

In the Beginning



John 1:1–5 · This week: We Have Found the Messiah, John 1

In the manual: **Come, Follow Me lesson 03, “We Have Found the Messiah,” on Gospel Library**

START

Matthew and Luke begin with Jesus’s family and birth. John starts before the world was made (John 1:1).

READ TOGETHER

John was a fisherman from Galilee, a son of Zebedee, and one of the Twelve Apostles (Matthew 4:21; 10:2). His Gospel opens with the same three words as the Bible (Genesis 1:1).

JOHN 1:1–4

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men.

WHAT IT TEACHES

“In the beginning was the Word, and the Word was with God” (John 1:1). Long before Bethlehem, Jesus lived with his Father. When the plan of salvation was presented, he offered to carry it out and give the glory to the Father (Abraham 3:27; Moses 4:2).

“All things were made by him” (John 1:3). Under the Father’s direction, Jesus created

this earth and worlds without number (Moses 1:33). The stars, the oceans, and every living thing are the work of his hands.

“In him was life; and the life was the light of men” (John 1:4). The Creator later came to earth as a baby. He knows the world from the inside, because he made it and then lived in it.

This truth changes how we see the world around us. A sunrise, a mountain, or a newborn baby is the work of the Savior’s hands.

TALK ABOUT IT

John says all things were made by Jesus Christ. What part of his creation helps you feel his love most, and why?

TAKE TO CHURCH

John’s Gospel begins before the Creation, with Jesus as the Word who was with God. The baby born in Bethlehem had made the world he was born into.

The Word Made Flesh



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START

We use words to show others what is in our minds and hearts. John called Jesus "the Word" (John 1:1).

READ TOGETHER

John wrote in Greek, and the word he used is *logos*. It can mean a word, a message, or the reason behind something. Jesus is the message God sent to us, and he shows us what the Father is like.

JOHN 1:14

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

JOHN 14:8-9

⁸ Philip saith unto him, Lord, shew us the Father, and it sufficeth us. ⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

WHAT IT TEACHES

"And the Word was made flesh, and dwelt among us" (John 1:14). In Greek, the word for dwelt means to pitch a tent. The Son of God made his home among his people, the way the Lord's tabernacle once stood in the middle of Israel's camp (Numbers 2:17).

John and the other disciples saw "his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Grace is his gift of help and power. Truth is knowledge of things as they are (Doctrine and Covenants 93:24). He is full of both.

Elder David A. Bednar connected this title to the scriptures. *"Thus, the teachings of the Savior, as recorded in the holy scriptures, also are 'the word.'"*

Elder David A. Bednar, "But We Heeded Them Not," General conference, April 2022

When Philip asked to see the Father, Jesus answered, "he that hath seen me hath seen the Father" (John 14:9). Reading his words is one way to come to know Heavenly Father.

TALK ABOUT IT

If Jesus is God's message to us, what has his life told you about Heavenly Father?

TAKE TO CHURCH

John calls Jesus the Word, the message from God, who pitched his tent among us. Reading his words in the scriptures is a way to hear the Word today.

The Light Shineth



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START

One small candle can light a dark room. John wrote that Jesus is a light that shines in darkness (John 1:5).

READ TOGETHER

John the Baptist was sent “to bear witness of the Light” (John 1:6–7). He pointed people to Jesus.

JOHN 1:4–5

⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not.

JOHN 1:9

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

WHAT IT TEACHES

“And the light shineth in darkness; and the darkness comprehended it not” (John 1:5). The Greek word behind comprehended can mean grasp, as in understand, and it can also mean overcome. Many people missed who Jesus was, and no darkness could defeat him.

He is “the true Light, which lighteth every man that cometh into the world” (John 1:9). Every person born on earth receives some of

that light. It helps us tell good from evil (Moroni 7:16).

Light shows us where we are going. Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness” (John 8:12).

Light grows when we keep it. The Lord taught that whoever receives light and continues in God receives more light, brighter and brighter until the perfect day (Doctrine and Covenants 50:24).

TALK ABOUT IT

When has the Savior’s light helped you see something more clearly, or helped you through a hard time?

TAKE TO CHURCH

John says “the light shineth in darkness; and the darkness comprehended it not.” Jesus is the true Light that lights every person who comes into the world.

Power to Become



John 1:10–13 · This week: We Have Found the Messiah, John 1

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START

Jesus came to the world he had made, and many people turned him away (John 1:10–11).

READ TOGETHER

“He came unto his own, and his own received him not” (John 1:11). His own were the people of Israel, who had waited centuries for the Messiah. Some did receive him, and John tells what he gave them.

JOHN 1:11–13

¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

WHAT IT TEACHES

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12). We are already spirit children of Heavenly Father. Through Jesus Christ we can become his heirs, sons and daughters who receive all he has (Romans 8:16–17; Doctrine and Covenants 84:38).

Sin separates us from God, and none of us can close that distance alone. Jesus gives the

power. When we receive him by faith, repentance, baptism, and keeping our covenants, he brings us into his family. King Benjamin told his people that their covenant made them the children of Christ (Mosiah 5:7).

Paul wrote, “The Spirit itself beareth witness with our spirit, that we are the children of God” (Romans 8:16).

