

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED	NOTHING RECORDED	NOTHING RECORDED	CHAPTER 1, VERSES 37-51
			<p>1:37 - And the two¹ disciples², heard³ him⁴ speak⁵, and they followed⁶ Jesus⁷.</p> <p>1:38 - Then⁸ Jesus⁷, turned⁹, and saw them following, and saith unto them, What seek ye?¹⁰ They said unto him, Rabbi¹¹, (which is to say, being interpreted¹², Master¹³;) where¹⁴ dwellest¹⁵ thou¹⁶?</p> <p>1:39 - He saith unto them, Come¹⁷ and see¹⁸. They came and saw where he dwelt¹⁹, and abode²⁰ with him that day²¹: for it was about²² the tenth²³ hour²⁴.</p> <p>1:40 - One²⁵ of the two¹ which heard³ John²⁶ speak⁵, and followed⁶ him, was Andrew²⁷, Simon²⁸ Peter's²⁹ brother³⁰.</p> <p>1:41 - He first³¹ findeth his own³² brother³⁰ Simon²⁸, and saith unto him, We have found³³ the Messias³⁴, which is, being interpreted¹², the Christ³⁵.</p> <p>1:42 - And he brought³⁶ him to Jesus⁷. And when Jesus⁷ beheld him³⁷, he said, Thou art³⁸ Simon²⁸ the son³⁹ of Jona⁴⁰: thou shalt be called⁴¹ Cephas⁴², which is by interpretation⁴³, A stone⁴⁴.</p> <p>1:43 - The day following Jesus would go forth into Galilee, and findeth⁴⁵ Philip⁴⁶, and saith unto him, Follow me⁴⁷.</p> <p>1:44 - Now Philip⁴⁶ was of Bethsaida⁴⁸, the city⁴⁹ of Andrew²⁷ and Peter²⁹.</p> <p>1:45 - Philip⁴⁶ findeth⁴⁵ Nathanael⁵⁰, and saith unto him, We have found him⁵¹, of whom Moses⁵² in the law⁵³, and the prophets⁵⁴, did write⁵⁵, Jesus⁷ of Nazareth⁵⁶, the son of Joseph⁵⁷.</p> <p>1:46 - And Nathanael⁵⁰ said unto him, Can there any good thing⁵⁸ come out of Nazareth⁵⁶? Philip⁴⁶ saith unto him, Come¹⁷ and see¹⁸.</p> <p>1:47 - Jesus⁷ saw Nathanael⁵⁰ coming to him⁵⁹, and saith of him, Behold⁶⁰ an Israelite⁶¹ indeed, in whom is no guile⁶²!</p> <p>1:48 - Nathanael⁵⁰ saith unto him, Whence knowest thou me⁶³? Jesus⁷ answered and said unto him, Before⁶⁴ that Philip⁴⁶ called thee⁶⁵, when thou wast⁶⁶ under⁶⁷ the fig tree⁶⁸, I saw thee⁶⁹.</p> <p>1:49 - Nathanael⁵⁰ answered and saith unto him, Rabbi¹¹, thou art⁷⁰ the Son⁷¹ of God⁷²; thou art⁷⁰ the King⁷³ of Israel⁷⁴.</p> <p>1:50 - Jesus⁷ answered and said unto him, Because I said unto thee, I saw thee under⁶⁷ the fig tree⁶⁸, believest thou⁷⁵? thou shalt see⁷⁶ greater things⁷⁷ than these⁷⁸.</p> <p>1:51 - And he saith unto him, Verily, verily⁷⁹, I say unto you⁸⁰, Hereafter⁸¹ ye shall see⁸² heaven⁸³ open⁸⁴, and the angels⁸⁵ of God⁷² ascending⁸⁶ and descending⁸⁷ upon⁸⁸ the Son⁷¹ of man⁸⁹.</p>

CHRONOLOGY: Around 21st & 22nd January 27CE (J. Rueben Clark places the date between February-March 27CE, based on Andrew's date of February 27CE and Croscup's date of March 27CE)

LOCATION: The Jordon River, Bethabara, Bethsaida and Galilee

COMMENTARY: This chapter is a missionary chapter. It starts with two of John the Baptist's followers acting on a testimony which John did bear to them. The acted and followed Jesus based on a simple beautiful testimony. The Savior sees them following, maybe from a distance, and turns with a beautiful question, "What seek ye?". A probing question that could be asked to any seeking soul. The answer was interesting. They asked where He dwelt. Deep down, isn't that what we all want. Don't we want to dwell in the peace of His presence. Jesus then offered the invitation, "come and see". This is the missionary invitation. Come and find out for yourself. They did. They were convinced that they had found the Messiah. The disciples were Andrew, and the other disciple whom we suspect was John the Beloved. What did the disciples do with their new found knowledge? They shared. Andrew went and found his Brother Peter and bore testimony to him. Jesus then found a man named Philip and extended an invitation to "follow me." He did. Like Andrew, he immediately shared his new knowledge. He told Nathanael. Both Peter and Nathanael consequently spoke with Jesus. Peter was told that he was to be a prophet and seer, and the Savior names him Cephas. Nathanael was promised that because of his goodness he would be privileged to see greater things. A pattern of missionary work is clearly and simply established by the Savior.

FOOTNOTES:

1- **two** – The word "two" is translated from the Greek word "δύο" or "dyo". The word means "the two" or "the twain". Here it is used as an indeclinable noun. Symbolically, the number two can be used to mean duality, alternation, diversity, conflict, dependence, balance, stability, and witnesses. It can be used to represent the opposite nature of God and man, the spiritual and the temporal. (An Illustrated Encyclopedia of traditional Symbols, J.C. Cooper, page 114).

Aside from the literal interpretation that there were simply just two disciples present, there are several theories as to what hidden meanings might be interwoven into the "two" disciples.



1. It could be that God is fulfilling the law of witnesses. It is interesting that John bore testimony to "two" disciples. Whether there were other individuals present, or not, the writer of the Gospel is intent on conveying that there were "two" witness to the testimony of John. One might suppose that the law of witness is being fulfilled here. Jesus taught, "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." (Matthew 18:16).

2. I could be that God is following the pattern He established for missionaries through the ages. In His own lifetime He taught, "And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;" (Mark 6:7). In the modern days, he reestablished His work and commanded, "Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side." (Doctrine and Covenants 52:10). Philip and presumably John the Beloved were recipients of the prophet's testimony, and consequently they followed Jesus, two by two.

2- **disciples** – The word "disciple" is translated from the Greek word "μαθητής" or "mathētēs". It means a learner, pupil or disciple. Often, we hear of disciples and we think of those valiant men that followed Christ during His ministry. Unfortunately, we should see ourselves as disciples of Jesus Christ. The Lord defines a disciple in modern revelation. He said, "He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you;" (Doctrine & Covenants 41:5). The receiving part of the passage requires us to be pupils; students of the Master. The doing part completes the role. President Faust described discipleship beautifully. He taught, "The word for disciple and the word for discipline both come from the same Latin root—discipulus, which means pupil. It emphasizes practice or exercise. Self-discipline and self-control are consistent and permanent characteristics of the followers of Jesus, as exemplified by Peter, James, and John, who indeed 'forsook all, and followed him.' What is discipleship? It is primarily obedience to the Savior. Discipleship includes many things. It is chastity. It is tithing. It is family home evening. It is keeping all the commandments. It is forsaking anything that is not good for us. Everything in life has a price. Considering the Savior's great promise for peace in this life and eternal life in the life to come, discipleship is a price worth paying. It is a price we cannot afford not to pay. By measure, the requirements of discipleship are much, much less than the promised blessings. The disciples of Christ receive a call to not only forsake the pursuit of worldly things but to carry the cross daily. To carry the cross means to follow His commandments and to build up His Church on the earth. It also means self-mastery. As Jesus of Nazareth instructed us, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me. And whosoever doth not bear his cross, and come after me, cannot be my disciple.'" (General Conference, "Discipleship", James E. Faust, October 2006).

3- **heard** – The word "heard" is translated from the Greek word "ἀκούω" or "akouō". It means to be endowed with the faculty of hearing, to hear, or to hear something.

Andrew, and presumably John the Beloved, heard the testimony of John the Baptist and then they acted. They acted immediately. There appears to be no discussion or questioning. They did not ask John the Baptist if he was absolutely sure about his testimony. They just followed the spirit that accompanied the words of the prophet. Such a simple formula for success, and yet we often struggle with it; "Listen to the Prophet, and then do what he says". On paper, it seems like a process that we could execute without error or delay. Yet in reality, most of us find either the listening or the doing difficult. "There has always been a desperate need for the steady and reassuring voice of a living prophet of God: one who will speak the mind and will of God in showing the way to spiritual safety and personal peace and happiness." (General Conference, "Hear the Prophet's voice and obey", Robert D. Hales, April 1995). Elder Hales went on to explain why this pattern of listening and doing what the prophet says is so important. He said, "If we listen to the prophets of this day, poverty would be replaced with loving care for the poor and needy. Many serious and deadly health problems would be avoided through compliance with the Word of Wisdom and the laws of sexual purity. Payment of tithing would bless us, and we would have sufficient for our needs. If we follow the counsel given by the prophets, we can have a life in mortality where we do not bring upon ourselves unnecessary pain and self-destruction. This does not mean we will not have challenges. We will. This does not mean we will not be tested. We will, for this is part of our purpose on earth. But if we will listen to the counsel of our prophet, we will become stronger and be able to withstand the tests of mortality. We will have hope and joy. All the words of counsel from the prophets of all generations have been given so that we may be strengthened and then be able to lift and strengthen others. The desire of the prophets is to assist our Father in Heaven and his Son Jesus Christ in bringing about the great objectives of the plan of salvation, or, as one ancient prophet called it, "the great plan of happiness"

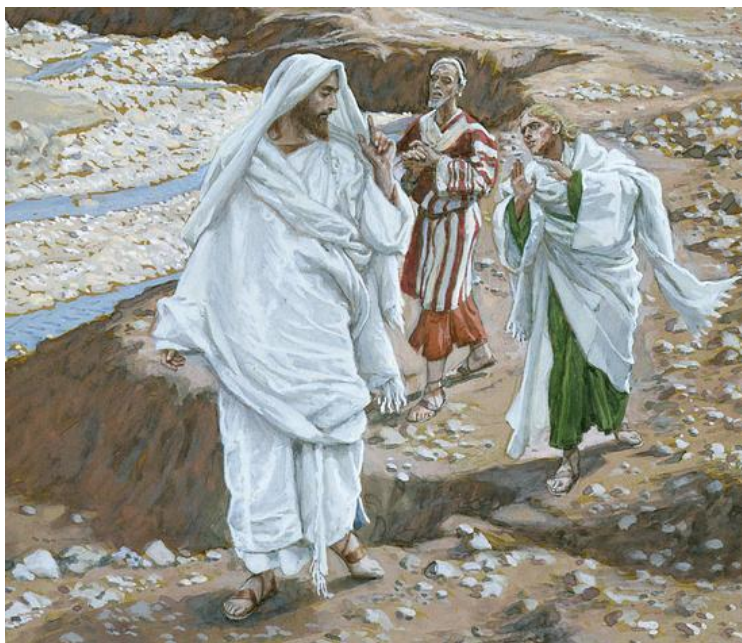
(Alma 42:8)." (General Conference, "Hear the Prophet's voice and obey", Robert D. Hales, April 1995). Our road to discipleship must be centered around gospel study and learning; however, the learned man is not necessarily a disciple. A true disciple will take the things he learns and apply them to every aspect of his life. He is a follower of Christ's teachings.

4- **him** – The word "him" is translated from the Greek word "αὐτός" or "autos". It is a pronoun and can be translated as himself, herself, themselves, itself, he, she, it, him, their, or they. The him referred to is John the Baptist. He was called and set apart as a prophet of God, and in this instance was clearly speaking as such. John was called to this Holy assignment at 8 days old; **"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power."** (Doctrine & Covenants 84:28).

5- **speak** – The word "speak" is translated from the Greek word "λαλέω" or "laleō". It means to utter a voice, or emit a sound. It also means to speak, to talk, to utter or to tell. The spoken word is a powerful gift given to man. With it, great things are brought to pass. Similarly, our power to speak has brought about much sorrow. It is often said that there is no weapon that can bring about such harm as the human tongue. **"The Prophet Joseph Smith deepened our understanding of the power of speech when he taught, 'It is by words ... [that] every being works when he works by faith. God said, 'Let there be light: and there was light.' Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain. ... All this was one by faith. ... Faith, then, works by words; and with [words] its mightiest works have been, and will be, performed.' Like all gifts 'which cometh from above,' words are 'sacred, and must be spoken with care, and by constraint of the Spirit.' "** (General Conference, "The Tongue of Angels", Jeffrey R. Holland, April 2007). One of the things that we must learn in mortality is to control our speech. John's speech was controlled. The Prophet John (the Baptist) spoke the words of heaven. He testified, and therefore the disciples followed.

John the Baptist was a prophet of God, and therefore he was called to speak God's will. He did so clearly and without reservation. This is the pattern of all those called to the work. Every Prophet and servant of the Lord since the days of Adam have looked forward to the day when the Savior would personally speak on the earth. They bore similar testimonies. Moses bore testimony of a revelation he received, to this end, **"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."** (Deuteronomy 18:18). Similarly, Jeremiah prophesied, **"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you."** (Jeremiah 7:23).

