

- E-115** In a temple context, there are important associations between the veil as the covering of the tent and the garment as the covering of the body.¹⁸³⁶
- E-116** Eden surmises: “No doubt the historical model closest to this is the *apadāna* of the Persian sovereign, the pavilion¹⁸³⁷ of the royal palace in which the King of kings sat in his throne to receive his subjects. In some texts of the Jewish tradition, the link which ties the description of the divine audience room to the earthly royal one is clearly shown. For instance, in the *Pirkei De Rebbe Eliezer*, an early medieval Midrash, we can read: ‘[God] let Adam into his *apadāna*, as it is written: And put him into the Garden of Eden to cultivate it and to keep it.’¹⁸³⁸
- E-117** A fifteenth-century Christian text speaks of the “royal seat of the High-king in Paradise, in the very center of Paradise, moreover, where the Tree of Life was situated.”¹⁸³⁹ Writes Barker:¹⁸⁴⁰
- In the account of the life of Adam and Eve written at the end of the second temple period, when God returns to Paradise, the chariot throne¹⁸⁴¹ rests at the Tree of Life and all the flowers come into bloom.¹⁸⁴² The synagogue at Dura Europos depicts a king enthroned in a tree.¹⁸⁴³ The tree was inseparable from the throne itself. Reigning from the tree became a Christian theme, and the subject of controversy with Jews. Justin claimed that they had removed words from Psalm 96:10, which were important for Christians. The verse had originally been: ‘Say among the nations “The Lord reigns from the tree,” but he claimed, “from the tree” had been removed.
- E-118** Compare the coupling of the terms “faith” and “faithfulness” with diligence in 1 Nephi 16:28-29, 17:15; Alma 32:41-43, and 38:3; and “heed” with diligence in Mosiah 1:16; Alma 7:26, 12:9, and 49:20. Brock notes that the Syriac term for “diligence” is “regularly used by early Syriac writers in connection with the parables of the laborers in the vineyard... and of the talents.”¹⁸⁴⁴
- E-119** The Prophet Joseph Smith wrote:
- We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man has ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same.¹⁸⁴⁵
- E-120** Other interpreters have downplayed the significance of the distinction between the terms for love used in John 21, seeing them as mere rhetorical variations. The persuasiveness of such arguments is diminished when the passage is viewed in light of careful distinctions made elsewhere in John and reiterated in modern revelation.¹⁸⁴⁶
- E-121** “In this use of Peter’s original name [i.e., Simon] some scholars see Jesus taking a certain distance from Peter. It seems that Jesus wants to make Peter feel that, before going further with him, he must first make a fresh beginning with him.”¹⁸⁴⁷ “Jesus is treating him less familiarly and thus challenging his friendship.”¹⁸⁴⁸ Does the Savior add the surname “son of Jonas [i.e., Jonah]” to the form of address to Peter as a subtle reminder of how he had temporarily abandoned his mission to again go fishing, just as Jonah had at first forsaken his mission to the Ninevites and taken to sea? Perhaps “Peter’s

Genesis Rabbah 2, 36:6:1B, p. 31.

1836 A. L. Gaskill, *Lost*, p. 71. See also B. T. Ostler, *Clothed*; J. W. Welch, *et al.*, *Gammadia*.

1837 See *Endnote* 3-57, p. 210.

1838 G. B. Eden, *Mystical Architecture*, p. 22; cf. M.-A. Ouaknin, *et al.*, *Rabbi Éliézer*, 12, p. 82.

1839 M. Herbert, *Irish Apocrypha*, p. 6.

1840 M. Barker, *Temple Theology*, p. 89.

1841 See *Endnote* 3-57, p. 210.

1842 G. A. Anderson, *et al.*, *Synopsis*, 44(22):3-4, p. 62E.

1843 See E. R. Goodenough, *Dura Symbolism*, 9:79-89, 101-104, 11:iv, 73-77, 323.

1844 Ephrem the Syrian, *Poems*, p. 15 n. 7.

1845 J. Smith, Jr., *Teachings*, 22 January 1834, p. 51.

1846 For views that downplay the distinction in John 21, see J. R. Holland, *Lift*, pp. 121-123; C. S. Keener, *John*, 2:1235-1236; T. W. Mackay, *Resurrected Lord*, pp. 464-467; H. N. Ridderbos, *John*, pp. 665-666. LDS authors have often discussed the significance of the titles “servant,” “son,” and “friend.” See *Endnote* E-125, p. 732.

1847 H. N. Ridderbos, *John*, p. 665.

1848 Brown, *Comm. II*, p. 1102, cited in H. N. Ridderbos, *John*, p. 665.