John says this new birth comes “of God,” and family background has nothing to do with it (John 1:13). Anyone who receives him can become part of his family.

TALK ABOUT IT

John says those who receive Jesus get power to become sons and daughters of God. What does it look like to receive him in everyday life?

TAKE TO CHURCH

John 1:12 says everyone who receives Jesus Christ gets power to become a son or daughter of God. That power is his gift, and it is open to everyone.

The Lamb of God



John 1:29–37 · This week: We Have Found the Messiah, John 1

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START

John the Baptist saw Jesus walking toward him and said, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).

READ TOGETHER

Everyone in Israel knew what a lamb meant. Lambs were offered at the temple, and each Passover a lamb without blemish was killed and eaten, as on the night Israel left Egypt (Exodus 12:5–7).

JOHN 1:29

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

JOHN 1:35–37

³⁵ Again the next day after John stood, and two of his disciples; ³⁶ And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ³⁷ And the two disciples heard him speak, and they followed Jesus.

WHAT IT TEACHES

Isaiah had described the Messiah as one who “is brought as a lamb to the slaughter” (Isaiah 53:7). John was saying that Jesus would be the sacrifice every other lamb had pointed to.

The next day John said it again to two of his own disciples, and they left John to follow Jesus (John 1:35–37). John was glad to lose followers to the

Savior. Later he said, “He must increase, but I must decrease” (John 3:30).

Elder Gerrit W. Gong taught about two of the Savior’s titles, the Good Shepherd and the Lamb of God. *“Because He has laid down His life for us and is now gloriously resurrected, Jesus Christ is also the perfect Lamb of God.”*

Elder Gerrit W. Gong, “Good Shepherd, Lamb of God,” General conference, April 2019

Peter wrote that we are redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:19). Each week the sacrament helps us remember the Lamb who takes away our sins.

TALK ABOUT IT

John the Baptist pointed his own followers to Jesus. How can we point people to the Savior instead of to ourselves?

TAKE TO CHURCH

John the Baptist said, “Behold the Lamb of God, which taketh away the sin of the world.” Every Passover lamb pointed to Jesus Christ, and the sacrament points to him now.

Come and See



John 1:35–42 · This week: We Have Found the Messiah, John 1

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START

Two men followed Jesus down a road. He turned around and asked them, “What seek ye?” (John 1:38).

READ TOGETHER

The two were disciples of John the Baptist, and one of them was Andrew, a fisherman and Simon Peter’s brother (John 1:40; Matthew 4:18). They called Jesus Rabbi, which means Master, and asked where he was staying (John 1:38).

JOHN 1:38–42

³⁸ Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? ³⁹ He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. ⁴⁰ One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. ⁴¹ He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. ⁴² And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

WHAT IT TEACHES

Jesus answered, “Come and see” (John 1:39). They went with him and stayed the rest of the day.

Andrew went first to find his brother Simon and told him, “We have found the Messias” (John 1:41). Messias is the Greek form of Messiah, and both words mean the Anointed One, the Christ.

Andrew “brought him to Jesus” (John 1:42). Jesus looked at Simon and gave him a new name, Cephas, which means a stone. The brother Andrew brought would become the chief Apostle, Peter.

Elder Gary E. Stevenson gave examples of this invitation today. *“We can invite others to ‘come and see’ a sacrament service, a ward activity, an online video that explains the gospel of Jesus Christ.”*

Elder Gary E. Stevenson, “Love, Share, Invite,” General conference, April 2022

TALK ABOUT IT

Andrew first found his own brother. Who is someone close to you who might enjoy a come-and-see invitation, and what would you invite them to?

TAKE TO CHURCH

Jesus answered his first disciples with “Come and see.” Andrew then brought his brother Simon, who became the Apostle Peter. A simple invitation can change a life.

Under the Fig Tree



John 1:43–51 · This week: We Have Found the Messiah, John 1

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START

When Philip told his friend Nathanael about Jesus, Nathanael asked, “Can there any good thing come out of Nazareth?” (John 1:46).

READ TOGETHER

Nathanael came from Cana, a village a few miles from Nazareth (John 21:2). Philip had just been called by Jesus himself with two words, “Follow me” (John 1:43).

JOHN 1:45–49

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! **48** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

WHAT IT TEACHES

Philip skipped the argument and used the words Jesus had used the day before, “Come and see”

(John 1:46).

As Nathanael came near, Jesus said, “Behold an Israelite indeed, in whom is no guile!” (John 1:47). Guile means trickery. Jesus also told him, “when thou wast under the fig tree, I saw thee” (John 1:48).

John never tells us what Nathanael was doing under that tree. Jesus had seen him there, and Nathanael answered, “Rabbi, thou art the Son of God; thou art the King of Israel” (John 1:49).

Jesus promised him, “thou shalt see greater things than these” (John 1:50). He knows each of us that well, and he has greater things ahead for us as we follow him.

TALK ABOUT IT

Jesus knew where Nathanael had been before they met. How does it help you to know that the Savior knows you that well?

TAKE TO CHURCH

Nathanael doubted that anything good could come from Nazareth. After one conversation with Jesus, who already knew him, he called him the Son of God.