6- **they followed** – The phrase "they followed" is translated from a single Greek word; "ἀκολουθεῖν" or "akolouthēō". The Greek word means to follow one who precedes, join him as his attendant, accompany him, to join one as a disciple, or to become or be a disciple. **"So the two disciples of John followed Jesus. It may well be that they were too shy to approach him directly and followed respectfully some distance behind. Then Jesus did something entirely characteristic. He turned and spoke to them. That is to say, he met them half way. He made things easier for them. He opened the door that they might come in."** (The Gospel of John, Volume 1, William Barclay, page 86).



There is something to be learned from the exchange between John the Baptist and his disciples. They were not merely following a dynamic teacher, they were invested in the message. They did not just enjoy a motivation, "feel good" message, but they were engaged in the cause. When John's message had a direction, they followed. Even when that meant a change in what they were used to, they followed. Elder Oaks taught, **"Following Christ is not a casual or occasional practice but a continuous commitment and way of life that applies at all times and in all places."** (General Conference, "Followers of Christ", Dallin H. Oaks, April 2013). It is a state of mind and a way of life. It requires things during times of ease, and times of hardship. Elder Wirthlin taught, **"May I extend a word of caution? There are those who feel that if we follow the Savior, our lives will be free from worry, pain, and fear. This is not so! The Savior Himself was described as a man of sorrows. Those early disciples who followed the Christ experienced great persecution and trials. The Prophet Joseph Smith was no exception. Nor were the other early Saints of this last dispensation. And it is no different today."** (General Conference, "Follow Me", Joseph B. Wirthlin, April 2002).

John the Baptist understood the sacrifices required to be a disciple of Jesus Christ. He also knew that becoming a follower required a life time of study and practice. Even so, the workings of the spirit can be immediate. **"It is just that simple: there was no long period of growth and development; he did not need to hear many sermons and see many miracles; it is not something that he grew into gradually."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 292). Once we know that the doctrine is true, the invitation to follow is right now. **"Down through the generations of time, the message from Jesus has been the same. To Peter and Andrew by the shores of the beautiful Sea of Galilee, He said, 'Follow me.' To Philip of old came the call, 'Follow me.' To the Levite who sat at receipt of customs came the instruction, 'Follow me.' And to you and to me, if we but listen, will come that same beckoning invitation, 'Follow me.' "** (General Conference, "Models to Follow", Thomas S. Monson, October 2002). This is the same message that followers of Christ take to the world today. It is a kind, sweet invitation to follow the Master.

The invitation to follow Christ, if accepted, brings a peace and confidence. Accepting the invitation will not remove our trials, but rather gives us a sense of peace and comfort while we traverse them. It should also be understood that the invitation brings the same challenges that it did to the followers of Christ during the meridian of time. We should not be under the false impression that follower of Christ have an easy path. What they do have is an understanding of why we must endure trials, and a promise of redemption. A true disciple also understand that the promises are contingent upon our adherence to the conditions of discipleship. **"President Gordon B. Hinckley made this observation: 'It is easy to be a Mormon and accept the theology. It is difficult to be a Christian and follow Christ in word and deed.' "** (General Conference, "Following Christ in Word and Deed", Rex D. Pinegar, October 1991).

It is amazing to me that Andrew and John (the supposed other disciple) followed Jesus without question or concern. They took the word of the prophet, and displayed absolute obedience. They followed without hesitation. This is the kind of disciple we should be. In fact, a disciple under any other definition is not a true disciple.

7- **Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iēsoûs". The name is a transliteration from the Hebrew name "יהושוע" or "Yēhowshuwa" or "Joshua". It means "Jehovah is Salvation". His very name bears testimony of Him and His mission. No other name on earth or under heaven can provide salvation to mankind from the sins of this world. He is the Messiah. Andrew and the other disciple, as well as much of Israel, were looking for the promised Messiah. He is now entering the public spot light. His public ministry is nearly starting, and the process of preparation is nearly complete. Andrew and the other disciple would be gathered under his mighty wing as part of this preparation.



KRISTUS statue in the Thornvaldsen Museum, Copenhagen, Denmark

- 8 - **Then** – The word "then" is translated from the Greek word "δέ" or "de". It means but, moreover, and, etc. This seems like an odd word to footnote; however, it should be noted that there is an "if/then" statement implied here. Because Andrew, and presumably John, followed the counsel of John the Baptist, there was a subsequent reaction. Interesting, the implication is that following Christ has a consequence. We should read this passage and considered what the consequence is of our discipleship. If it is not apparent to us, the rest of this chapter should serve as a teaching manual.

In conjunction with this chapter, the result of following Christ include, but are not limited to; an invitation to get to know the Savior, to see greater things, to abide with Him or have His spirit to be with us, receive revelation, opportunities to share the gospel, receive counsel, and to stand as a witness. This chapter is rich in teachings about discipleship.

- 9 - **turned** – The word "turned" is translated from the Greek word "στρέφω" or "strophō". It means to turn, to turn around, or to turn one's self. When Andrew, and the other disciple, followed Jesus, He turned to them. Subtle, but informative. As we follow Christ, we will see that He will turn to us. This is the pattern of His love.
- 10 - **What seek ye?** – The phrase "seek ye" is translated from the Greek word "ζητέω" or "zēteō". It means to seek in order to find, to seek after, to require, or demand. **"In his efforts to establish the Aramaic substratum of John, Boismard, Du Bapteme, p. 73, makes the point that the Aramaic verb b'a means both 'to seek or search for?' and 'to want', and that both meanings are involved here. He sees a surface meaning of 'what do you want?' and a deeper meaning of 'what are you searching for?' However, both of these shades of meaning can be found in the Greek zetein without recourse to Aramaic. The variant reading 'Whom are you looking for?', reflects an understanding of the sence as giving a theology of discipleship."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 74).

This question is a great example of the Savior extending agency to man. Discipleship is always voluntary. Even so, choosing to follow Christ doesn't allow us to choose the path. It is inherent in the word "follow", that Christ is the leader. Consequently, to be a true follower, we must ask ourselves what we are really seeking. It is the first question we should ask ourselves as we engage in this work of discipleship. Barclay wrote, **"It would be well if every now and again we were to ask ourselves: 'What am I looking for? What's my aim and goal? What am I really trying to get out of life?'"** (The Gospel of John, Volume 1, William Barclay, page 86). If the answer to that personal question doesn't align itself with the direction of Christ, then a disciple we are not. We cannot seek to satisfy our natural desires and then proclaim ourselves disciples. A disciple follows the teachings of the Master, and seeks only His will. The false doctrine that we can choose to follow Christ, and then live how we please is dangerous. Elder Perry warned, **"Societies in which this secular lifestyle takes root have a deep spiritual and moral price to pay. The pursuit of so-called individual freedoms, without regard to laws the Lord has established to govern His children on earth, will result in the curse of extreme worldliness and selfishness, the decline of public and private morality, and the defiance of authority."** (General Conference, "What Seek Ye?", L. Tom Perry, April 2005).

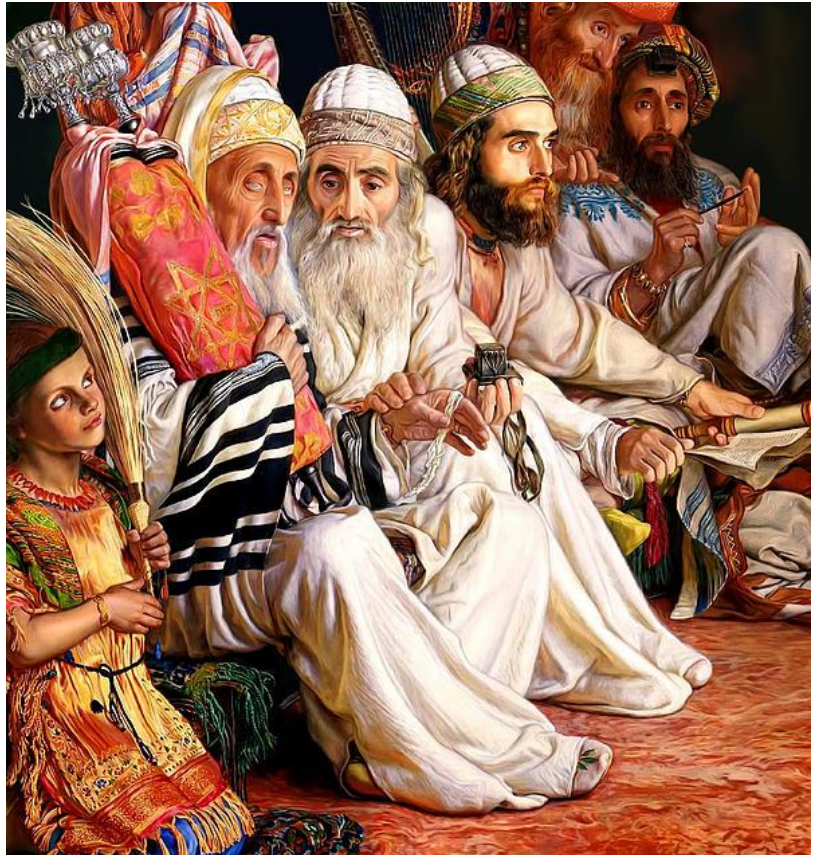
This chapter really teaches us the basics of discipleship and should not be read casually. There are hidden gems here that every disciple should understand. Elder Holland taught, **"It seems that the essence of our mortal journey and the answers to the most significant questions in life are distilled down to these two very brief elements in the opening scenes of the Savior's earthly ministry. One element is the question put to every one of us on this earth: "What seek ye? What do you want?" The second is His response to our answer, whatever that answer is. Whoever we are and whatever we reply, His response is always the same: "Come," He says lovingly. "Come,**

follow me." Wherever you are going, first come and see what I do, see where and how I spend my time. Learn of me, walk with me, talk with me, believe. Listen to me pray. In turn you will find answers to your own prayers. God will bring rest to your souls. Come, follow me." (General Conference, "He hath filled the Hungry with Good Things", Jeffrey R. Holland, October 1997).

"We boldly declare that The Church of Jesus Christ of Latter-day Saints provides answers to the question, What seek ye? Our Church is the means by which men and women find our Savior and His gospel." (General Conference, "What Seek Ye?", L. Tom Perry, April 2005). The Church of Jesus Christ teaches us to be disciples. It teaches us the things that cloud our vision, and offend the Savior. It teaches us how to behave and where the dangers of mortality lie. It is evident that discipleship is something that must be learned, but we learn by following. Brother Christensen said, "And what should we seek? The scriptures teach us that we should 'seek ... earnestly the [very] best gifts,' that we should seek wisdom and understanding and to 'prepare every needful thing.' We are admonished to lose ourselves in the service of others and to seek those things that are 'virtuous, lovely, or of good report or praiseworthy.' At the same time, we are cautioned not to seek the unclean things of the world. President Gordon B. Hinckley has said: 'There is so much evil, enticing evil, in the world. Shun it, my brothers and sisters. Avoid it. It is as a dangerous disease. It is as a poison that will destroy you. Stay away from it.' In the book of Amos we read, 'Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you.'" (General Conference, "Seek, and Ye Shall Find", Craig C. Christiansen, April 2003).

- 11 - **Rabbi** – The word "Rabbi" is translated from the Greek word "ῥαββί" or "rhabbi". It means literally "my great one" or "my honorable sir". The term Rabbi is a title used by the Jews to address their teachers and religious leaders. The Codex Sinaiticus translates the word "Rabbi" as "Teacher" changing the passage to read "which is called, when translated, Teacher". (The Codex Sinaiticus, John 1:39, translated by H.T. Anderson, page 165). The Jews of our age regard the title of Rabbi as a sacred title born only by those who have earned it through merit, knowledge and position. Barclay clarified, "They called him Rabbi; that is a Hebrew word which literally means My great one. It was the title of respect given by students and seekers after knowledge to their teachers and to wise men. John, the evangelist, was writing for Greeks. He knew they would not recognize that Hebrew word, so he translated it for them by the Greek word didaskalos, teacher." (The Gospel of John, Volume 1, William Barclay, page 87).

There is speculation as to Johns use of the word in his Gospel record. "Only John makes frequent use of the term 'rabbi'. Luke does not use it; in Matthew Judas alone addresses Jesus thus. In John the frequency of the terms 'rabbi' and 'teacher', used by the disciples in addressing Jesus, seems to follow a deliberate plan" (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 75). Many believe that the Gospel of John was altered here at some later point in time, and the word "Rabbi" was substituted in. This theory is based on the fact that the word "Rabbi" doesn't appear in records until sometime after the Gospel record was originally penned. Brown wrote, "The question has been raised as to whether the appearance of 'rabbi' as a form of address in the Gospels is anachronistic. There is no Jewish evidence for the prefixing of 'rabbi' to the name of any of the sages in the period before 70. The Epistle of Shkira Gaon (10th century A.D.) says that the first person to bear the title 'rabban' was Gamaliel (ca. mid-1st century), a datum which agrees with the evidence that only with the school of Jamnia did 'rabbi' come into any regular use as a title for 'ordained' scholars." (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 74). Edersheim argues that just because the title doesn't appear in text until some point after the Gospel was written, does not mean that it was not in use. He theorizes that titles and cultural words are often used in society for some time before they find their way into written records. Edersheim recorded, "The precise date of the origin of this designation is not quite clear. We find it in threefold development: Rab, Rabbi, and Rabban - 'amplitudo', 'amplitudo mea', 'amplitudo nostra', which mark successive stages. As the last of these titles was borne by the Grandson of Hillel (A.D. 30-50), it is only reasonable to suppose that the two preceding ones were current a generation and more before that. Again, we have to distinguish the original and earlier use of the title when it only applied to teachers, and the later usage when, like the word 'Doctor', it was given indiscriminately to men of supposed learning. When Jesus is so addressed it is in the sense of 'my teacher'. Nor can there be any reasonable doubt, that thus it was generally current in and before the time noted in the Gospels. A still higher title than any of these three seems to have been Beribbi, or Berabbi, by which Rabban Gamaliel is designated in Shabb. 115 a. It literally means 'belonging to the house of a Rabbi', - as we would say, a Rabbi of Rabbis." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346). Zondervan summarizes Rabbi as "a title given by the Jews to the teachers of the law...The term literally means 'master'. The use of the term cannot be verified before the time of Christ." (The Zondervan Pictorial Bible Dictionary, General Editor Merrill C. Tenney, page 598).



