

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>CHAPTER 1, VERSES 35-36</p> <p>1:35 - Again¹ the next day after² John³ stood⁴, and two⁵ of his⁶ disciples⁷; 1:36 - And looking upon⁸ Jesus⁹ as he walked¹⁰, he saith, Behold¹¹ the Lamb¹² of God!¹³</p>
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CHRONOLOGY: Around 21 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 Jordan River, Bethabara

COMMENTARY: After enduring the severe temptations of Satan, Jesus returns to the Jordan River. He is walking among the disciples and followers of John the Baptist. These would be individuals who believed in the Prophet John. They were people who were willing to enter into a covenant with God through baptism. They were individuals who had a testimony of John's teachings. It is no surprise that Jesus returned to be among these followers. John was Jesus' forerunner. John was preparing the way for Jesus to start His mortal ministry. Prior to this point, John the Baptist was the Rabbi for his followers, and they were many. Now was the time for change. John must have been guided from on High, because he recognized that it was time for him to diminish and for Jesus to take His role as the Master. As the story is recorded, John the Baptist sat with two of his followers or disciples. One is specifically identified as Andrew and the other is speculated to be John the Beloved. As Jesus was walking, John the Baptist bore a powerful testimony to his followers that Jesus was the promised Messiah. Such a testimony was surely confirmed by the Holy Ghost. John the Baptist said, "Behold, the Lamb of God."

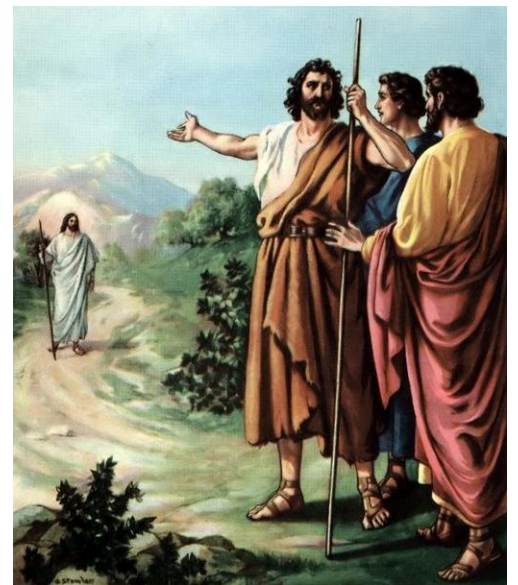
FOOTNOTES:

- 1- **Again** – The word "again" is translated from the Greek word "πάλιν" or "palin". The word means anew or again; as in a renewal or repetition of the action. It can also be translated as, in turn or on the other hand. Jesus returned to John the Baptist at the Jordan River after His 40 days and 40 nights of fasting and the subsequent temptations from Satan. **"The motives which brought Jesus back to Bethabara must remain in the indefiniteness in which Scripture has left them."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 344). The how's and why's of Jesus' return seem to be missing. We do know that **"Jesus came out of the wilderness and immediately returned to the place where John was preaching and baptizing."** (The Days of the Living Christ, W. Cleon Skousen, page 114).
- 2- **the next day after** – The phrase "the next day after" is translated from a single Greek word; "ἐπαύριον" or "epaurion". The word means on the morrow, or the next day. The Codex Sinaiticus changes the phrase "Again the next day after" by replacing it with the phrase "On the next day again". (Codex Sinaiticus, translated by H.T. Anderson).

The logical question is, "Where was Jesus coming to, again?" He was apparently returning to the Jordan and John the Baptist. Elder McConkie explains, **"Jesus is back from communing with his father in the wilderness; his forty days and forty nights of fasting and prayer and spiritual experience have been woven into the bones and the sinews of his very being. He has now resisted the wiles of Satan, come off triumphant in temptations that were infinitely greater than any other person could have born, and overcome the world. He is now prepared to minister - formally and officially, using all his time, talents, and abilities - among his fellowmen. All that remains is for his forerunner to make the great climactic pronouncement of Jesus' divine Sonship, and that the son of Zacharias is now prepared to do."** (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 289). It is also evident that Jesus needed to gather the future leaders of His church to accompany Him on His ministry. His return to Jordan was to start this process.

