

A cinematic scene featuring Jesus in the center, looking down with a serious expression. He has long, dark, curly hair and a full beard, wearing a simple, light-colored, frayed tunic. Surrounding him are five other men, likely his disciples, dressed in similar simple, earthy clothing. They are all looking towards Jesus with varying degrees of concern and attentiveness. The background is a bright, clear blue sky with a few wispy white clouds. The lighting is natural and bright, suggesting an outdoor setting during the day.

Matthew 14; Mark 6; John 5-6

Come, Follow Me



John 5

Healing shrines were common throughout the ancient world, especially for the worship of Asclepius and other popular deities renowned for healing powers. Most of these shrines required the supplicants to purify themselves at the adjoining fountain or other source of water. This passage portrays Jesus as greater than such healing sanctuaries of his day, as he meets a man who is doing all he can to be healed, even though he may be “doing it wrong” by the cultural norms of the Jewish people of his day. Like the woman at the well (John 4), Jesus meets people “where they are.”

This pool [was] evidently a mineral spring of some sort whose waters bubbled intermittently as escaping gases broke the surface...No doubt these waters had-as hot mineral springs do in our day-some curative and healing powers, ***which gave rise to a legend, among the superstitious and spiritually illiterate Jews***, that ‘an angel went down at a certain season into the pool, and troubled the water,’ and that ‘whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.’”

Bruce R. McConkie, *The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Deseret Book, 1979-1981], 2: 66, emphasis added.





This event can be seen as an allegory for the doctrine of Baptism for the Dead

- “Impotent Folk” (John 5.3)
- An infirmity 38 years (John 5.5 – see Deut. 2.14)
- The “impotent man” (John 5.7)
- “Sir, I have no man... to put me into the pool!” (John 5.7)
- “The Father raiseth up the dead!” (John 5.21)
- “The dead shall hear the voice of the Son of God: and they that hear shall live!” (John 5.25)
- “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice!” (John 5.28)



Herod's birthday and the death of John

Matthew 14.1-12

Herod the tetrarch heard reports about Jesus and thought that Jesus might be John the Baptist, who he had recently beheaded. Herod had John arrested because John had been publicly criticizing his marriage to Herodias, his brother Philip's wife. Herodias wanted John dead, but Herod was afraid to execute him because he knew John was a holy man and feared the people who regarded John as a prophet.

On Herod's birthday, Herodias' daughter danced before Herod and his guests and pleased Herod. Herod promised to give her whatever she wanted, up to half his kingdom. Herodias' daughter, prompted by her mother, asked for John the Baptist's head on a platter. Herod was distressed, but because of his promise and because of his guests, he had John executed and his head brought to the daughter of Herodias.



Jesus
miraculously
feeds 5,000

Matt. 14.14-23
Mark. 6.34-46
Luke 9.11-17
John 6.3-15



Symbolism

The symbolism was unmistakable. The Savior had symbolically—and literally—reintroduced the sons and daughters of Adam and Eve back into the paradisiacal Garden home, where they could be in God's presence and eat freely of the fruit of the tree of life and drink from the river of the waters of life.

This event directly relates to the feeding/feast discussed in D&C 27, Exodus 24, and Revelation 19.7-10. It also ties into Isaiah 40:

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (Isaiah 40.11).





Jesus walks on
water

Matt. 14.24-33

Mark 6.47-52

John 6.16-21

A New Exodus

This walking on the water is interpreted by some as the new Exodus. Just as Israel of old had to cross the Red Sea, so the new Israel, following their king, must choose to cross the waters in their following of the master and taking up their cross.





Trust

This account is also interpreted as a moral message portraying the difficulty associated with trusting and obeying the Lord: Some see this as an example in trusting and obeying Jesus, even in difficult and seemingly impossible situations.