The RABBIS

- 12 - **being interpreted** – The phrase "being interpreted" is translated from a single Greek word "ἑρμηνεύω" or "hermeneuō". It means to explain in words, expound or to interpret. Another meaning might be "translated as". The Codex Sinaiticus favors this translation; "translated as". (The Codex Sinaiticus, John 1:42, translated by H.T. Anderson, page 165). We see evidence that the Gospel dialog was probably delivered in Aramaic, and then later penned in Greek.
- 13 - **Master** – The word "Master" is translated from the Greek word "διδάσκαλος" or "didaskalos". It means a teacher, specifically a teacher of the Jewish religion.
- 14 - **where** – The word "where" is translated from the Greek word "πού" or "pou". It means somewhere, or nearly. We know from the last Chapter of this work, Jesus returned from the Judean wilderness to the Jordan River Valley. He returned to the area where John the Baptist was with his followers, and unless John had moved, it would have been at Bethabara. Given the fact that the area was rural, it is doubtful that there were structures or houses in the area. It would have been a dry area with exception of the river itself and the banks that the river kept moist.

15 - **dwellest** – The word "dwellest" is translated from the Greek word "μένω" or "menō". It means to remain, or abide. It is used in reference to a place; i.e. a home, tent or similar dwelling. **"For the verb menein, which occurs three times in vss. 38-39. On the level of normal conversation menein can mean 'to lodge', but here the term has theological overtones...."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 75). The Codex Sinaiticus translates the word "dwellest" as "abidest". (The Codex Sinaiticus, John 1:39, translated by H.T. Anderson, page 165). It is safe to say that Jesus did not have a home or other such dwelling in the area of the Jordan River to retire. There are those that believe He had a home in Capernaum. He himself said, **"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."** (Matthew 8:20). It is more likely that Jesus was abiding in a tent or other temporary dwelling until it His work was finished in the area.



16 - **thou** – In verse 38, the word thou is implied and consequently inserted by the translators for ease of reading.

17 - **Come** – The word "come" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come. The word implies that we do more than just observe, but that we act. We are invited to put forth an effort if we want to know the ways of the Master. We must "come" and follow Him. Elder Maxwell taught that coming to the Lord requires that we bear the load associated with discipleship. He said, **"...It is my testimony to the Church that the Lord will lead us along, just as promised. He balances giving to the Church and its people the needed, specific directions, with providing the relevant learning experiences, including having our faith and patience tried in order to be strengthened. Thus He leads us along, but He desires that during that process we take His yoke upon us in order to learn of Him by our personal experiences. We surely feel the weight of that yoke at times, but the path is clear. Jesus, our Shepherd, has "marked the path and led the way, And ev'ry point defines"** (Hymns, 1985, no. 195). His clearly defined footprints are easy to see. **They are pressed distinctly and deeply into the soil of the second estate, deeply and distinctly because of the enormous weight which pressed down upon Him, including the awful burden of all of our individual sins."** (General Conference, "For I will Lead you Along", Neal A. Maxwell, April 1988).

The term "come and see" was more than just an invitation from the Savior. Apparently, ancient teachers and rabbis used the phrase as a special invitation to learn something of high importance. Edersheim recorded, **"On the other hand, the expression 'Come and see' is among the most common Rabbinic formulas, although generally connected with the acquisition of special and important information."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346). Andrew, and the other disciple, would have recognized the phrase as an invitation by a Master Teacher to learn something significant.

I would not consider myself a Master Teacher; however, as a disciple of Jesus Christ we are often called upon to deliver His message. The message is of more importance than any other teaching on earth. Therefore, it is quite appropriate for us to invite using this ancient introduction; "come and see". **"The spirit of our Lord's invitation to the young truth seekers, Andrew and John, is manifest in a similar privilege extended to all. The man who would know Christ must come to Him, to see and hear, to feel and know. Missionaries may carry the good tidings, the message of the gospel, but the response must be an individual one. Are you in doubt as to what that message means to-day? Then come and see for yourself. Would you know where Christ is to be found? Come and see."** (Jesus the Christ, James E. Talmage, page 129). It should be noted that the phrase "come and see" was mimicked, almost immediately, by the Philip when he approached Nathanael. He extended the same offer, "come and see".

18 - **see** – The word "see" is translated from the Greek word "εἶδω" or "eidō". It means to see, or to perceive with the eyes. Symbolically, the eyes represent revelations, or seeing things the way they really are. The Egyptians used the Eye of Horus to represent perfect knowledge and understanding. **"There is strict correspondence to their view in the words of Jesus. Their very Hebraism of 'Rabbi' is met by the equally Hebraic 'Come and see'; their unspoken, but half-conscious longing by what the invitation implied (according to the most probable reading, 'Come and ye shall see')."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346). Similarly, Barclay said, **"Jesus' answer was 'Come and see!' The Jewish Rabbis had a way of using that phrase in their teaching. They would say: 'Do you want to know the answer to this question? Do you want to know the solution to the problem? Come and see, and we will think about it together.' When Jesus said: 'Come and see!' he was inviting them, not only to come and talk, but to come and find the things that he alone could open out to them."** (The Gospel of John, Volume 1, William Barclay, page 87-88). The offer to see is an invitation to have the secrets of heaven revealed to them. **"This is the perfect answer to all who seek to know the truth about Christ, his laws, or the divinity of his earthly kingdom. Truth supports itself and is the best witness of its own divinity. Impartial investigators, with spiritual inclinations, are always converted when they come and see."** (Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 134).



The invitation was in reply to the Andrews question; "where dwellest thou?" **"Jesus answers with the all-embracing challenge to faith: 'come and see!'"** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 79). It was a challenge to faith in that Andrew was required to exercise his faith in order to learn. It required Andrew, and for that matter any other disciple, to follow first as a precursor to revelation. When I served as a full time missionary in the Denmark, Copenhagen Mission the invitation was no different. I loved that the Gospel message is not one of coercion or sales. We presented a clear and simple message. We testified that we knew the message to be true, and then we made invitation to come and see for yourself. Our Father in Heaven allows His children to exercise the gift of choice. He allows all of us to learn for ourselves. Through all generations, when a people desired to know God, the invitation has been the same; "Come and See". Likewise, revelation comes as we act upon the invitation.

The Savior's invitation to come and see is not a one-time offer. The Lord's plan requires that we "come and see" often. Joseph Smith recorded, **"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith."** (Doctrine and Covenants 98:12). Regardless of our circumstances, and they are guaranteed to change as life progresses, we are invited to come to the Lord and receive further light and knowledge. This is the pattern the Lord uses to guide his children. The Lord follows by opening our spiritual eyes. Then we see things the way they really are, not the way our mortal eyes perceive things. This is how we are taught from on High. In contrast the Old Testament writer recorded, **"Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:"** (Proverbs 1:20-28).

"There is strict correspondence to their view in the words of Jesus. Their very Hebraism of 'Rabbi' is met by the equally Hebraic 'Come and see'; their unspoken, but half-conscious longing by what the invitation implied (according to the most probable reading, 'Come and ye shall see')." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346). Andrew and the other disciple are now seeking guidance from a new prophet. They were faithful followers of John the Baptist. Based on John's testimony, they were now looking to follow the Messiah Himself. **"The transfer of disciples from John to Jesus is now underway; the circle of loyalty toward the forerunner is being enlarged to take in the One who was to come, and we cannot but suppose that thousands of other devout and believing souls left the Baptist to follow the One whom he had baptized."** (The Mortal Messiah, Collector Edition, Volume 1, Bruce R. McConkie, page 292).

19 - **where he dwelt** – The word "dwelt" is translated from the same Greek word, "μένω" or "menō", used for the word "dwellst" in footnote #15 of this chapter.

When my son Jared was a young boy, our family made a trip to Salt Lake City, Utah. From our home in Bakersfield, California, it was a 12 hour drive by car. As was usual, I was the assigned driver on a trip that we usually tried to accomplish in one day. After several hours of driving, my wife was fast asleep, and my oldest son was entertaining himself with toys he had brought along. My daughter had not yet been born. My son Jared, however, was restless. He told me that there was nothing to do, so I asked him if he would like to be my navigator. After asking what a navigator was, and receiving a simple explanation, he eagerly accepted. I handed him my map. As I drove, he studied the map, as I explained how it worked. After a series of questions and answers, he found our home town on the map. With careful guidance, I talked him through highways until he was matching the Highway signs with the cities on our map. He started telling me what town was next. He then asked if there were maps for the whole world. I responded that there were few areas of the earth that had not been mapped. He then asked if everyone's home could be found on a map. I told him that I believed so. Then there was silence. I could see him studying the map in the back seat through my rearview mirror. Finally came a question; "Dad, where is Heavenly Father's home on this map? I don't see it". A wonderful gospel discussion ensued, but in the end, I think I was taught something that day by my young son. Heavenly Father was not on our map; however, there was no doubt that He lives. Surely, He abides in a Heavenly home. I was so pleased to hear the desire in my sons voice to "see where he dwelt". Then I thought, where am I in my desire to see. I have often thought of this story. It helps me remember what I should really be seeking after. The Doctrine and Covenants teaches, **"Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God"** (Doctrine and Covenants 88:119).



20 - **abode** – The word "abode" is translated from the same Greek word, "μένω" or "menō", used for the word "dwellst" in footnote #15 of this chapter. An abode carries the same symbolic meaning as a house or home; which typically symbolizes protection and safety. (An Illustrated Encyclopedia of traditional Symbols, J.C. Cooper, page 86). The Codex Sinaiticus translates the phrase "he dwelt and abode" as "he abode". (The Codex Sinaiticus, John 1:40, translated by H.T. Anderson, page 165). **"John and Andrew were with the Savior for several hours. Just imagine being in His presence or being able to sit and look into His eyes or to hear Him explain who He was and why He had come to earth and to hear that inflection in His voice in describing what He would have told those young men. They would have shaken His hand. They would have felt of that precious, wonderful personality as they listened to Him. And following that encounter, the account says that Andrew went to find his brother Simon because he had to share it with someone....When Andrew found his brother Simon, he said to him, 'We have found the [Messiah]' (John 1:41). He probably said: 'We've been in His presence. We've felt of His personality. We know that what He is telling us is true.' Yes, Andrew had to share it with someone. That is what we do in sharing what we know and what we understand"** (Ensign, "Gratitude and Service," David B. Haight, May 2001, page 71).

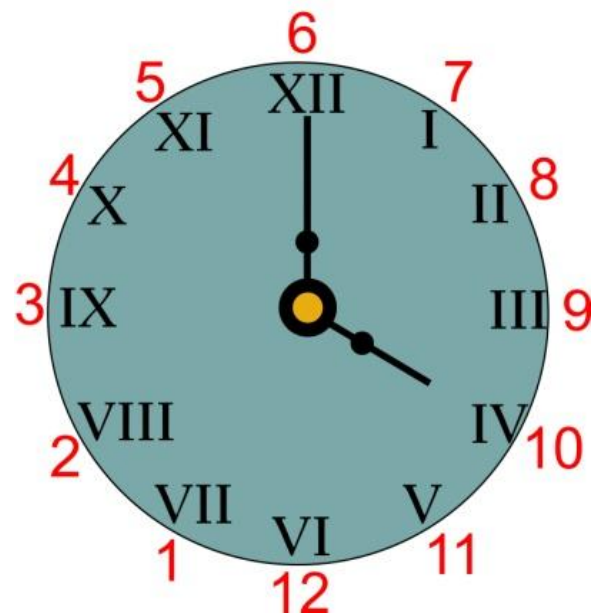


21 - **that day** – The word "day" is translated from the Greek word "ἡμέρα" or "hēmera". It means the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. The Codex Sinaiticus translates the phrase "with him that day" as "and continued with him that day". (The Codex Sinaiticus, John 1:40, translated by H.T. Anderson, page 165). The Jews looked at time differently than the western world does today. The day began and ended with Sunset, about 6 P.M. They also reckoned time by the daylight hours and the nighttime hours. It is speculated that Andrew, and the other disciple, stayed with the Savior from the tenth hour of the day. Since the day would have started at 6 A.M., the tenth hour would be the equivalent of our 4 P.M. Edersheim supports this theory. He wrote, **"The common supposition is, that the time must be computed according to the Jewish method, in which case the tenth hour would represent 4 P.M. But remembering that the Jewish day ended with sunset, it could, in that case, have been scarcely marked that 'they abode with Him that day'.** The correct interpretation would therefore point in this, as in the other passages of St. John, to the Asiatic numeration of hours, corresponding to our own." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346).



22 - **it was about** – The word "about" is translated from the Greek word "ὥς" or "hōs". It means as, like, even as etc.