We should note that Jesus wasted no time in His work. He was baptized and immediately went into the wilderness to fast, pray, and receive divine guidance. When the determined 40 days of fasting was completed, Satan came and tempted Him. Again, Jesus concisely rejected Satan, with no hesitation. When Satan was finished, at least for a season, Jesus immediately returned to Jordan to further His mission. There was no pause, no vacation, or rest. He was anxiously engaged.

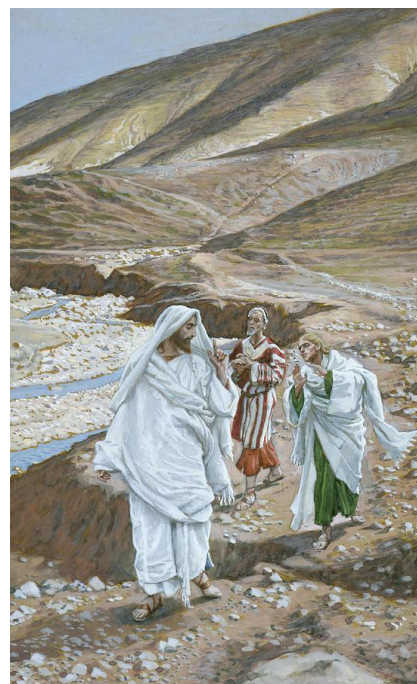
Edersheim, though without explanation of his calculations, places days of the week to the Savior's schedule. He records, **"If we group around these days the recorded events of each, they almost seem to intensify in significance. The Friday of John's first pointing to Jesus as the Lamb of God, which takes away the sin of the world, recalls that other Friday, when the full import of that testimony appeared. The Sabbath of John's last personal view and testimony to Christ is symbolic in its retrospect upon the old economy. It seems to close the ministry of John, and to open that of Jesus; it is the leave-taking of the nearest disciples of John from the old, their search after the new. And then on the first Sunday - the beginning of Christ's active ministry, the call of the first disciples, the first preaching of Jesus."** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 345). Jesus came to John for a very specific reason. He came to call disciples, among whom were some of the men that would later serve as apostles. Andrew and John (the son of Zebedee) were presumably some of the first called. Edersheim continues by saying, **"As we picture it to ourselves; in the early morning of that Sabbath John stood, with the two of his disciples who most shared his thoughts and feelings. One of them we know to have been Andrew;**



the other, unnamed one, could have been no other than John himself, the beloved disciple. They had heard what their teacher had, on the previous day, said of Jesus. But then He seemed to them but as a passing figure. To hear more of Him, as well as in deepest sympathy, these two had gathered to their Teacher on that Sabbath morning, while the other disciples of John were probably engaged with that, while the other disciples of John were probably engaged with that, and with those, which formed the surroundings of an ordinary Jewish Sabbath." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 345).

- 3- **John** – The name "John" is translated from the Greek word "Ἰωάννης" or "Iōannēs". The name is a transliteration from the Hebrew word "יהווחנן" or "Yēhowchanan" or "Jehohanan" meaning "Jehovah has graced". This verse is referencing John the Baptist, the son of Zacharias and Elisabeth, the forerunner of Christ. We have discussed John in some detail in prior chapters, so we will not do so at this point; however, we will take the time to discuss what is happening to John the Baptist at this time.

