptist* (Provo, UT: Brigham Young University Press, 1972).
- McConkie, Bruce R., *Doctrinal New Testament Commentary*, 3 vols. Salt Lake City: Bookcraft, Inc., 1977.
- McConkie, Bruce R., *The Mortal Messiah*, 4 vols. Salt Lake City: Deseret Book Company, 1979.
- Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, second edition. New York: United Bible Societies, 2000.

- Moore, Beth, *The Beloved Disciple: Following John to the Heart of Jesus*. Nashville, TN: Boardman & Holman Publishers, 2003.
- NIV Cultural Backgrounds Study Bible*. Grand Rapids, MI: Zondervan, 2016.
- Ogden, D. Kelly and Andrew C. Skinner, *Verse by Verse: The Four Gospels*. Salt Lake City: Deseret Book, 2006.
- Porter, Stanley E. and Bryan R. Dyer, *The Synoptic Problem: Four Views*. Grand Rapids, MI: Baker Academic, 2016.
- Skinner, Andrew C., *The Garden Tomb*. Salt Lake City: Deseret Book, 2005.
- Skinner, Andrew C., *Gethsemane*. Salt Lake City: Deseret Book, 2002.
- Skinner, Andrew C., *Golgotha*. Salt Lake City: Deseret Book, 2004.
- Smith, Julie M., *Search, Ponder, and Pray: A Guide to the Gospels*. Salt Lake City: Greg Kofford Books, 2014.
- Strathearn, Gaye, Thomas A. Wayment, and Daniel L. Belnap, *The Sermon on the Mount in the Latter-day Scripture*. Provo, UT: BYU Religious Studies Center, 2010.
- Talmage, James E., *Jesus the Christ*. Salt Lake City: Deseret Book, 1982.
- Wayment, Thomas, ed., *The Complete Joseph Smith Translation of the New Testament*. Salt Lake City: Deseret Book, 2005.