23 - **the tenth** – The word "tenth" is translated from the Greek word "δέκατος" or "dekatos". It means "the tenth". It can also mean a tenth part. The number ten symbolizes completeness, fulfillment, totality, and wholeness. It also represents creation, divinity, and that which belongs to God. (An Illustrated Encyclopedia of traditional Symbols, J.C. Cooper, page 119). There are many that support the theory that the tenth hour is equivalent of the western 4 P.M. Brown records, **"Literally 'the tenth hour'; presumably John is reckoning the hours from daylight at 6 A.M."** Though, there is a group of scholars that suggest that **"John reckons hours from midnight, as was the custom of the Roman priests, the Egyptians, etc."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 75). The later is a far less preferred theory, and does not conform with Arabian and Middle Eastern customs. Barclay said, **"John who wrote the gospel finishes the paragraph - 'It was about four o'clock in the afternoon.' It may very well be that he finishes that way because he was one of the two himself. He could tell you the very hour of the day and no doubt, the very stone of the road he was standing on when he met Jesus. At four o'clock on a spring afternoon in Galilee life became a new thing for him."** (The Gospel of John, Volume 1, William Barclay, page 88). Others theorize that the number might have been figurative in nature and that the disciples stayed with Jesus a "complete time"; enough to be sufficiently taught. Raymond wrote, **"Is the time indication of any significance? Sometimes Johannine notes on time do seem to have special import, e.g., 'noon' in xix 14; other times they do not, e.g., 'noon' in iv 6. The fact that ten is a significant number in the OT and a perfect number for the Pythagoreans and Philo makes Bultmann p. 70, suggest that John mentions the tenth hour as the hour of fulfillment. A more impressive suggestion is that the day was a Friday, hence Sabbath eve; thus, the disciples had to stay on with Jesus from 4 P.M. on Friday until Saturday evening when Sabbath was over, for they could not move any distance once Sabbath had begun on Friday evening."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 75).



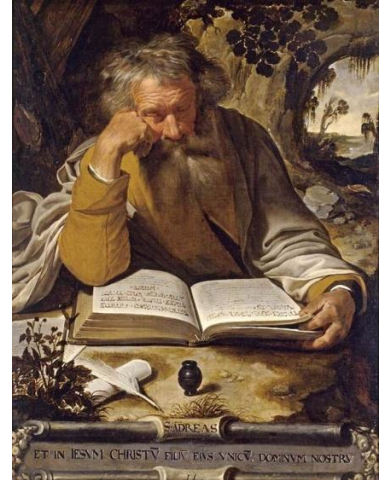
If the tenth hour is actually the end of the day light time of the day, the disciples would have been looking for a place to stay the night. Ogden and Skinner wrote, "About 4 P.M., time to arrange overnight lodging. The disciples may have stayed the night with him." (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 101).

- 24 - **hour** – The word "hour" is translated from the Greek word "ὥρα" or "hōra". It means a certain definite time or season fixed by natural law and returning with the revolving year. In the usage of this footnote, it would appear to represent a twelfth part of the day time, an hour.
- 25 - **One** – The word "One" is translated from the Greek word "εἷς" or "heis". The word means one.
- 26 - **John** – The name "John" is translated from the Greek word "Ἰωάννης" or "Iōannēs". The Greek is a transliteration of the Hebrew word "יְהוֹחָנָן" or "Yowchanan" or "Johanah". The word means literally "Jehovah has graced". In this case, it is referencing John the Baptist.
- 27 - **Andrew** – The name "Andrew" is translated from the Greek word "Ἀνδρέας" or "Andreas". Unlike many of the Old Testament names, it is not a transliteration of the Hebrew. The word means "manly". The disciple, and later Apostle, Andrew was a native of Bethsaida in Galilee. He is the literal brother of Simon Peter, and originally a disciple of John the Baptist. He is believed to have lived in a house with Simon Peter in Capernaum.

Andrew's future is interesting. Eusebius, in his Church History 3:1, quotes Origen as saying Andrew preached in Scythia. The Chronicle of Nestor adds that he preached along the Black Sea and the Dnieper river as far as Kiev, and from there he traveled to Novgorod. Hence, the world has labeled him as the patron saint of Ukraine, Romania and Russia; a title that means nothing to the restored Gospel. According to tradition, he founded the See of Byzantium (Constantinople) in 38 CE, installing Stachys as bishop. According to Hippolytus of Rome, Andrew preached in Thrace, and his presence in Byzantium is also mentioned in the apocryphal Acts of Andrew, written in the 2nd century. Basil of Seleucia also knew of the Apostle Andrew's mission in Thrace, as well as Scythia and Achaia. This diocese would later develop into the Patriarchate of Constantinople. Again, the world recognizes Andrew as its patron saint.

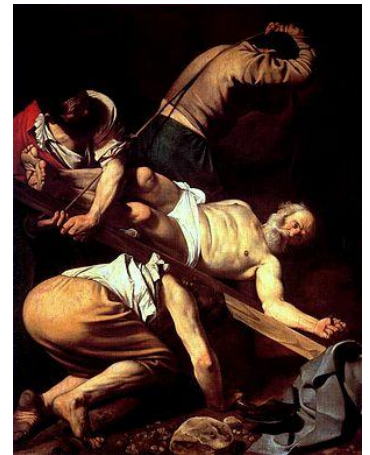


Andrew is said to have been crucified at Patrae in Archaia. Probably the best source of the fate of the apostles is found in Foxe's Book of Martyrs. Foxe wrote of Andrew, "Was the brother of Peter. He preached the Gospel to many Asiatic nations, but on his arrival at Edssa he was taken and crucified on a cross, the two ends of which were fixed transversely in the ground. Hence the derivation of the term St. Andrews Cross." (Foxe's Book of Martyrs, John Foxe, page 4). Early texts, such as the Acts of Andrew known to Gregory of Tours, describe Andrew as bound, not nailed, to a Latin cross of the kind on which Jesus is said to have been crucified; yet a tradition developed that Andrew had been crucified on a cross of the form called Crux decussata (X-shaped cross, or "saltire"), now commonly known as a "Saint Andrew's Cross" — supposedly at his own request, as he deemed himself unworthy to be crucified on the same type of cross as Jesus had been. The familiar iconography of his martyrdom, showing the apostle bound to an X-shaped cross, does not seem to have been standardized before the later Middle Ages.



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- 28 - **Simon** – The name "Simon" is translated from the Greek word "Σίμων" or "Simōn". The name is a transliteration of the Hebrew word "שִׁמְעוֹן" or "Shim'own". The English form of the Hebrew name is "Simeon". The Hebrew name literally means "heard". "Simon was a genuine Greek name; 'Symeon' would be a better transliteration for the Hebrew name 'Simon' " (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 75). The given name of the Apostle, who many know as Peter, is actually Simon. He is the literal brother of Andrew, both being sons of Jonah. Though highly speculative, it is thought that Peter was born in 1 BCE. We know nothing of his upbringing, but we know that he grew up in Bethsaida, and moved to Capernaum in his adulthood. He was married and worked as a fisherman by trade. He became a disciple of Jesus Christ, and unlike Andrew, we do not know if he was a disciple of John the Baptist. He eventually became an Apostle of Jesus Christ, and after the death of the Savior, he became the president of the church and the chief prophet. Peter was closely involved in Jesus' ministry. We know much of his life during those years and will get to know Peter much better as we progress through this work. It is said that he died between 64 and 67 CE, most placing it at 65 CE. "Among many other saints, the blessed apostle Peter was condemned to death, and crucified, as some do write, at Rome; albeit some others, and not without cause, do doubt thereof. Hegesippus saith that Nero sought matter against Peter to put him to death; which, when the people perceived, they entreated Peter with much ado that he would fly to the city. Peter, through their importunity at length persuaded, prepared himself to avoid. But, coming to the gate, he saw the Lord Jesus Christ come to meet him, to whom he, worshipping, said, 'Lord, wither dost thou go?' To whom he answered and said, 'I am come again to be crucified.' By this, Peter, perceiving his suffering to be understood, returned into the city. Jerome saith that he was crucified, his head being down and his feet upwqard, himself so requiring, because he was (he said) unworthy to be crucified after the same form and manner as the Lord was." (Foxe's Book of Martyrs, John Fox, page 5).



- 29 - **Peter's** – The name "Peter" is translated from the Greek word "Πέτρος" or "Petros". The word is in fact not a Greek name but the word used for "a stone", "a rock", "a ledge", or "a cliff". The word can be used metaphorically of a soul that is hard and unyielding.



The name Peter had not been given to Simon at this point in the narrative. John, obviously writing at some future date, calls him "Simon Peter" as though that is the name he was accustomed to being called. Prior to Jesus giving him a new name (Peter), his given name was Simon. He was a son, a husband and fisherman. We know little more of him. "Whether Peter was one of the Baptist's disciples we do not know, nor do we know how much of the witness of the Lord's Elias he had heard. Having been found by Andrew and having come to Jesus, he was taught the gospel. His soul was open and he believed the message. He too knew, immediately and by instinct, as it were, of the divine Sonship of him whom he now chose to follow." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 292).

Peter recognized the Messiah through the workings of the Spirit. Through this divine gift, the nature of Jesus was revealed. The "stone" is a Jewish symbol of revelation. The High Priest of the Old Testament carried two seer stone in his breastplate. They were called the Urim and Thummim. Through them he received revelation from Heaven. Subsequently, Peter was referred to as the stone, or rather the Greek form of the word, "Petros".

PAINTINGS OF THE APOSTLE PETER



The apostle
Simon Peter
(brother of
Andrew) son of
Jonas (Hebrew
Jonah). This is
a picture of
the original
statue by
Thorvaldsen
in the
Thorvaldsen
Museum



The apostle
Simon Peter
(brother of
Andrew) son of
Jonas (Hebrew
Jonah). This is a
picture of a
state-ordered
replica statue
by Thorvaldsen
in the Vor Fure
Kirke (Church of
Our Lady) in
Denmark