John was fulfilling the measure of his mission. He was called as the forerunner, or preparer of the Messiah. He had successfully served in this capacity. It was now time to offer his flock of followers to the Master Shepherd, and then diminish in his role. For most men, this would be humbling. He had been the Rabbi, or Master to his followers. He had power and authority. Now he would direct his followers to follow Jesus. He apparently did this without reservation or difficulty. Even so, John was not done serving. He spent the remaining years of mortality writing a history of Jesus life, another Gospel if you will. Elder McConkie wrote, "John the Baptist also is destined to write of the gospel of that Lord whose witness he is, but his account, perhaps because it contains truths and concepts that the saints and the world are not yet prepared to receive, has so far not been given to men. On May 6, 1833, however, the Lord did reveal to Joseph Smith eleven verses of the Baptist's writings, and promised that the 'fulness of the record of John' would be revealed when the faith of men entitled them to receive it. (D&C 93:6-18)." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 282). John is a great example of Gospel service. Sometimes we are asked to serve in positions that would appear prestigious, at least in the eyes of men. Other times, we are asked to serve in what could be classified as menial or difficult positions that gain no earthly praise. The lesson here is; we should serve the Lord in the same way regardless of the call. It should not matter what men think, but rather how we fulfill the Lord's desires. John was a great example of this. He gladly handed the reins of leadership to the Master and served in other capacities.



- 4- **stood** – The word "stood" is translated from the Greek word "ἵστημι" or "histēmi". It means to cause or make to stand, to place, put or set. "Literally 'was standing'....in the sense that John the Baptist was standing, awaiting Jesus. More likely the verb simply implies that he was present." (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 73).

- 5- **two** – The word "two" is translated from the Greek word "δύο" or "dyo". It means the two, or the twain. The number two is used symbolically to mean a witness or witnesses. It is a number used for balance, equality, and fairness. It can also be used to represent opposing forces. The scriptures teach, "For it must needs be, that there is an opposition in all things..." (2nd Nephi 2:11). There are two sides to everything, and therefore the number two can be associated with opposition and division. Since John is with two disciples there is at least a possible implied message that they were witnesses of the testimony he would bear.

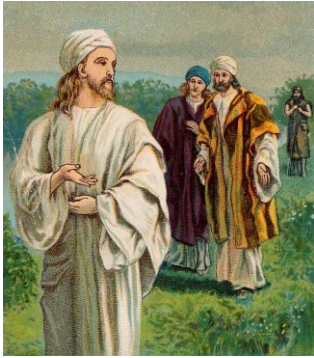
John had hundreds of followers. They came in masses to get baptized and to hear his words. He was a prophet of God, called and authorized by the Most High to lead. Among all his followers, there were two that were with John the Baptist, whom we know to be special. They were Andrew and John. The two John's were both very special. Elder McConkie states "Two men called John sit together on the banks of the Jordan at the place called Bethabara...One of these men called John, at this point in their eternal association, is acting as a teacher, the other as a disciple. The teacher is the son of Elisabeth and Zacharias, and his miraculous conception, birth, name, and ministry as the Lord's forerunner were all foretold by Gabriel. He is now just past thirty-one years of age and has been preaching and teaching and baptizing for a year and a half. He is destined to do more teaching, to be imprisoned by Herod, to be slain and then as a resurrected personage to restore in the latter days the Aaronic Priesthood. The disciple is the son of Zebedee and the brother of James. Probably a young man, scare out of his teens, he is destined to be an apostle of the Lord Jesus Christ, to serve with Peter and James in the first Presidency, and to write the Gospel of John, the Book of Revelation, and three New Testament epistles. He is to become the Beloved Disciple and the Revelator, to be translated, and also to come again in the latter days, along with Peter and James, to restore the Melchizedek Priesthood." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, pages 281-282).

- 6- **his** – The word "his" is translated from the Greek word "αὐτός" or "autos". It means himself, herself, themselves, itself, he, she, or it. The disciples were John's disciples. Not that he owned them by any means, but they had testimony that John was a prophet of God. Therefore, they followed him. They were his with regard to allegiance, trust, and devotion. Even so, the translation shows that the word "his" might have been only implied in the Greek. Brown wrote, "The Greek mss. read 'his two disciples'; but the position of 'his' varies so much that it is probably to be considered a later scribal clarification." (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 74).

