

LESSON 4
“Prepare Ye The Way of the Lord”
Matthew 3-4; John 1:35-51

OVERVIEW:

John the Baptist, Jesus’ baptism, Temptations of Jesus.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST MATTHEW
CHAPTER 3

John the Baptist preaches in Judaea—Jesus is baptized and the Father acclaims him as his Beloved Son.

1 (JST And) IN those days came ^aJohn the Baptist, preaching in the wilderness of Judaea, (He was the herald of the Messianic age, the messenger, forerunner, and Elias, who began the great restoration in the meridian of time, and on whose secure foundation the Son of Man himself built the eternal gospel structure. (DNTEC, 1:113))

2 And saying, ^aRepent ye (The Greek word denotes a change of heart or mind, i.e. a conversion): for the ^bkingdom of heaven ^cis at hand. (Gr has come) (“The kingdom of God was set up on the earth, even in the days of John.” Teachings, p. 273)

3 For ~~this is~~ (I am) he ~~that~~ (who) was spoken of by the prophet ^aEsaias, saying, The ^bvoice of one crying in the wilderness, ^cPrepare ye the way of the Lord, (and) make his ^dpaths straight. (This is also a call to us today to be morally straight. We need repentance today. The mission of John was to get a people ready for the promised coming of the Messiah who would bring the gift of the Holy Ghost, and thus spiritual rebirth. His preaching was to awaken the people to have sufficient faith to repent, be baptized, and accept Jesus as the Christ along with his baptism of fire.) Luke 3: 4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. 5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; 6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles; 7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father, 8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; 9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come; 10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; 11 And all flesh shall see the salvation of God.

4 And the same John had his ^araiment (Gr garment) of ^bcamel’s hair, and a leathern girdle about his loins; (Clothes similar to Elijah. This was the clothing that the people recognized as the clothing of a prophet. He probably wore it to attract as much attention as possible. Mortal Messiah, 1:385) and his ~~meat~~ (food) was ^clocusts (The Greek word used in the text refers to the insect.) and wild honey. (John was not a Nazarite. “That he was married, had children, and lived as normal a life as his ministerial assignments permitted, we cannot doubt.” Mortal Messiah, 1:385 He, being married and having children, there may be literal descendants of Aaron and John the Baptist on earth today. If John was

married and had children, what about Jesus? Wouldn't He also have been married and had children? In Dan Brown's book *The Da Vinci Code*, he correctly points out: "Because Jesus was a Jew... and the social decorum during that time virtually forbade a Jewish man to be unmarried. According to Jewish custom, celibacy was condemned, and the obligation for a Jewish father was to find a suitable wife for his son. If Jesus were not married, at least one of the Bible's gospels would have mentioned it and offered some explanation for His unnatural state of bachelorhood." Page 245. Other events at the tomb establish the Savior's relationship with Mary Magdalene. Weeping, she stoops to see angels, who inquire as to the cause of her tears – "Because they have taken away my Lord, and I do not know where they have laid him," she cries. The phrase "my Lord" in this case would not be a doctrinal enunciation but rather a first-century Jewish woman painfully inquiring after her husband. Orson Hyde paraphrases it thus: She said unto them, "Because they have taken away my Lord," or husband, "and I know not where they have laid him." JD, 2:81. *Dynasty of the Holy Grail, Mormonism's Sacred Bloodline*, Vern Grosvenor Swanson, p. 77. Orson Hyde: Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. Thus it becometh us to fulfil all righteousness, said he. Was it God's commandment to man, in the beginning, "to multiply and replenish the earth?" None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed? Did he honor his father's law by complying with it, or did he not? Others may do as they like but I will not charge our Savior with neglect or transgression in this or any other duty. JD 4:260. It will be borne in mind that once upon a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. JD 4:259. Gentlemen, that is as plain as the translators, or different councils over this scripture, dare allow it to go to the world, but the thing is there; it is told, Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage [of Cana]; and if Jesus was not the bridegroom on that occasion, please tell who was. If any man can show this, and prove that it was not the Savoir of the world, then I will acknowledge I am in error. (Orson Hyde, JD 2:81-82) Bruce R. McConkie: Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married. *Doctrinal New Testament Commentary*, 1:135. Orson Hyde: I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on marriage, at our last Conference [October 1854], that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives and that He beget children...if Jesus beget children he only "did that which he had seen his father do." JD 2:82-83; 4:260)