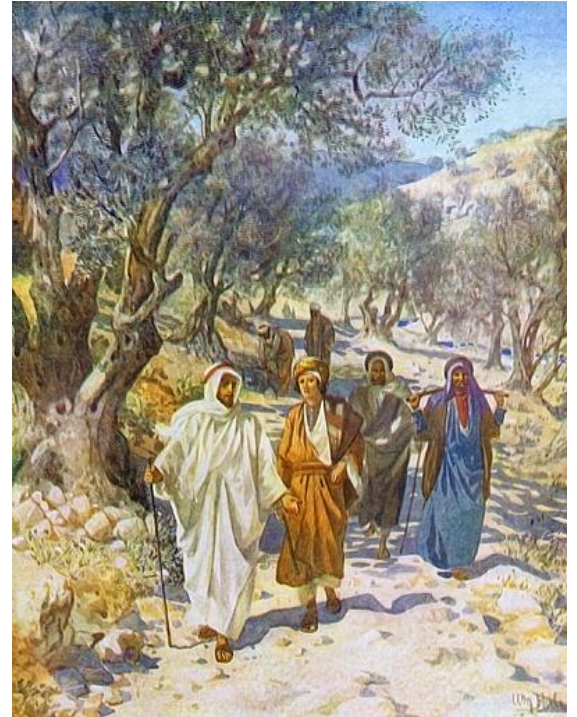
The apostle Simon Peter, by Thorvaldsen

- 30 - **brother** – The term "brother" is translated from the Greek word "ἀδελφός" or "adelphos". It can mean a literal brother, whether born of the same two parents or only of the same father or mother. It can also mean someone having the same national ancestor, belonging to the same people, or countryman. Finally, it can be used of any fellow man or fellow believer united to another by the bond of affection. It is most commonly used for a blood brother.
- 31 - **first** – The word "first" is translated from the Greek word "πρῶτος" or "prōtos". The word means first in time or place. **"In the Greek manuscripts there are two readings. Some manuscripts have the word proton, which means first... Other manuscripts have proi, which means early in the morning."** (The Gospel of John, Volume 1, William Barclay, page 88). Perhaps this is the first hour of the Day, which would be the first hour of daylight. This would be measured from 6 A.M. See the clock in footnote #21 in this chapter.
- 32 - **his own** – The phrase "his own" is translated from the Greek word "ἴδιος" or "idios". It means pertaining to one's self, one's own, belonging to one's self. **"The Greek has idios which might be translated 'his own brother' "** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 76).
- 33 - **found** – The word "found" is translated from the Greek word "εὕρισκω" or "heuriskō". It means to come upon, hit upon or to meet with. It can also mean to find by inquiry, thought, examination, scrutiny or observation. **"As Augustine said, we could not even have begun to seek for God unless he had already found us. When we go to God we do not go to one who hides himself and keeps us at a distance; to go to one who stands waiting for us, and who even takes the initiative by coming to meet us on the road."** (The Gospel of John, Volume 1, William Barclay, page 86).
- 34 - **Messias** – The word "Messias" is the Greek word "Μεσσίας" or "Messias". It is the Greek spelling, or transliteration, for the Hebrew word "משיח" or "Mashiyach". The English spelling of the Hebrew word is "Messiah". The word means literally anointed or anointed one. **"The Greek transliteration of the Aram. m*šihā (=Heb. māšīah) occurs in the NT only here and in iv 25."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 76).
- It would be interesting, at this point, to look at the origin of the word anoint or anointed. In ancient Arabia and Africa, the fat of sacrifices were smeared on those offering the sacrifice. It was believed that the virtue and goodness of the offering would then be conveyed upon the recipient. The Egyptians used sacred oil to anoint the heads of men believing that the oil would convey the strength and attributes of Deity upon the recipient. The fact that Jesus was called the "Anointed One" conveyed the idea that He was called of God and endowed with the power of heaven. Figuratively, Jesus' anointing references the fact that He was called and chosen of God to be the Messiah before the foundations of this world. Moses recorded, **"And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."** (Moses 4:1-4).
- 35 - **The Christ** – The word "Christ" is translated from the Greek word "Χριστός" or "Christos". It means anointed or anointed one. It is the equivalent of the Hebrew word "Messiah". See footnote #34 of this chapter.
- 36 - **brought** – The word "brought" is translated from the Greek word "ἄγω" or "agō". It means to lead, or to take with one. **"As Godet said: 'One lighted torch serves to light another' "** (The Gospel of John, Volume 1, William Barclay, page 91). So it is with the Gospel. The spreading of the Good News is, by design, dependent upon us bringing others to its knowledge. Once we have the "light" of the Gospel, we are expected to share it.
- 37 - **beheld him** – The word "beheld" is translated from the Greek word "ἐμβλέπω" or "emblemō". It means to turn one's eyes on or to look at. The Codex Sinaiticus translates the phrase "when Jesus beheld him" as "when Jesus looked upon him". (The Codex Sinaiticus, John 1:43, translated by H.T. Anderson, page 165). **"When Andrew brought Peter to Jesus, Jesus looked at Peter. The word used of that look is emblepein. It describes a concentrated, intent gaze, the gaze which does not see only the superficial things that lie on the surface, but which reads a man's heart."** (The Gospel of John, Volume 1, William Barclay, page 90). It is as though Jesus was looking upon Him with spiritual eyes, which revealed to Him who and what Peter would become. God **"sees what a man can become."** (The Gospel of John, Volume 1, William Barclay, page 90).
- 38 - **art** – The word "art" is translated from the Greek word "εἶ" or "ei". It means you are or thou art.
- 39 - **the son** – The word "son" is translated from the Greek word "υἱός" or "huios". It is used for a son, and restricted to the offspring of men. In Hebrew the term would be "bar". In the case of Simon, Simon bar Jonah.
- 40 - **of Jona** – The name "Jona" is translated from the Greek word "Ἰωνᾶς" or "Iōnas". It is a transliteration of the Hebrew name "יֹנָה" or "Yonah". The English form of the Hebrew name is "Jonah". The Hebrew word means "dove". There is a school of thought that believes that the name Jona is actually a transliteration of the Hebrew name John, making the name Simon bar John. (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 76). The Codex Sinaiticus translates the name "Jona" as "Joanna". (The Codex Sinaiticus, John 1:43, translated by H.T. Anderson, page 165). There is no record as to who Peter's father was, other than a name. We might assume he was a fisherman, since it was customary for fathers to teach their sons the trade which they practiced; however, this is speculation.
- 41 - **thou shalt be called** – The phrase "shalt be called" is translated from the Greek word "καλέω" or "kaleō". The word means to call, to call by name, or to give a name. **"In the ancient world nearly everyone had two names. Greek was the universal language and nearly everyone had a name in his own native tongue, by which he was known to his friends. Thomas was the Aramaic and Didymus the Greek for a twin; Tabitha was the Aramaic and Dorcas the Greek for a gazelle. Sometimes the Greek name was chosen because it sounded like the Aramaic name. A Jew who was called Eliakim or Abel in his own tongue might become Alcimus or Apelles to his Greek circle of acquaintances. So then Peter and Cephas are not different names; they are the same name in different languages."** (The Gospel of John, Volume 1, William Barclay, page 90). The interesting thing here is that Peter's given name was not Peter, but rather Simon. Simon and Peter are not the same name in two different languages. I would propose that something else is going on here. We are not giving Simon a Greek name.



When a person is born of God, it is common that he receives a new name. This new name represents an attachment to a new family. It represents Christ as the Father, and belonging to the family of God. **"When man entered into a new relationship with God, it is as if life began all over again and he became a new man, so that he needs a new name."** (The Gospel of John, Volume 1, William Barclay, page 90).

42 - Cephas – The word "Cephas" is translated from the Greek word "Κηφᾶς" or "Kēphas". It is actually not a Greek word, but rather a Greek transliteration of the Aramaic word "כֶּפֶח" or "keph". In typical fashion, the Greek transliteration added a "s" to the end as is common with many Greek names. The Aramaic word means "rock" or "a hallow of a rock". The Greek word for stone is "Petros", hence the derivation of the name Peter, which is a Latin transliteration of the Greek word. It is all very confusing, but the name Peter is the same as Petros and Cephas, just represented in different languages. Brown wrote, **"Only John among the Gospels gives the Greek transliteration of Peter's Aramaic name Kēphā, or, perhaps, in Galilean Aramaic Qēphā, since Greek kappa usually renders Semitic qoph; an interchange of qoph and kaph is attested for Galilean Aramaic. Matt. xvi 18 supposes the Aramaic substratum but does not express it (the play on 'Peter' and 'rock' is not good in Greek where the former is Petros and the latter is petra; it is perfect in Aramaic where both are kēphā). Neither Petros in Greek or Kēphā is Aramaic is a normal proper name; rather it is a nickname (like American 'Rocky') which would have to be explained by something in Simon's character or career."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 76). Outside of the Gospels, Paul is the only other account that uses the word "Cephas". In his epistle to the Galatians he writes, **"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."** (Galatians 2:9).



The Joseph Smith Translation for this passage gives us some insight into the meaning or message Jesus was conveying. Joseph wrote, **"...Cephas, which is, by interpretation, a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus."** (Joseph Smith Translation of John 1:42). The Israelites understood the figurative meaning between a stone and revelation. Jacob laid his head upon a rock, and received a revelation. The High Priest possessed a set of seer stones called the "Urim and Thummim", which when worn allowed him to receive revelation. Ancient prophets traditionally built altars of stone, which were then used to approach the Lord in prayer for the purpose of receiving direction and revelation from God. It would appear that Jesus was not just referring to Simon as a stone, or a Cephas, but rather a Prophet, Seer, and Revelator. **"Destined to stand as President of the Church of Jesus Christ and to exercise the keys of the kingdom in their fulness, Peter was to be a prophet, seer, and revelator. (D. & C. 81:2). Foreshadowing this later call, Jesus here confers a new name upon his chief disciple, the name Cephas which means a seer or a stone. Added significance will soon be given this designation when, in promising him the keys of the kingdom, our Lord will tell Peter that the gates of hell shall never prevail against the rock of revelation, or in other words against seership. (Matt. 16:18). Seers are specially selected prophets who are ... empowered to know past, present, and future things. 'A gift which is greater can no man have.' (Mosiah 8:13-18.)"** (Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, pages 132-33).

Later in Jesus' ministry, Jesus refers to Simon using the same metaphorical imagery. He said, **"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."** (Matthew 16:18). There are many people in this world that have missed the figurative nature of Jesus' statement and have concluded that the Church of Jesus Christ was to be built upon Peter. Therefore, the Catholic church will often refer to Peter as the first Pope, or the founder of Christianity. This is unfortunate. Jesus is the foundation of Christianity. Peter was a valiant and faithful servant. He presided in the Church after Jesus' departure; however, the church was built upon revelation.

Elder McConkie proposes that there are multiple figurative messages contained in the name given to Peter by Jesus. He wrote, **"To Peter, Jesus says, 'Blessed art thou, Simon Bar-jona.' (Matt. 16:17.) How carefully and aptly Jesus preserves the distinction between him and all men. He is the Son of God; Peter is the son of Jonah. The Father of Jesus is the Immortal Man of Holiness; Peter's sire is a mortal man. But why is Peter so blessed? It is because he knows by the power of the Holy Ghost that Jesus is the Lord; the Holy Spirit has spoken to the spirit housed in Simon's body, telling the chief Apostle of the divine Sonship of this Jesus of Nazareth of Galilee. 'Blessed art thou, Simon Bar-jona,' Jesus says, 'for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' (Matt. 16:17.) Then again Jesus alludes to the difference in paternal ancestry between him and Peter and continues his words of blessing and doctrine by saying: 'And upon this rock'—the rock of revelation—'I will build my church; and the gates of hell shall not prevail against it.' (Matt. 16:18.) And how could it be otherwise? There is no other foundation upon which the Lord could build his Church and kingdom. The things of God are known only by the power of his Spirit. God stands revealed or he remains forever unknown. No man can know that Jesus is the Lord but by the Holy Ghost.**

Revelation: Pure, perfect, personal revelation—this is the rock!

Revelation that Jesus is the Christ: the plain, wondrous word that comes from God in heaven to man on earth, the word that affirms the divine Sonship of our Lord—this is the rock!

The divine sonship of our Lord: the sure, heaven-sent word that God is his Father and that he has brought life and immortality to light through the gospel—this is the rock!

The testimony of our Lord: the testimony of Jesus, which is the spirit of prophecy—this is the rock!

All this is the rock, and yet there is more. Christ is the Rock: the Rock of Ages, the Stone of Israel, the Sure Foundation—the Lord is our Rock!" (Ensign, "Upon This Rock", Bruce R. McConkie, May 1981).

43 - by interpretation – The phrase "by interpretation" is translated from the same Greek word used in footnote #12; "ἑρμηνεύω" or "hermeneuō". It can mean, "translated as". The Codex Sinaiticus translates "which is by interpretation" as "which is translated". (The Codex Sinaiticus, John 1:43, translated by H.T. Anderson, page 165). This is an indication that the word being referenced is not Greek on origin. The reader needs to understand the diversity of languages in Israel during the time of Jesus. **"Here we have identified the three main languages used in the land at the time of Jesus. His chief apostle was to be known not so much by his Hebrew name, Shimon (Greek, Simon), as by his new Greek name, Petros, and his Aramaic appellation, Cephas. The renaming foreshadowed the apostle's future role. In guiding the early Church as its chief prophet, seer, and revelator, Peter (Cephas) would provide strength and stability (which are symbolic, scriptural attributes of rock) to the fledgling organization."** (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 101).

44 - A stone – The word "stone" is translated from the Greek word "Πέτρος" or "Petros". It is the same word used in footnote #29 of this chapter. The Codex Sinaiticus ignores the figurative play on words and translates the word stone as the name "Peter". In my opinion, this is a mistake and ignores an important symbolic teaching. (The Codex Sinaiticus, John 1:43, translated by H.T. Anderson, page 165). The stone symbolizes stability, durability, reliability, immortality, the eternal, supreme reality, and the link between heaven and earth. Altars are typically built out of stone, and are the place where man presents himself to God for instruction. As such, the stone is a symbol of revelation. (An Illustrated Encyclopedia of traditional Symbols, J.C. Cooper, page 160). A rock or stone can also symbolize divine protection, divine compassion, and remembrance. (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 138).



TOP OF MOUNT BETHEL

The Prophet and Patriarch Jacob, later named Israel by the Lord, traveled to Mount Bethel. The Hebrew word "Bethel" means house of God. It was there that Jacob laid his head upon a rock. From visiting Bethel, there is not much choice for options upon which to rest one's head. Even so, the act might not be literal. Jacob laid his head upon a stone or rock and a revelation was opened up to him. The stone symbolizes revelation. Interesting, the vision Jacob received is the same message Jesus disclosed to Nathanel at the end of this chapter. **"And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and beheld the angels of God ascending and descending on it."** (Genesis 28:11-12).

How does the story of Jacob and Mount Bethel relate to Peter? Jacob was the prophet of his day. He climbed the to the top of Mount Bethel to receive revelation. It was there that he entered into covenants with the Lord, and the Lord revealed to him the workings of heaven. Like Jacob, Peter would one day be the Lord's chosen prophet. It would be Peter that would seek divine guidance and revelation. The parallels are striking, but the constant is the direction of revelation. They were both seers.

45 - findeth – The word "findeth" is translated from the Greek word "εὐρίσκω" or "heuriskō". It is the same word used in footnote #33 of this chapter. It means to come upon, hit upon or to meet with. It can also mean to find by inquiry, thought, examination, scrutiny or observation. **"Those who think that Phillip was one of the two disciples mentioned in i 35 ff. interpret this to mean 'found again'. They point to the use of 'find' in v 14 and ix 35 where Jesus searches out a man who had been with him a short time before."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82). Most circles believe that Phillip was not one of the two disciples that followed Jesus from Bethabara, and that this is Philips first meeting of the Savior. I believe the most plausible theory is that John was the other disciple.

Probably the most obvious doctrine that is being taught in this passage, as it relates to the work of the gospel, is that of "finding" people to hear the good news of Christ. **"This narration is a classic example of 'first contacting' - the word 'findeth' appears in verses 41, 43, and 45. Finding is an essential element of true missionary work in all ages. first the relatives and then the friends. Andrew first sought out his own brother. Philip sought out his friend Nathanael."** (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 102). Samuel Smith, the brother of the prophet Joseph Smith, is another example of how finding is supposed to work in the church. Samuel is known as the first missionary in the latter days. He left home with a satchel of Book of Mormons. In those days, the missionaries were required to sell the sacred scripture to cover the cost of printing. Samuel passed through Mendon, New York preaching and sharing the restored gospel. While there, he came upon the home of a Methodist preacher names Phineas. Samuel agreed to leave a book with Phineas for his review and upon his return he would retrieve the book or receive payment. An impressed Phineas passed the book along to his father and sister, who in turn loaned it to his brother Brigham Young. Brigham's first reaction was cautious. On the possibility of adopting the belief, he wrote, **"Wait a little while...I [want] to see whether good common sense [is] manifest."** It took over a year before Brigham converted. Samuel returned from his mission without an apparent convert to the church. He felt as though he had failed. What he did not know is that Phineas found something in the Book, and shared it. The act of finding and sharing was repeated. Brigham Young not only converted, but he shared with Heber C. Kimball who converted. Both these men served several missions and converted many people to the gospel. Samuel's efforts to find people had results that have blessed the church ever since. When Brigham Young died in 1877 he left a legacy as the second prophet in our dispensation and a church that had grown to 115,000 members. So it is with every effort we make to "find" people to share the gospel with.