It is assumed that John's disciples had no desire to leave John's fellowship any more than we would desire to abandon the living prophet of our day. Edersheim records, "There was no leave-taking on the part of these two - perhaps they meant not to leave John. Only an irresistible impulse, a heavenly instinct, bade them follow His steps. It needed no direction of John, no call from Jesus. But as they went in modest silence, in the dawn of their raising faith, scarce conscious of the what and the why, He turned to them." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 346). I would agree that a heavenly instinct was involved. Jesus is the Messiah. No doubt, when John bore his testimony of Jesus, the Holy Ghost was present and testified that Jesus was indeed the Anointed One. I would argue that John knew what he was doing. He was the forerunner. He knew the extent of his mission, and intended to make way for the Messiah by diminishing his role.



- 7- **disciples** – The word "disciples" is translated from the Greek word "μαθητής" or "mathētēs". It means a learner, pupil or disciple. The dictionary would define a disciple as someone who accepts and helps to spread the teachings of a famous person, or someone who follows a specific set of beliefs or teachings. President Faust 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).



Whole volumes can be written on what it means to be a disciple. We will not endeavor to fully answer that question here; however, we will attempt to convey some ideas on discipleship. First of all, being a disciple is accepting the role of pupil and learner, for the duration of mortality and into the next life. It is understanding that the role of disciple is a humble position. **"Discipleship is a journey. We need the refining lessons of the journey to craft our character and purify our hearts. By patiently walking in the path of discipleship, we demonstrate to ourselves the measure of our faith and our willingness to accept God's will rather than ours. It is not enough merely to speak of Jesus Christ or proclaim that we are His disciples. It is not enough to surround ourselves with symbols of our religion. Discipleship is not a spectator sport. We cannot expect to experience the blessings of faith by standing inactive on the sidelines any more than we can experience the benefits of health by sitting on a sofa watching sporting events on television and giving advice to the athletes. And yet for some, 'spectator discipleship' is a preferred if not a primary way of worshipping."** (General Conference, "The Way of the Disciple", Dieter F. Uchtdorf, April 2009). As with any pupil, the learning takes place when we engage in the process.

Secondly, being a disciple is a commitment to leave behind other teachings and practices. In the case of disciples of the everlasting gospel, it is a commitment to leave the ways of the world behind. It is not being concerned about worldly acceptance or fame. True disciples of Jesus Christ seek Him over all other things. Elder Perry said, **"When the spirit conquers the flesh, the flesh becomes a servant instead of the master. When we have cleaned out the corners of worldliness and are ready to be obedient to the Lord, then we are able to receive His word and keep His commandments. A dramatic change occurs in the lives of individuals when they dedicate themselves to becoming disciples of the Lord."** (General Conference, "Discipleship", L. Tom Perry, October 2000).

Thirdly, being a disciple means improvement. It means constantly watching the Master and making corrections as He directs. It often means difficult and painful changes. It means enduring whatever stands in the way of following the Master. **"Nevertheless, as striving disciples, you and I must strategically focus on the interaction of immortal individuals and immortal principles as applied to life's changing tactical situations. It is vital, therefore, for you and for me, in the words of Jacob, to see things "as they really are" and things "as they really will be" (Jacob 4:13). It's interesting that those who have eyes single to the glory of God are those who see the most of reality. But this road of discipleship which we are considering here is not easy. It requires sturdy, all-weather souls who are constant in every season of life and who are not easily stalled or thrown off course. Likewise, even with this accurate view of the mortal experience we still need time and the wise use of our moral agency. We still need God's long-suffering to help us. We need all of these combined in order to gain experience in life."** (Ensign, "The Path to Discipleship", Neal A. Maxwell, September 1998). The path of the disciple is not without tribulation, for improvement comes as we struggle.

Fourthly, disciples are engaged in the work of the Master; call it an internship if you will. Learning is not worth very much if it never produces anything. **"It is very often the sins of omission which keep us from spiritual wholeness, because we still lack certain things."** (Ensign, "The Path to Discipleship", Neal A. Maxwell, September 1998). True disciples take the doctrines they learn and apply them by action. They serve. They do so in every possible way, seeking to bring about the Master's will. **"True disciples are meek but very determined."** (Ensign, "The Path to Discipleship", Neal A. Maxwell, September 1998).

