

- 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 these 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.

threefold profession of love for Jesus” in this passage is “intended to balance his threefold denial.”¹⁸⁴⁹

- E-122** “The words... ‘more than these’ might refer to the way in which Peter has until now taken the lead in comparison to the other disciples, to Peter’s earlier statement that he was willing to give Jesus his all,¹⁸⁵⁰ and to what Peter will experience in the future.¹⁸⁵¹ In any case, thus formulated, this question is designed to let Peter know that loving and following Jesus can have more implications for him than he perhaps has thought and practiced in the past.”¹⁸⁵²
- E-123** “Peter’s affirmative answer is without hesitation, and appeals to Jesus’ knowledge of him. The appeal does not have the sense of ‘Why ask me? You know me, don’t you?’ Jesus’ knowledge is, rather, the last thing on which Peter can base an appeal before Jesus. His own actions have witnessed against him, and ‘more than these’ seems to mock him more than justify him. All that is left to Peter is, ‘You know that I love you,’ an appeal to Jesus’ knowledge of him as one of his own.”¹⁸⁵³
- E-124** Commenting to the sisters of the Nauvoo Relief Society, Joseph Smith said:

How mild the Savior dealt with Peter, saying, “When thou art converted, strengthen thy brethren.”¹⁸⁵⁴ At another time, He said to him, “Lovest thou me?” and having received Peter’s reply, He said, “Feed my sheep.”¹⁸⁵⁵ If the sisters loved the Lord, let them feed the sheep, and not destroy them. How oft have wise men and women sought to dictate Brother Joseph by saying, “O, if I were brother Joseph I would do this and that”; but if they were in Brother Joseph’s shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, and keep the work rolling, is to wait with all long-suffering, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.¹⁸⁵⁶

- E-125** Madsen observes:

It is interesting that the earlier revelations called Joseph [Smith] “my servant, Joseph.” Later—presumably as he grew spiritually and became more worthy—we find the Lord speaking of him as “Joseph, my son.” Finally, he spoke of the Prophet and others with him as “my friends.” Servant, son, friend: three beautiful relationships. Not, I take it, stages in spiritual progress so much as levels of it; for in the end, those of us who are thoroughly committed to Christ remain servants, sons or daughters, and friends.¹⁸⁵⁷

- E-126** Riddle’s image recalls the Mandaean poem that imagines souls being “entwined’ by the vine on their journey upwards.”¹⁸⁵⁸

Millet also comments on the effects of the gradual refining process of sanctification on our personal judgments:¹⁸⁵⁹

Perhaps it is the case that over the years the Spirit of the Lord works in a quiet, consistent manner to educate our consciences, enhance our perspective, and polish our wisdom and judgment. After all, the Prophet Joseph explained that an important assignment of the Holy Ghost is to convey pure intelligence through “expanding the mind, enlightening the understanding, and storing the intellect with... knowledge.”¹⁸⁶⁰ It may be that one day we will look back on what we perceived at the time to be seasons wherein we believed we were required to make decisions on our own, only to discover that the Lord had been, through the honing and refining processes in our souls, leading us along paths of his choosing. That is, maybe we will learn that our own wisdom and judgment were not really our own.¹⁸⁶¹

1849 A. E. Harvey, *Companion* 1970, p. 393.

1850 John 13:37; Mark 14:29.

1851 John 21:18, 19.

1852 H. N. Ridderbos, *John*, p. 665; cf. John 21:18a.

1853 H. N. Ridderbos, *John*, p. 665; cf. John 10:14; Luke 22:32.

1854 Luke 22:32.

1855 John 21:15-16.

1856 J. Smith, Jr., *Teachings*, 9 June 1842, p. 241.

1857 T. G. Madsen, *Joseph Smith*, pp. 84-85. Compare Elder Hafen’s suggestion of the slightly different sequence of servant, friend, son (B. C. Hafen, *Disciple’s Journey*, pp. 299-301). A similar literary device involving an ascending set of titles applied to Jesus by the Samaritan woman in John 4 has been noted and discussed since early times (see e.g., Ephrem the Syrian, *Diatessaron* 12:16, 18, pp. 198-199).

1858 J. O. Ryen, *Mandaean Vine*, p. 108; cf. M. Lidzbarski, *Ginza*, GL 3:26, p. 551:16-19. See *Endnote 4-66*, p. 316.

1859 R. L. Millet, *Alive*, p. 108.

1860 J. Smith, Jr., *Teachings*, 27 June 1839, p. 149.

1861 D&C 61:22, 62:8.