46 - Philip – The name "philip" is translated from the Greek word "Φίλιππος" or "Philippos". It means "lover of horses". It is not a transliteration of any Hebrew name. It appears to be Greek in origin, consequently many suspect that Philip spoke Greek. **"He is the third disciple to be named in John, after Andrew and Simon Peter; the same order is found in Papias' list of the elders whom he consulted. Although Philip is named in all the lists of the twelve, only John gives him any role in the Gospel narrative."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82). We don't know a lot about Philip. Like Andrew and Peter, he was from Bethsaida. He was eventually called to be one of the twelve apostles. After the departure of Jesus, **"He labored diligently in upper Asia, and suffered martyrdom at Heliopolis in Phytgia. He was scourged, thrown into prison, and afterwards crucified A.D. 54."** (Foxe's Book of Martyrs, John Foxe, page 3).

47 - Follow me – The word "follow" is translated from the Greek word "ἀκολουθεῖω" or "akoloutheō". The Greek word means to follow one who precedes, join him as his attendant, accompany him, to join one as a disciple, or to become or be a disciple. It is the same Greek word used in footnote #6 of this chapter.

48 - Bethsaida – The word "Bethsaida" is translated from the Greek word "Βηθσαιῶδα" or "Bēthsaiōda". It is a name of a city just north of the Sea of Galilee. It is Aramaic in origin. The Aramaic word is a conjunction between "בַּיִת" or "bayith" and "צַד" or "tsayad". It means house of the hunter or fisher. The Greek word is said to mean house of fish. **"John thinks of Bethsaida as in Galilee; actually it was in Gaulanitis, Philip's territory across the border from Herod's Galilee. John's localization may reflect popular usage: it appears also in Ptolemy's Geography; Josephus..."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82). The fact is, many believe that there were indeed two Bethsaidas.

There is a Bethsaida located east of the upper Jordan River, about a mile from the northern shore of the sea of Galilee. It is typically referred to as Bethsaida of Gaulonitis, and lied in Herod Philips territory. There are no ancient markers for the city, but archeologist have identified two tells (a tell is an archeological site) that fit the details that we know about

the city. The problem with these sites is they are too far inland to be considered a fishing village, and they are too far from Capernaum to correlate with all the Bible records. Even so, there are many theories as to how this Bethsaida could have served as a fishing village, and still have a relation with Capernaum. Most of the theories I have read are just speculation.

Another Bethsaida is thought to have existed in the west side of the upper Jordan River, making it Bethsaida of Galilee. Unfortunately, there are no tells that are clearly identifiable as Bethsaida of Galilee. Based on scriptural clues, Bethsaida must have been located close to Capernaum. It may have been the fishing town adjoining the larger city, a suburb of sorts. As in the case of the other Bethsaida, no name has been recovered to guide us to the site. On the rocky slopes near Capernaum, however, east of an area called "Khan Minyeh". The shores of this area are called "Sheikh 'Aly ec-Caiyadin", meaning "Sheikh Aly of the Fishermen". Nearby, is a village tell names 'Ain et-Tabigha, which many have identified with Bethsaida of Galilee. The warm water from nearby springs runs into a little bay of the sea causing fish to congregate in great numbers. This has therefore always been a favorite location of ancient fishermen. If Capernaum were in the vicinity of Khan Minyeh, then the two lay close together. The names of many ancient places have been lost, and others have strayed from their original locations.

ET-TELL (SUSPECTED SITE OF BETHSAIDA)



Even so, the most accepted site for Bethsaida, by most scriptural scholars, is in Gaulonitis; east of the Upper Jordan River. A place called "et-tell". Wherever the actual site lied, it was surely within the vicinity of the Capernaum and the northern shore of the Sea of Galilee by the upper Jordan River. It is speculated that Jesus traveled from Bethabara to Bethsaida, a distance of 88 miles. Elder McConkie wrote, "On the next day, Jesus and his three disciples go into Galilee to a city called Bethsaida. There Jesus himself finds Philip, and says, 'Follow me,' which means that our Lord and the others told Philip all that had transpired in recent days." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 293).



- 49 - **the city** – The word "city" is translated from the Greek word "πόλις" or "polis". It means a city. Such a term gives some definition to Bethsaida. We know that Bethsaida, by definition contained single family residences. We do not know how large the population was, but it definitely was not a desolate area. If we assume that Bethsaida was in Gaulonitis, it would then have been classified as Herod Philip's territory. "Philip's territory was heavily Gentile, a fact that may explain that Jews like Andrew and Philip bear Greek names. That the home of Andrew and Peter was at Bethsaida does not agree with Mark i 21,29 which seems to locate their home at Capernaum. Following Origen, suggests that Bethsaida has been introduced into John's account because it means 'place of hunting (fishing)', and thus we have a symbolic reference to the theme of Matthew iv 19: 'Follow me and I will make you fishers of men.' Abbott harmonizes on the basis of a distinction between the prepositions ek and apo; he suggests that Philip (and also Peter and Andrew) was from Bethsaida in the sense that he was born there, but his actual home was at Capernaum. The grammatical basis is weak; but if harmonization is necessary, this is a possible solution." (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82). One can easily see the speculation and lack of clarity associated with the location of Bethsaida.
- 50 - **Nathanael** – The name "Nathanael" is translated from the Greek word "Ναθανάηλ" or "Nathanaēl". It is a transliteration of the Hebrew name "נתנאל" or "Nēthane'el". The Hebrew name literally means "given or gift of God". "This passage presents us with a problem. Who was Nathanael? In the Fourth Gospel he is one of the first group of disciples; in the other three gospels he never appears at all. More than one explanation has been given....there is a simpler explanation. Nathanael was brought to Jesus by Philip. Nathanael' name is never mentioned in the other three gospels; and in the Fourth Gospel Bartholomew's name is never mentioned. Now, in the list of the disciples in Matthew 10:3 and Mark 3:18, Philip and Bartholomew come together, as if it was natural and inevitable to connect them. Moreover, Bartholomew is really a second name. It means Son of Tholmai or Ptolemy. Bartholomew must have had another name, a first name; and it is at least possible that Bartholomew and Nathanael are the same person under different names. That certainly fits the facts." (The Gospel of John, Volume 1, William Barclay, page 94-95).

Unfortunately, most of the theories associated with connecting Nathanael to the Apostle Bartholomew are based on the fact that the Apostle Bartholomew is often listed with the Apostle Philip, and of course in this passage Philip is responsible for introducing Nathanael to Jesus. Brown wrote, "This disciple, known only to John, does not appear in any list of the twelve. Since he is from Cana, Greek tradition identifies him with Simon the Cananean - a wrong etymology. In the 9th century Ish'odad of Merv identified him with Bartholomew because, just as Nathanael comes after Philip in John, so Bartholomew's name follows Philip's in all the lists of the twelve except that of Acts i 13. the name Nathanael means 'God has given', and this has led some to identify him with Matthew, whose name means 'gift of Yahweh'. All of these identifications are farfetched and imply that the disciple bore two Hebrew names. It is better to accept the early patristic suggestions that he was not one of the Twelve...Although John means Nathanael to serve as a symbol of Israel coming to God, there is no evidence that Nathanael is a purely symbolic figure." (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82).

THE APOSTLE
BARTHOLOMEW,
POSSIBLY THE
SAME PERSON AS
NATHANAEAL. THIS
IS A PICTURE OF
THE ORIGINAL
STATUE BY
THORNVALDSEN
IN THE
THORNVALSEN
MUSEUM



THE APOSTLE
BARTHOLOMEW,
POSSIBLY THE
SAME PERSON AS
NATHANAEAL. THIS
IS A PICTURE OF A
STATE ORDERED
REPLICA STATUE
BY THORNVALDSEN
IN THE VOR FURE
KIRKE (CHURCH OF
OUR LADY) IN
DANMARK



THE APOSTLE BARTHOLOMEW, BY THORNVALDSEN

"Authorities tend to believe that in the later lists of the twelve, Nathanael is identical with the Bartholomew who is mentioned several times. Assuming this to be the case, Jesus now had with him five of the foreordained men who would soon become his apostles." (The Days of the Living Christ, Cleon W. Skousen, page 117). He has gathered Andrew, Philip, John, Peter, and Bartholomew (arguably Nathanael). All men of great character and virtue. Nathanael would have easily fit this description. The Savior himself referred to Nathanael as a man without guile. In reference to the first Bishop of the restored Church in the latter days, Edward Partridge, the Lord said, **"And this because his heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile."** (Doctrine & Covenants 41:11). We must conclude that Nathanael had a pure heart, with righteous desires. We know little more about Nathanael, other than what is contained in this chapter. We do not know what Nathanael's eventual fate was; however, if the theory is correct that Nathanael is the same person as the apostle Bartholomew then Foxe's Book of Martyrs sheds some light on his eventual fate. **"Bartholomew preached in several countries, and having translated the Gospel of Matthew into the language of India, he propagated it in that country. He was at length cruelly beaten and then crucified by the impatient idolaters."** (Foxe's Book of Martyrs, John Foxe, page 6).

51 - found him – The word "found" is translated from the Greek word "εὐρίσκω" or "heuriskō". It is used in footnote #33 and #45 of this chapter. It means to come upon, hit upon or to meet with. It can also mean to find by inquiry, thought, examination, scrutiny or observation. **"Philip has gained his testimony, and he is now bearing it to his friend Nathanael. New converts seek out their friends, that they too may receive the light of heaven that has come into their souls."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 293).

52 - Moses – The name "Moses" is translated from the Greek word "Μωϋσῆς" or "Mōysēs". It is a transliteration of the Hebrew name "מֹשֶׁה" or "Mosheh". It means "drawn". Apparently Moses had recorded prophecies regarding the coming of Jesus and His life. They were prophecies that Israelites of the time were familiar with and would have recognized. Philip relates to Nathanael that he had found the One that Moses spoke of. There must have been multiple revelations recorded in scripture by Moses relating to the promised Messiah. Unfortunately, the Bible record that we have access to today has very few prophecies regarding the Messiah attributed to Moses. One might argue that the law of Moses bore testimony of the Messiah with every act and command. The Book of Mormon Prophet Jacob reinforced this stance when he wrote, **"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him."** (2nd Nephi 11:4). Even so, it stands to reason that there were some direct prophecies from Moses regarding the Messiah. Philip seemed to know them and so did Nathanael.



The only Moses prophecy I could find that speaks of the coming of the Messiah is found in the Book of Deuteronomy. It reads, **"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."** (Deuteronomy 18:15-18). The Prophet spoken of by Moses is the Messiah.

To the Jews, at the time of Jesus, Moses and Abraham were the great prophets. They were the authority, so to speak. If Moses said it, it was law. Philip's testimony to Nathanael was based on scriptural testimony from Moses. To the Jew, this was the ultimate form of proof. Additionally, written scripture was considered law. By proving something with scripture, it became fact. The Apostle John later records the Savior teaching, **"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."** (John 5:39). Philip is a great example of this principle. When we bear testimony of the truth, we should reinforce that testimony with the words of the prophets. Scriptures are written testimony of the truths of eternity.

53 - the law – The word "law" is translated from the Greek word "νόμος" or "nomos". It means anything established, anything received by usage, a custom, a law, or a command. It is also used relative to the Mosaic law. We should understand that the law was not given to make life difficult on the ancient Israelites, nor us for that matter. The law was given for the purpose of bringing people unto Christ. As we adhere to the laws recorded in scriptures and those delivered by living prophets, we begin to change the way we act, think, and behave. We will eventually become as Christ is, with every change making us more Christ like. Our thinking will become clearer and more correct. As we seek to understand and live the law, more is given. Nephi taught his brother, **"And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words."** (2nd Nephi 11:3).

54 - prophets – The word "prophets" is translated from the Greek word "προφήτης" or "prophētēs". In Greek writings, an interpreter of oracles or of other hidden things. In Judaism it is one who, moved by the Spirit of God and hence his oracle or spokesman, solemnly declares to men what he has received by inspiration, especially concerning future events, and in particular such as relate to the cause and kingdom of God and to human salvation. The Prophet Joseph Smith taught, **"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was."** The Prophet Joseph continued, **"I suppose I was ordained to this very office in that Grand Council"** (Teachings of the Prophet Joseph Smith, Compiled by Joseph F. Smith, page 365). As an early Apostle, Elder Orson Hyde, said: **"It is invariably the case, that when an individual is ordained and appointed to lead the people, he has passed through tribulations and trials, and has proven himself before God, and before His people, that he is worthy of the [position] which he holds. ... Some one that understands the Spirit and counsel of the Almighty ... is the [one] that will lead the Church"** (Journal of Discourses, Volume 1, page 123). It makes sense that we would look to these men for direction and answers. Philip and Nathanael are a great example to us. The Messiah was before them, and they knew so because they had listened to the prophets, and were acquainted with their prophecies. When they saw them fulfilled, they recognized it. We should be in the same position.