"The blessings of discipleship are readily available to all who are willing to pay the price. Discipleship brings purpose to our lives so that rather than wandering aimlessly, we walk steadily on that strait and narrow way that leads us back to our Heavenly Father. Discipleship brings us comfort in times of sorrow, peace of conscience, and joy in service—all of which help us to be more like Jesus." (General Conference, "Discipleship", James E. Faust, October 2006).

So who were the two disciples that were with John the Baptist at the time of this verse? Most agree that one was Andrew, the brother of Simon, while the other is somewhat speculative. Brown teaches that the other disciple was John, the brother of James. He wrote, **"One was Andrew; the other is not named. Is he to be identified with the 'other disciple' = 'the disciple whom Jesus loved' (traditionally identified as John, son of Zebedee)? The scribe who was responsible for chapter xxi may have thought so, for he describes the Beloved Disciple in a situation closely resembling what we have here. All lists of the Twelve name Simon, Andrew, James, and John as the first four."** (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 73). Talmage seems to agree with Brown and wrote, **"Two of the Baptist's followers, specifically called disciples, were with him when for the second time he expressly designated Jesus as the Lamb of God. These were Andrew and John; the latter came to be known in after years as the author of the fourth Gospel. The first is mentioned by name, while the narrator suppresses his own name as that of the second disciple. Andrew and John were so impressed by the Baptist's testimony that they immediately followed Jesus."** (Jesus the Christ, James E. Talmage, page 124). Elder McConkie seems to buy into this theory as well. He wrote, **"Only one, Andrew, is mentioned; apparently the other was John the Apostle and author of the account, who with typical self-effacement withheld his own name. (John 13:23; 21:20-24) John the Baptist told his disciples to follow Jesus."** (The Doctrinal New Testament Commentary, Volume 1 - The Gospels, Bruce R. McConkie, page 132). The reason that many believe that the other disciple is John is that this story comes from the Gospel written by John's hand. John seldom refers to himself in his writings by name. It was always the other apostle, or the one Jesus loved. Skousen wrote, **"Notice that John, the Gospel writer, never identifies the second disciple because, out of modesty, he was referring to himself. Throughout his writings, the apostle John always tried to avoid any direct reference to his own person. He would usually say 'the one Jesus loved,' or, as in this instance, the 'other disciple'."** (The Days of the Living Christ, W. Cleon Skousen, page 115).

The other theory, though there might be more, is that the other disciple was Phillip not John. **"Boismard, Du Bapteme, pp. 72-73, argues that Philip is the unnamed disciple, stressing that Philip and Andrew go together in this Gospel (vi 5-9, xii 21-22) and come from the same village (i 44)."** (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 73).

Relatively speaking, we know a lot about John. In spite of John's habit of not using his own name, there is a lot more information about John in the scripture. Andrew, on the other hand, is a less known disciple and later apostle. **"Andrew, son of Jona and brother of Simon Peter, is mentioned less frequently than the three already considered. He had been one of the Baptist's followers, and with John, the son of Zebedee, left the Baptist to learn from Jesus; and having learned he went in search of Peter, solemnly averred to him that the Messiah had been found, and brought his brother to the Savior's feet. He shared with Peter in the honor of the call of the Lord on the sea shore, and in the promise 'I will make you fishers of men.' In one instance we read of Andrew as present with Peter, James and John, in a private interview with the Lord; and he is mentioned in connection with the miraculous feeding of the five thousand, and as associated with Phillip in arranging an interview between certain inquiring Greeks and Jesus. He is named with others in connection with our Lord's ascension. Tradition is rife with stories about this man, but of the extent of his ministry, the duration of his life, and the circumstances of his death, we have no authentic record."** (Jesus the Christ, James E. Talmage, page 169).