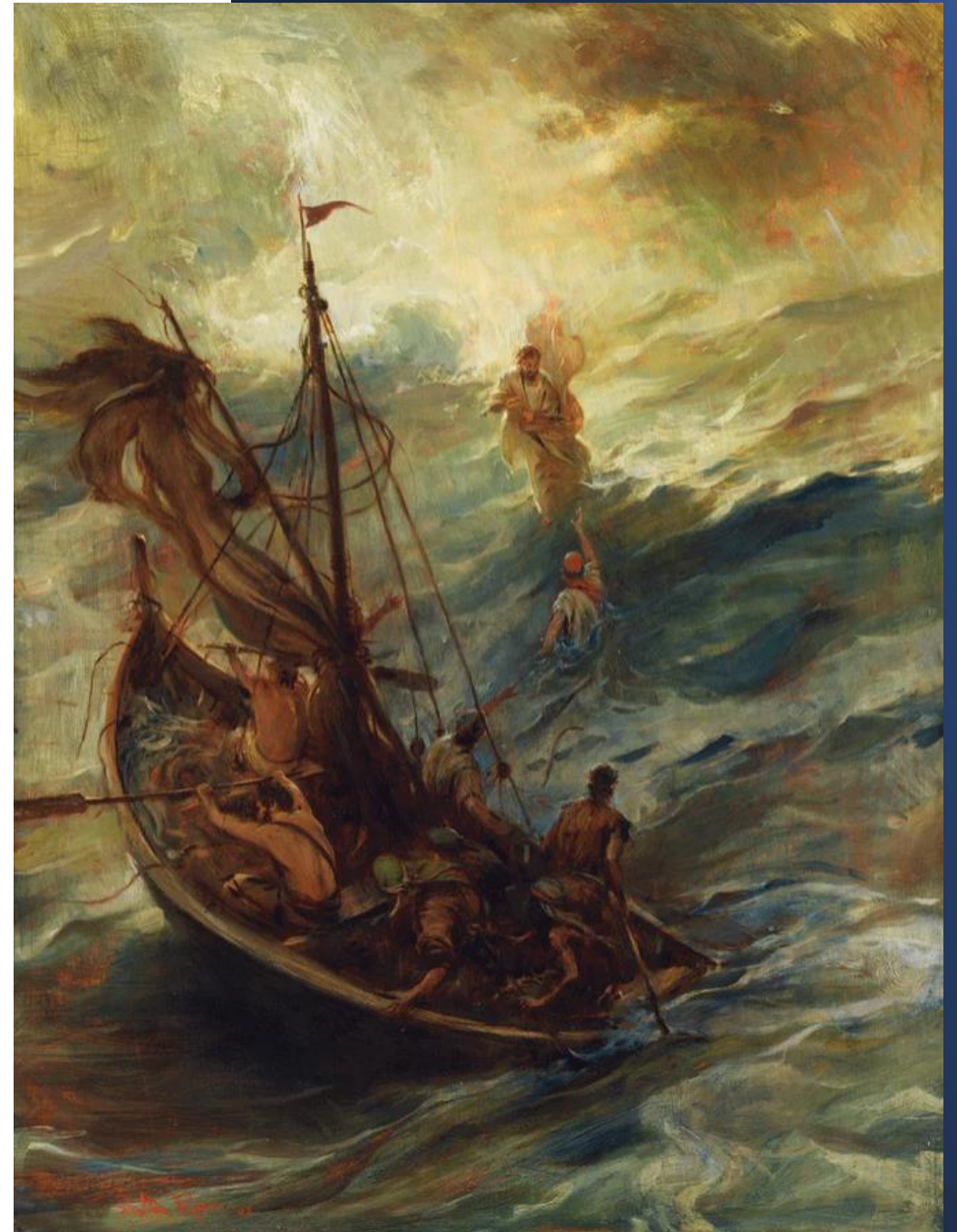
Hope and Comfort


A symbol of hope and comfort: In this interpretation, the story is seen as a symbol of hope and comfort for those facing difficult times, reminding them that Jesus is always with them and will help them through even the most difficult challenges.

Greek Mark 6.50:

Θαρσεῖτε ἐγώ εἰμι. μὴ φοβεῖσθε

“Be comforted, I AM, be not afraid!”





John 6.22-71: Jesus is the Bread of Life

The Savior's sermon on the Bread of Life is one of the most edifying discourses ever given. Grappling with and ultimately accepting the Lord's message contained in this discourse is essential for all who would follow Him. Yet the sermon is so intimately bound to the other events and literary pattern of the sixth chapter of John that it is clarified only by studying the entire chapter's setting, pattern, symbols, and types.

(Thomas Valletta, *The True Bread of Life*, *Ensign*, March 1999.)

Exodus of Israel from Egypt	A New Exodus
God led the children of Israel through the wilderness by the Red Sea (see Exodus 13:18).	(John 6:1–2)
Moses “came to the mountain of God” (Exodus 3:1 ; see also v. 12 ; 19:1–3).	(John 6:3, 15)
Jehovah multiplied signs and wonders (see Exodus 7:3 ; see also Exodus 7–11).	(John 6:2, 26, 30)
The Lord instituted the Feast of the Passover (see Exodus 12).	(John 6:4)

Exodus of Israel from Egypt	A New Exodus
The Lord told the people to gather only what they needed each day so nothing was wasted (see Exodus 16:16–30).	(John 6:12)
The Lord promised to raise up a Prophet like Moses (see Deuteronomy 18:15–18).	(John 6:14)
The Lord saved the Israelites by parting the Red Sea; they walked through on dry ground (see Exodus 14). The account emphasizes darkness and wind (see vv. 20–21).	(John 6:16–21)

To whom shall we go?

Then said Jesus unto the twelve,
Will ye also go away? Then
Simon Peter answered him,
Lord, to whom shall we go?
thou hast the words of eternal
life. And we believe and are sure
that thou art that Christ, the
Son of the living God.

(John 6.67-69)