55 - did write – The word "write" is translated from the Greek word "γράφω" or "graphō". It means to write, with reference to the form of letters. The inspired writing of prophets are called scripture. Scripture is a significant blessing from Heaven. It preserves the mind and will of God for future generations. Nephi recorded, **"And we had obtained the records which the Lord had commanded us, and searched them and found that they were desirable; yea, even of great worth unto us, inasmuch that we could preserve the commandments of the Lord unto our children."** (1 Nephi 5:21).

56 - Nazareth – The name "Nazareth" is translated from the Greek form of the name; "Ναζαρέτ" or "Nazara". It is of uncertain origin. It literally means "the guarded one". **"Nazareth was a small village of approximately 200 to 400 residents, situated 15 miles west of the Sea of Galilee and 20 miles east of the Mediterranean Sea. Archaeological remains indicate that no paved roads existed in the village, nor did any significant social, political, or economic activity occur there. While Nazareth was commonly thought of as insignificant by many people during the Savior's lifetime..."** (New Testament Student Manual, 2104 Institute of Religion, The Church Of Jesus Christ of Latter Day Saints, Chapter 21, on-line manual). Even so, there was a major highway that connected the King's Highway with the Way of the Sea that passed nearly through Nazareth. It might have been a small unknown town, but it was not far from people. It is not just the relatively small population that causes people to conclude that it was an insignificant town, it is also the fact that the town is not mentioned by any other sources in the ancient world. Ogden and Skinner wrote, **"Nazareth was not an important town in Jesus' day. It is not mentioned in the Old Testament or by Josephus or the Talmud. 'Nazarene' was even a derisive term, as evidenced by Nathanael's remark, 'Can there any good thing come out of Nazareth?' Having been raised there, Jesus truly did descend below all things (D&C 122:8), even in matters of socioeconomic environment and status. Nazareth was a lowly place to grow up."** (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 102).



Regardless of its size, or popularity, Nazareth would have been a typical Jewish village. Agriculture and basic trades would have dominated the time of its inhabitants. Providing the basic necessities would have been priority. Joseph and Mary's family would have done no different. **"Depending upon the size of the village, some goods would have been produced by local craftsman. Tiny, insignificant Nazareth (Jn 1:46) was probably pleased to have the services of the Carpenter Joseph and his Son (Mk 6:3)."** (Manner and Customs in the Bible, Victor H. Matthews, page 251).

This passage, derived from Nathanael, is an indication that Nazareth was not looked upon as a favorable place to live. **"Nothing could have expressed more vividly the general contempt of the Galileans for the humble village of Nazareth than this statement by Nathanael."** (The Days of the Living Christ, Cleon W. Skousen, page 116). "Can there any good thing come out of Nazareth?"

57 - Son of Joseph – The name "Joseph" is translated from the Greek word "Ἰωσήφ" or "Iōsēph". It is a transliteration of the Hebrew name "יוסף" or "Yowceph". The Hebrew name means "Jehovah has added". **"This is the normal way of distinguishing this particular Jesus from others of the same name at Nazareth. Another designation, 'son of Mary' (Mark vi 3), is strange and may be an insinuation of illegitimacy."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 82). It would be difficult to imagine Mary or Joseph wanting to imply any illegitimacy for Jesus. **"Philip calls Jesus 'the son of Joseph', even as Mary said to the young lad in the temple, 'Thy father and I have sought thee sorrowing', meaning that Joseph was assumed by those who knew the family to be the father of Him whose Father was divine."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 294). In normal social life, Jesus was probably called "Joshua bar Joseph".

58 - any good thing – The word "good thing" is translated from the Greek word "ἀγαθός" or "agathos". It means of good constitution or nature, useful, pleasant, agreeable, joyful, happy, excellent, distinguished, upright or honorable. **"Nathanael's response quotes a derogatory proverb of the day. 'Can there any good thing come out of Nazareth?' "** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 293). **"The saying may be a local proverb reflecting jealousy between Nathanael's town of Cana and nearby Nazareth."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 83). Of course, we are making inference since Nathanael gives no reasons for his statement. One could ask lots of questions; were their thieves and criminals that were known to live there?, were there people living there who were known to live in sin?, what things would have constituted a bad reputation?

59 - coming to him – The word "coming" is translated from the Greek word "ἔρχομαι" or "erchomai". It means to come. The Codex Sinaiticus translates the phrase "coming to him, and saith of him" as "coming to him, and said concerning him". (The Codex Sinaiticus, John 1:48, translated by H.T. Anderson, page 166).

60 - Behold – The word "Behold" is translated from the Greek word "ἴδε" or "ide". It means to behold or see.

61 - an Israelite – The word "Israelite" is translated from the Greek word "Ἰσραηλίτης" or "Israēlītēs". It means an Israelite or one of the nation of Israel, a name to be held in honor. Brown translates the passage as **"one worthy of the name Israelite."** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 83). An Israelite would be one associated with the covenants given to Abraham; hence, if you are worthy to be called an Israelite, you would be one who honors his covenants. Paul, in his letter to the Romans, stated, **"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel..."** (Romans 11:1-2). Several verses latter, Paul adds, **"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."** (Romans 11:26-27).



TYPICAL ISRAELITE DRESS AT THE TIME OF JESUS

"So Nathanael came; and Jesus could see into his heart. 'Here,' said Jesus, 'is a genuine Israelite, a man in whose heart there is no guile.' That was a tribute that any devout Israelite would recognize. 'Blessed is the man,' said the Psalmist, 'to whom the Lord imputes no iniquity, and in whose spirit there is no deceit' (Psalm 32:2). 'He had done no violence,' said the prophet of the servant of the Lord 'and there was no deceit in his mouth' (Isaiah 53:9)." (The Gospel of John, Volume 1, William Barclay, page 93). We should all emulate the life of Nathanael. When we are baptized, we are all adopted into the house of Israel. We become Israelites by covenant, and are called the children of Israel. Only the keeping of the covenants, makes us worthy of the name of Israel.

62 - no guile – The word "guile" is translated from the Greek word "δόλος" or "dolos". It means craft, deceit, or guile. It is also described as intelligent deceit. Perhaps the best way to understand what guile means is to know what it isn't. Elder Wirthlin taught, **"To be without guile is to be pure in heart—an essential virtue of those who would be counted among true followers of Christ. ... I believe the necessity for the members of the Church to be without guile may be more urgent now than at other times because many in the world apparently do not understand the importance of this virtue"** (Ensign, "Without Guile," Joseph B. Wirthlin, May 1988, pages 80–81). He went on to say, **"If we are without guile, we are honest, true, and righteous. All of these are attributes of Deity and are required of the Saints. Those who are honest are fair and truthful in their speech, straightforward in their dealings, free of deceit, and above stealing, misrepresentation, or any other fraudulent action. Honesty is of God and dishonesty of the**

devil; the devil was a liar from the beginning. Righteousness is living a life that is in harmony with the laws, principles, and ordinances of the gospel." (General Conference, "Without Guile", Joseph B. Wirthlin, April 1988).

The word guile might seem foreign to us. It is a less used, older word. However, it is used multiple times in the scriptures. The Psalmist used the guile when he wrote, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psalm 32:2). In another chapter, he wrote, "Keep thy tongue from evil, and thy lips from speaking guile." (Psalm 34:13). In each case, it is presented as an evil and undesirable attribute. It appears to be the act of lying or being dishonest. Peter used the word in similar fashion. He wrote, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:" (1st Peter 3:10). Peter also used the "lack of guile" to describe Jesus. He recorded, "Who did no sin, neither was guile found in his mouth:" (1st Peter 2:22).

It would have been easy to assess if Nathanel had guile based on his outward behavior. Even a good liar eventually gets caught. What is more impressive is to know if Nathanael had guile within his heart. Jesus boldly declared that Nathanael was without guile, inside and out. It is this kind of purity we should seek. Elder Wirthlin taught, "Of far greater concern than the outward acts of guile are the inner feelings and the attitudes that motivate them. Fraud and deception appear to be increasingly acceptable; the only wrongdoing seems to be in being caught. The objective often is to get gain or to profit, regardless of the injury, loss, or damage to others. This attitude is totally contrary to the principles of the gospel. It hinders or thwarts the spiritual progress of anyone afflicted by it. The practice of guile prevents the Holy Ghost from prompting, guiding, and instructing us, leaving us ever more susceptible to the buffetings of Satan. When we break the commandments, we close ourselves to God's influence and open ourselves to Satan's influence. If we practice guile in small matters, we soon can find ourselves entangled in an ever-increasing, unending spiral, because each lie or other deception often requires a larger one to cover the first. Moreover, the practice of guile often leads to hypocrisy, which is the false pretense of virtue or righteousness and pretending to be something that we are not. If we know what is right and profess to live by that knowledge but, in fact, do not, we are hypocrites." (General Conference, "Without Guile", Joseph B. Wirthlin, April 1988).



So Jesus meet Nathanael, and declared him as a man without guile. The great mystery of this chapter is what happened to Nathanael just prior to this meeting, while he was under the fig tree. "Nathanael apparently had undergone some surpassing spiritual experience while praying, or meditating, or worshipping under a fig tree. The Lord, though absent in body, had been present with Nathanael in spirit. Nathanael then recognized the Savior and said, 'Rabbi, thou art the Son of God; thou art the King of Israel' (John 1:49). Nathanael spoke without guile. The words came from his heart. They expressed a deep conviction of truth. He followed the Savior. To be without guile is to be free of deceit, cunning, hypocrisy, and dishonesty in thought or action. To beguile is to deceive or lead astray, as Lucifer beguiled Eve in the Garden of Eden. A person without guile is a person of innocence, honest intent, and pure motives, whose life reflects the simple practice of conforming his daily actions to principles of integrity." (General Conference, "Without Guile", Joseph B. Wirthlin, April 1988).

Our world would be a far better place if there were more like Nathanael. Unfortunately, our world looks more like the one described by the Psalmist. He wrote, "Wickedness is in the midst thereof: deceit and guile depart not from her streets." (Psalms 55:11). At times, it seems like the world is full of guile and there is no hope. But there is hope. There is always hope, but only when we realize that true hope is only found in Jesus. Again, Elder Wirthlin taught, "Some may think the idea of a society without guile is preposterous in this day. If so, it is because of the power Satan has over the hearts of men. With the Lord's help, the Saints can be without guile. Being honest and fair helps rather than hinders success and prosperity." (General Conference, "Without Guile", Joseph B. Wirthlin, April 1988).

- 63 - **Whence knowest thou me** – The word "whence" is translated from the Greek word "πόθεν" or "pothen". It means "of place: from where, or from what condition" or "of origin or source: from what author or giver". The words "knowest thou" is translated from the Greek word "γινώσκω" or "ginōskō". It means to learn to know, to come to know, to get a knowledge of.
- 64 - **before** – The word "before" is translated from the Greek word "πρό" or "pro". It means before. The spirit of the Lord is the spirit of revelation. The spirit is capable of revealing things of the past, present and future. It is of no surprise that Jesus was capable of knowing what happened to Nathanael "before" he arrived. Jehovah told the prophet Jeremiah that he knew him before he was even formed in the belly. It is recorded, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5).
- 65 - **called thee** – The word "called" is translated from the Greek word "φωνέω" or "phōneō". It means to sound, emit a sound, and to speak. It also means to send for or summon. The term "called" has much deeper spiritual significance. The Lord told the Prophet Joseph Smith, "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:34-36). It would appear that the act of being "called" is the invitation to "come and see". It is an invitation to come unto the Lord. To learn of His way, and walk in His paths. Many receive this invitation. In fact, the Lord wants everyone to receive His divine invitation. Being chosen is something quite different. This choosing; however, does not appear to be the Lord's choice. When I first read this passage, I thought the Lord called and the Lord chose. I suppose that is partly true because we cannot come unto Him except through His mercy. Even so, the passage indicates that many are not chosen because of their desire to chose the world over God. The Lord proclaimed, "But behold, verily I say unto you, that there are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (Doctrine and Covenants 95:5-6).
- 66 - **when thou wast** – The phrase "when thou wast" is translated from the Greek word "ὄν" or "ōn". It means being, that is, which is, etc.

"Jesus here exercises his powers of seership. From the fragmentary account preserved in the scripture it is apparent that Nathanael had undergone some surpassing spiritual experience while praying, or meditating, or worshipping under a fig tree. The Lord and giver of all things spiritual, though absent in body, had been present with Nathanael in spirit; and the guileless Israelite, seeing this manifestation of seership, was led to accept Jesus as the Messiah." (Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 134).

67 - under – The word "under" is translated from the Greek word "ὑπό" or "hypo". It means by or under. Nathanael had sat under a fig tree, which seems like an odd place to sit. However, the Jews would not have seen this as odd at all. In fact, they would have not only seen it as normal, but would have made some obvious deductions. To them anyway. One sat under a fig tree for prayer, meditation, spiritual study, and divine inspiration. Edersheim wrote, "Nathanael had, as we often read of Rabbis, rested for prayer, meditation, or study, in the shadow of that wide-spreading tree so common in Palestine, the fig tree." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 349). "Every man under his vine and under his fig tree' became a figurative and formulaic expression of living comfortably." (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 102).

"Perhaps our Lord went on to reveal to the future apostle what had actually taken place under the fig tree, and certainly, as Philip and Nathanael had traveled together to the place where Jesus was, there had been extended discussion of the testimony of the Baptist, of the reactions of Andrew and John and Simon, and of Philip himself. All this, coupled with Jesus' seeric declaration, caused the guileless Nathanael to formulate in words what already he had been phrasing in his heart: 'Rabbi, thou art the Son of God; thou art the King of Israel.' The fifth new convert had been added to our Lord's entourage as he prepared to go from Bethsaida, on the shores of the Sea of Galilee, to Cana, where he change water to wine. Nathanael now knew as the others knew of the divinity of Him whom they had chosen to follow." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 293).