THE APOSTLE
ANDREW
(BROTHER OF
SIMON) SON OF
JONAS (HEBREW
JONAH). THIS IS
A PICTURE OF
THE ORIGINAL
STATUE BY
THORNTVALDSEN
IN THE
THORNTVALSEN
MUSEUM



THE APOSTLE
ANDREW
(BROTHER OF
SIMON) SON OF
JONAS (HEBREW
JONAH). THIS IS
A PICTURE OF A
STATE ORDERED
REPLICA STATUE
BY
THORNTVALDSEN
IN THE VOR FURE
KIRKE (CHURCH
OF OUR LADY) IN
DANMARK



THE APOSTLE
JOHN (BROTHER
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THE APOSTLE ANDREW, BY THORVALDSEN



THE APOSTLE JOHN, BY THORVALDSEN

"All the Gospels agree that John the Baptist had disciples. Seemingly they were a group set apart by his baptism, with their own rules of fasting (Mark ii 18 and par.; Luke vii 29-33) and even their own prayers (Luke v 33, xi 1)." (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 74). Many of Jesus' disciples started as John's disciple. Similarly, many of Jesus' apostles had been followers of John the Baptist. Phillip is a lesser known apostle who may or may not have been a disciple of John. It is theorized that Phillip may have been the disciple with Andrew when John the Baptist proclaimed, "Behold, the Lamb of God". Base on all the theories, and scriptural facts, I believe that it was John, the future Apostle, that stood with Andrew as John the Baptist bore that testimony.

It would be prudent to expand on the man Phillip; however, not much is known of him. Talmage gives a nice summary by writing, "Phillip may have been the first to receive the authoritative call 'Follow me' from the lips of Jesus, and we find him immediately testifying that Jesus was the long expected Messiah. His home was in Bethsaida, the town of Peter, Andrew, James, and John. It is said that Jesus found him, whereas the others concerned in that early affiliation seem to have come of themselves severally to Christ. We find brief mention of him at the time the five thousand were fed, on which occasion Jesus asked him 'Whence shall we buy bread, that these may eat?' This was done to test and prove him, for Jesus knew what would be done. Phillip's reply was based on a statement of the small amount of money at hand, and showed no expectation of miraculous intervention. It was to him the Greeks applied when they sought a meeting with Jesus as noted in connection with Andrew. He was mildly reproved for his misunderstanding when he asked Jesus to show to him and the others the Father--'Have I been so long time with you, and yet hast thou not known me, Philip?' Aside from incidental mention of his presence as one of the Eleven after the ascension, the scriptures tell us nothing more concerning him." (Jesus the Christ, James E. Talmage, page 169).

THE APOSTLE
PHILLIP. THIS IS
A PICTURE OF
THE ORIGINAL
STATUE BY
THORNVALDSEN
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THE APOSTLE PHILIP, BY THORVALDSEN

- 8 - **looking upon** – The phrase "looking upon" is translated from a single Greek word; "ἐμβλέπω" or "emblemō". It means to turn one's eyes on, or to look at. Brown records, "**The verb emblepein (twice in John; here and vs. 42) means to fix one's gaze on someone, and thus to look with penetration and insight. Such a meaning is more appropriate for vs. 42 than here.**" (The Gospel According to John I-XII, Raymond E. Brown, S.S., The Yale/Anchor Bible, page 73).
- 9 - **Jesus** – The name "Jesus" is translated from the Greek word "Ἰησοῦς" or "Iēsous". It is a transliteration from the Greek word "יְהוֹשֻׁעַ" or "Yēhoshuwa". The English pronunciation is "Joshua". It means literally, "Jehovah is salvation". We have discussed the derivation and meaning of the name Jesus in other places in this work. It should be mentioned here that His mortal ministry had not begun at this point. Very few people recognized Him as the Messiah. Those that did, were very privileged. Even those that were witness to Him, required faith for true understanding. Our Father in Heaven understood the power of faith, and so He maintained the need for faith even when the Savior Himself was in their presence.
- 10 - **as he walked** – The phrase "as he walked" is translated from a single Greek word; "περιπατέω" or "peripateō". It means to walk, to make one's way, or to make progress. The Codex Sinaiticus adds the word "was" to "was he walked" translating the passage as "as he was walking".
- 11 - **Behold** – The word "Behold" is translated from the Greek word "ἴδε" or "ide". It means to behold or to see. In my opinion, the word "behold", when used in scripture, is generally a prelude to revelation. It is an announcement that what shall follow is divine truth be revealed through the spirit. What followed this "behold"? It was revelation from John being born as testimony. "**John's testimony, that Jesus was the Redeemer of the world, was declared as boldly as had been his message of the imminent coming of the Lord. 'Behold the Lamb of God, which taketh away the sin of the world,' he proclaimed; and, that none might fail to comprehend his identification of the Christ, he added: 'This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.' That the attestation of the ministering presence of the Holy Ghost through the material appearance 'like a dove' was convincing to John is shown by his further testimony: 'And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.'** On the day following that of the utterance last quoted, John repeated his testimony to two of his disciples, or followers, as, Jesus passed, saying again: '**Behold the Lamb of God.'**" " (Jesus the Christ, James E. Talmage, page 124).