68 - the fig tree – The term "the fig tree" is translated from the Greek word "συκή" or "sykē". It means a fig tree. The fig tree symbolizes life, peace, prosperity, Israel, and sometimes the tree of life. (An Illustrated Encyclopedia of traditional Symbols, J.C. Cooper, page 166). It can also symbolize blessings, redemption and sin, since Adam and Eve covered themselves with fig leaves. (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 53). "Everywhere common in Palestine, both wild and cultivated. Figs were an important food. The tree is one of the earliest to show its fruitbuds, which appear before the leaves; thus a fig tree with leaves would be expected to also have fruit. Jesus' cursing the fig tree for its fruitlessness (Mark 11:12–13, 20–23) was an allusion to the fruitlessness of Israel. The time when the leaves appear indicates that summer is "nigh at hand" (Matt. 24:32–33; D&C 45:37–38; JS—M 1:38–39). For other references to figs, see Gen. 3:7; 1 Kgs. 4:25; 2 Kgs. 20:7; John 1:47–50. The sycomore, spoken of in Isa. 9:10, Amos 7:14, and Luke 19:4, was a variety of fig tree." (LDS Bible Dictionary, "Fig Tree").

The Jewish practice of sitting under a fig tree for spiritual reasons was more than tradition. It turns out that the practice is even recorded in Jewish oral law. "Sometimes rabbis taught or studied under a fig tree (Midrash Rabbah on Eccles v 11) and even compared the Law to the fig tree (TalBab Erubin 54a); thus there arose a tradition that Nathanael was a scribe or rabbi. The mention of the Law in vs. 45 has been used to support this; and it is on the basis that Nathanael was learned that Augustine excludes him from the twelve!" Because the fig tree was a sacred place, many have speculated as to what exactly Nathanael was doing there. Was he praying, studying, or seeking divine guidance. "Jeremias thinks of the symbolism of the tree of knowledge in Paradise. He suggests that perhaps Nathanael was confessing his sins to God under the tree and that Jesus us assuring him that his sins have been forgiven by God. C.F.D. Moule recalls the Susanna story where the witnesses are tested by questions concerning the tree under which the adultery took place. he cites Talmudic evidence for the formula 'Under which tree?', as an examination of evidence; and he thinks that it is possible that Jesus is showing that he has accurate knowledge about Nathanael. Because of the reference to Nathanael as an Israelite still others suggest that he was reading the stories of Jacob from Genesis. Others remind us that in Mic iv 4 and Zech iii 10 'sitting under the fig tree' is a symbol for messianic peace and plenty. We are far from exhausting the suggestions, all of which are pure speculation." (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 83).



"Jesus told him that he had already seen him under the fig tree. What is the significance of that? To the Jews the fig tree always stood for peace. Their idea of peace was when a man could be undisturbed under his own vine and his own fig tree (cp. 1st Kings 4:25; Micah 4:4). Further, the fig-tree was leafy and shady and it was custom to sit and meditate under the roof of its branches." (The Gospel of John, Volume 1, William Barclay, page 93).

69 - I saw thee – The phrase "I saw" is translated from the Greek word "εἶδω" or "eidō". It means to see. "The statement may be taken literally - Nathanael may have been meditating under a fig tree. Or the statement may be figurative - 'under the fig tree' may mean that Nathanael was living comfortably and contentedly, having no reason to make any changes in his life. By meeting Jesus, however, the course of his life would change abruptly and dramatically. Some rabbinical sources suggest that 'under a fig tree' is the proper place for personal scripture study and that the phrase may be idiomatic, synonymous with 'in search of truth'." (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 103). If this is the case, it means that Nathanael may have been sitting under the fig tree praying for knowledge and direction. Jesus "saw" him and came to offer the further light and knowledge that only the Messiah could offer.

70 - thou art – "Though the account of this conversation may be fragmentary, it appears that Nathanael was touched by the seeric and intimate knowledge of Jesus about him personally, and he opened his mouth to utter dramatic witness of Jesus: 'Thou art the Son of God; thou art the King of Israel' " (The Four Gospels: Verse by Verse, D. Kelly Ogden & Andrew C. Skinner, page 104).

71 - the Son – This word has the same origin as footnote #39; however, the word "son" is capitalized in this footnote. The capitalization give emphasis to the fact that Jesus was the "Son" of God. Not just any son, but the first born. The One Anointed to Save us all. "The Eternal Father a Resurrected, Exalted Being.--'As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath someday laid down his life and taken it again; so he has a body of his own; each one will be in his own body.' " (History of the Church, Volume 5, Joseph Smith, page 426). One can see the interwoven relationship between the Father and the Son. Capitalization is a sign of respect and honor. It also differentiates Him, the Son of God, from the rest of us who are sons and daughters of God.

- 72 - of God** – The word "God" is translated from the Greek word "θεός" or "theos". It is a general name for deity. It is typically used for the one true living God. We should understand that the living God is not so distant from us. He is our Father and we are His sons. Our relationship is closer than most people in the world understand. Joseph Smith taught, **"God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him to-day, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another."** (History of the Church, Compendium, Joseph Smith, page 190).
- 73 - the King** – The word "King" is translated from the Greek word "βασιλεύς" or "basileus". It means a leader of the people, prince, commander, lord of the land, or king. Jesus is the Messiah. The Jews used this title for Israelite kings, literally meaning anointed. Even so, they knew that one day a king would return to the Israelite throne. This King would be the King of Kings. He would not just be anointed, but He would be the Anointed One. The Psalmist wrote, **"For the Lord is our defence; and the Holy One of Israel is our king."** (Psalms 89:18). In another place he wrote, **"For the Lord is a great God, and a great King above all gods."** (Psalms 95:3).
- The King that the Jews expected was quite different than the King that returned. The Messiah came to conquer Israel's enemies. The Jews expected that such enemies would be the Romans or such oppressors. The King that came was actually a conqueror of sin. This is man's real enemy. Isaiah taught, **"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."** (Isaiah 6:5). It is Jesus and only Jesus that can correct our unclean lips and our undone acts. The Lord himself proclaimed, **"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."** (Isaiah 44:6).
- 74 - Israel** – The word "Israel" is translated from the Greek word "Ἰσραήλ" or "Israēl". The Greek word literally means "he shall be a prince of God". It is a transliteration of the Hebrew word. The Hebrew word is "יִשְׂרָאֵל" or "Yisra'el". It means "God prevails".
- 75 - believest thou?** – The phrase "believest thou?" is translated from the single Greek word "πίστευω" or "pisteuō". It means to think to be true, to be persuaded of, to credit, or place confidence in.
- 76 - thou shalt see** – The phrase "thou shalt see" is translated from the single Greek word "ὀπτάνομαι" or "optanomai". It means to look at, behold, to allow one's self to be seen or to appear. Assuming that Bartholomew and Nathanael are the same person, **"Nathanael, as one of the twelve special witnesses in that ancient world, would be privileged to see 'heaven open, and angels of God ascending and descending upon the Son of man.' When a person is true and faithful to a portion of the knowledge of God and to the covenants and ordinances of his kingdom, that person is always promised more."** (The Four Gospels: Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 104). This promise is made to all faithful people who follow Jesus and enter covenants with Him. The Book of Mormon teaches, **"Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief."** (Ether 4:13)
- 77 - greater things** – The term "greater things" is translated from the Greek word "μεῖζων" or "meizōn". It means greater, larger, elder, or stronger. The Lord was speaking specifically of spiritual and heavenly things. **"Guileless and righteous as he was, Nathanael could look forward to other heavenly manifestations, though the scanty New Testament record, as it has come to us, does not preserve the account of these later visions."** (Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 134). The Savior's mission was about to begin. In the three years that would follow, the power of heaven would be manifest on earth. Miracles would abound. The dead would be raised and the sick made whole. It would finally conclude with the greatest event the earth would witness. The Savior would break the bands of physical and spiritual death. It was a miracle that only Jesus could perform. I can't help but to believe that these were the greater things that Jesus spoke of. Unfortunately, **"When and under what circumstances this prophetic utterance was fulfilled, we do not know; we have only the ever-present assurance that all things that this Man ever spake came to pass according to his word."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 294). One thing is for sure, Jesus' words to Nathanael would be fulfill to every last detail. Isaiah wrote, **"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."** (Isaiah 12:6).
- 78 - than these** – The phrase "than these" is translated from the Greek word "ροῦτων" or "toutōn". It means of these.
- 79 - Verily, verily** – The word "verily" is translated from the Greek word "ἀμῆν" or "amēn". It means to be firm, verily or amen. **"We shall use this expression and variants like: 'Let me firmly assure you'; 'I solemnly assure you' to translate 'Amen, amen.'"** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 84).
- 80 - I say unto you** – The phrase "unto you" is translated from the Greek word "ὑμῖν" or "hymin". It means you.
- 81 - Hereafter** – The word "hereafter" is translated from the Greek word "ἄρτι" or "arti". It means just now, this moment or at this very time.
- 82 - ye shall see** – The phrase "ye shall see" is translated from the single Greek word "ὀπτάνομαι" or "optanomai". It means to look at, behold, to allow one's self to be seen or to appear. It is the same word used in footnote #76. **"The added 'from now on', appearing in late manuscripts, is a scribal gloss from Matt xxvi 64"** (The Gospel of John I-XII, Yale Anchor Bible, Raymond E. Brown, S.S., page 84).
- 83 - heaven** – The word "heaven" is translated from the Greek word "οὐρανός" or "ouranos". It means the vaulted expanse of the sky with all things visible in it. Another definition is the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings. **"Could you gaze into heaven five minutes, you would know more that you would by reading all that ever was written on the subject."** (Scriptural Teachings of the Prophet Joseph Smith, Arranged by Joseph Fielding Smith, page 365).
- 84 - open** – The word "open" is translated from the Greek word "ἀνοίγω" or "anoigō". It means to open.
- 85 - the angels** – The word "angels" is translated from the Greek word "ἄγγελος" or "aggelos". It means a messenger, envoy, one who is sent, an angel, or a messenger from God. The word can be applied to mortal men who have been given special assignments of the Lord, though it is often used in reference to heavenly beings. **"Usually such beings are not seen. Sometimes they are. But seen or unseen they are always near. Sometimes their assignments are very grand and have significance for the whole world. Sometimes the messages are more private. Occasionally the angelic purpose is to warn. But most often it is to comfort, to provide some form of merciful attention, guidance in difficult times."** (General Conference, "The Ministry of Angels", Jeffrey R. Holland, October 2008). The ministry of Jesus was surely



accompanied by many of these divine servants. Under the direction of the Almighty, they work to bring to pass His divine plan. **"Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels, others are raised to become Gods."** (Scriptural Teachings of the Prophet Joseph Smith, Arranged by Joseph Fielding Smith, page 349). A full understanding of how the angels of heaven function is difficult for the mortal mind to comprehend. Only with spiritual eyes can we see and comprehend the things of heaven. **"The organization of the spiritual and heavenly worlds, and of spiritual and heavenly being, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves."** (Scriptural Teachings of the Prophet Joseph Smith, Arranged by Joseph Fielding Smith, page 365).

86 - ascending – The word "ascending" is translated from the Greek word "ἀναβαίνω" or "anabainō". It means to ascend, to go up, or to rise. This passage has interesting similarities to Jacob's dream on Mount Bethel. The Book of Genesis records Jacob's dream as follows, **"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."** (Genesis 28:12-16). The ladder Jacob saw was a visible symbol of the real and caring relationship that our Father in Heaven has with His children. The angels ascend from earth returning to the God of Heaven bearing the wants and needs of man. Likewise, Angels descend from the presence of God bring down divine assistance and protection, blessing the children of men. Above the ladder stood Jehovah, who is Jesus Christ. In Jacob's dream, Jesus stood at the top of the ladder conducting the affairs of His Father. In Jesus' statement to Nathanael, He offers a very similar image; however, Jesus was not there. He stood before Nathanael. Jehovah himself had descended to bless men in a way that no angel ever could. He came to atone for the sins of man.



An interesting note, after Jacob received his dream, he took the rock that he had rested his head upon (a symbol for revelation) and set it as a monument to the revelation that was received on Mount Bethel. He then poured oil (a symbol of the Messiah, His calling, and His power to heal) upon the rock.

87 - descending – The word "descending" is translated from the Greek word "καταβαίνω" or "katabainō". It means to go down, come down, or descend.

88 - upon – The word "upon" is translated from the Greek word "ἐπί" or "epi". It means upon, on, at, by, or before.

89 - of man – The word "man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being, whether male or female. It is used to distinguish man from God, Christ, and the angels of heaven. **"Jesus used the name-title 'Son of Man' more than eighty times in the Gospels as a messianic title for himself, making it his most commonly used title."** (The Four Gospels: Verse by verse, D. Kelly Ogden and Andrew C. Skinner, page 104). The term man, used within this passage of scripture, has no reference to a mortal man. **"Christ is the Son of Man, meaning that his Father is a Holy Man. In the Adamic language the Father's name is Man of Holiness. (Moses 6:57; 7:35). It is a false sectarian vagary to suppose that the appellation Son of Man has reference to the Son of Joseph; and the very designation of himself as the Son of Man is conclusive proof of the kind of Being his father is."** (Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 134).