The truth is always the truth, regardless of circumstance. John is a great example of this. He bore testimony of truth even when it required his life. In this instance, his bearing testimony of truth required him to diminish his role among men. "**Once again we see John the Baptist pointing beyond himself. he must have known very well that to speak to his disciples about Jesus like that was to invite them to leave him and transfer their loyalty to this new and greater teacher; and yet he did it. There was no jealousy in John. He had come to attach men not to himself but to Christ.**" (The Gospel of John, Volume 1, William Barclay, page 85). We should follow John's example and attach ourselves firmly to the Savior. We should be willing to bear testimony of Him regardless of the consequence. Elder Nelson taught, "**Never hesitate to bear your testimony with sincerity and love. The power of personal testimony cannot be denied and often ignites in others the interest to know more.**" ("Faith, Family, Facts, and Fruits," Ensign, M. Russell Nelson, November 2007, page 27).

John's testimony brought many to the Messiah. Andrew and the "other" apostle found Jesus by the bearing of a simple testimony by a humble prophet. Even so, they were left to act on that testimony. "**One of the greatest things about our Heavenly Father's plan for His children is that each of us can know the truth of that plan for ourselves. That revealed knowledge does not come from books, from scientific proof, or from intellectual pondering. As with the Apostle Peter, we can receive that knowledge directly from our Heavenly Father through the witness of the Holy Ghost.**" (General Conference, "Testimony", Dallin H. Oaks, April 2008).

A testimony is an interesting concept in terms of the gospel. In the world, a testimony is something presented in a court of law. It is a statement made under oath that you know something to be fact because you experienced it using one of the 5 senses; sight, smell, taste, sound, or touch. In the gospel, a testimony is a knowledge of something spiritual. Though this knowledge can be partially gained through the five senses, it is not fully obtained unless through a spiritual "sense" generally not recognized by men. Just seeing a prophet, doesn't mean that one knows he is a prophet. "**A testimony of the gospel is a personal witness borne to our souls by the Holy Ghost that certain facts of eternal significance are true and that we know them to be true. Such facts include the nature of the Godhead and our relationship to**



its three members, the effectiveness of the Atonement, and the reality of the Restoration." (General Conference, "Testimony", Dallin H. Oaks, April 2008). John did not gain his testimony of the Lamb of God by his five senses. True, he saw Jesus. He heard Jesus' very voice. He touched His mortal frame, and experiences His presence. Yet, none of these facts gave him knowledge that Jesus was the awaited Lamb of God. John had received a witness of the Spirit, and therefore he knew Jesus was the Promised Messiah. People who have not put forth the effort to acquaint themselves with the spirit find this folly. They argue that there is nothing outside of the five senses. Paul taught the Corinthians, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1st Corinthians 2:14). If we desire to have spiritual knowledge, we must learn how to use our spiritual senses and recognize the spirit.

What was the result of John's testimony? Elder Holland taught, "You will recall that when Andrew and another disciple, probably John, first heard Christ speak, they were so moved and attracted to Jesus that they followed Him as He left the crowd. Sensing that He was being pursued, Christ turned and asked the two men, 'What seek ye?' [John 1:38]. Other translations render that simply 'What do you want?' They answered, 'Where dwellest thou?' or 'Where do you live?' Christ said simply, 'Come and see' [John 1:39]. Just a short time later He formally called Peter and other new Apostles with the same spirit of invitation. To them He said, Come, 'follow me' [Matt. 4:19]. "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" ("He Hath Filled the Hungry with Good Things," Ensign, Jeffrey R. Holland, November 1997, page 65).

12 - the Lamb – The phrase "the lamb" is translated from the Greek word "ἀμνός" or "amnos". The word means literally a lamb. The term lamb is used to symbolize gentleness, innocence, meekness, purity, and being without blemish. The Jews saw and understood the symbol of the lamb as that of the coming Messiah. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 94-95). The lamb had long since been the center of temple worship and sacrifice. Likewise, "Sheep were important domestic animals in ancient Israel, providing milk, meat, wool, and hides. The curved horn of the male ram was fashioned into a shofar. Sheep were often used as sacrifice in the Temple. Because of their association with sacrifice, sheep came to represent the innocent victim, especially when used in the expression 'like a sheep being led to slaughter.'" (The Encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 154). The idea of a sacrificial lamb was established shortly after the fall of Adam. The Pearl of Great price teaches, "And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord. And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:5-8). From the beginning of day, man was taught that Jesus was the Lamb of God, the great sacrifice. Every righteous man and woman who had access to the words of the prophets looked forward to the coming of the Lamb of God.

John used the term the Lamb of God because the Jews would recognize and equate the term to the Messiah. This was not the first time John has used this term, nor is it unique to him. The scriptures are full of reference to 'the Lamb of God'. "Observe that the Baptist's testimony to the divinity of Christ's mission is recorded as having been given after the period of our Lord's forty-day fast and temptations, and therefore approximately six weeks subsequent to the baptism of Jesus. To the deputation of priests and Levites of the Pharisaic party, who visited him by direction of the rulers, probably by appointment from the Sanhedrin, John, after disavowing that he was the Christ or any one of the prophets specified in the inquiry, said: 'There standeth one among you whom ye know not; he it is who coming after me is preferred before me.' On the next day, and again on the day following that, he bore public testimony to Jesus as the Lamb of God; and on the third day after the visit of the priests and Levites to John, Jesus started on the journey to Galilee (John 1:19-43). John's use of the designation "Lamb of God" implied his conception of the Messiah as One appointed for sacrifice, and his use of the term is the earliest mention found in the Bible. For later Biblical applications, direct or implied, see Acts 8:32; 1 Peter 1:19; Rev. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 17; etc." (Jesus the Christ, James E. Talmage, page 129). The term "lamb of God" is significant because it is the calling Jesus willfully accepted from His Father. He offered to be a sacrifice for our sins. He offered to literally take upon himself the sins of the world, suffer for them, and then die so that we might live. Anciently, the Jews brought lambs to the temple as sacrifices for their sins. The lamb had to be a perfect symbol of Christ. It had to be the first born, perfect and without blemish. The priest would ask that the offeror confess his or her sins. He would then lay his hands upon the lambs head and set it apart as a sacrifice for the offerors sins. The lamb was then sacrificed and laid upon the altar symbolically presented to God.

13 - of God – The phrase "of God" is translated from the Greek word "θεός" or "theos". It means a god or goddess. It is a general name for deities or divinities. It is often used for the one and only true God. John used the term in reference to the Father of Heaven and earth. He was referring to the mighty Elohim. His Son was and is the Lamb.

So how does this chapter end? "Thus, on the day after the great pronouncement in which he introduced Jesus and testified of his divinity, John was standing, still on Jordan's bank, with two of his disciples. Jesus walked nearby, and John said to his disciples - Andrew, the brother of Simon Peter, and John, the future apostle and revelator - 'Behold the Lamb of God!' We do not know what preceded or followed these words; it may well be they were accompanied by explanations relative to John's own ministry - his ministry as the Elias of Preparation - and that also of Jesus, who came as the Elias of Restoration for that day. In any event the two disciples left John and followed Jesus - which was the whole intent and design and purpose of John where they and all of his disciples were concerned." (The Mortal Messiah, Collector's Edition, Volume 1, Bruce R. McConkie, page 291).