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And (many) were baptized of him in Jordan, ^aconfessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his ^abaptism, he said unto them, O ^bgeneration of vipers(!), (crop of serpents) who hath ^cwarned you to flee from the wrath to ^dcome? (Who warns the snakes and other vermin of the fire used by farmers to clear his field after the harvest? No one does. So who warned the Pharisees and Sadducees of the fire that will come in the future that will cleanse the earth? And why are they coming to John's baptism? They have not repented or changed their view of the Law of Moses or the coming of the Messiah. Therefore, John declared that in order to avoid the future cleansing of this earth, they must bring forth therefore fruits meet for repentance. Baptism would be of no avail to those who had not come in the spirit of repentance, which was the case with these people.)

8 (Why is it that ye receive not the preaching of him whom God hath sent? If ye receive not this in your hearts, ye receive not me; and if ye receive not me, ye receive not him of whom I am sent to bear record; and for your sins ye have no cloak. (John is saying three things: He was the Elias to prepare the people to receive Jesus who was coming, those who reject the servants of the Lord will not accept the Lord himself when He comes, and the atonement of Christ cannot cover the sins of those who do not accept

Him. The atonement acts as a cover or cloak that conceals our sins from the justice of God. Those who reject the Savior will have nowhere to hide, nothing to cover them in the day of judgment as they cry out "to the mountains, fall on us, and to the hills, cover us." (Luke 23:30) Repent, therefore, (so that the atonement will cover you.) and) Bring forth therefore fruits ^ameet (appropriate to, worthy of) for ^brepentance:

9 And think not to say within yourselves, ~~We have Abraham~~ ^ato our father: (We are the children of Abraham, and we only have power to bring seed unto our father Abraham;) for I say unto you, that God is able of these stones to raise up children ~~u~~(i)nto Abraham (Into Abraham means to be adopted. All who accept Christ will be adopted into the Abrahamic covenants and into the Kingdom of the Lord. This opens the gospel net to the four corners of the earth.). ("John's forceful assertion that God could raise up, from the stones on the river bank, children to Abraham, meant to those who heard that even the lowest of the human family might be preferred before themselves unless they repented and reformed." (Jesus the Christ, p. 123 "But John's stinging rebuke was that "Of these stony Gentiles, these dogs," these lowest of all creatures (in the Jewish mind), God is able "to raise up children unto Abraham." Teachings, p. 319. "Our Lord's forerunner is teaching the principle of adoption: that Abraham is "the father of all them that believe, both Jew and Gentile; that through belief in Christ all men become "Abraham's seed, and heirs according to the promise." DNTC, 1:120) (Luke 3:8 – Bring forth therefore, fruits worthy of repentance, and begin not to say within yourselves, ~~We have Abraham~~ to Abraham is our father: we have kept the commandments of God, and none can inherit the promise, but the children of Abraham; for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the ^aaxe is laid unto the root of the trees: every tree therefore which bringeth not forth good ^bfruit is (shall be) hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answered ~~(d)th~~ and said ~~(d)th~~ unto them, He that hath two ^acoats, let him ^bimpart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also ^apublicans to be baptized, and said unto him, Master, what shall we do? 13 And he said unto them, Exact no more than that which is appointed (unto) ^ayou. (For it is well known unto you, Theophilus, that after the manner of the Jews, and according to the custom of their law in receiving money into the treasury, that out of the abundance which was received, was appointed unto the poor, every man his portion; And after this manner did the publicans also, wherefore John said unto them, Exact no more than that which is appointed you.) 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* ^afalsely; and be ^bcontent with your ^cwages. 15 And as the people were in expectation, and all men ^amused in their hearts of ^bJohn, whether he were the Christ, or not;)

10 And now ~~(,)~~ also ~~(,)~~ the axe is laid unto the root of the trees: therefore every tree which ^abringeth not forth good fruit is ~~(, shall be)~~ ^bhewn down, and cast into the fire.

11 ^aI indeed ^bbaptize you with water ~~unto~~ (upon your) ^crepentance: (The JST changes the tense to put repentance before baptism, which is the sign of repentance.) ~~but he that~~ (and when he of whom I bear record) cometh ~~after me~~ (, who) is mightier than I, whose shoes I am not ^dworthy to bear: ((or whose place I am not able to fill), as I said, I indeed baptize you before he cometh, that when he cometh) he ~~shall~~ (may) ^ebaptize you with the Holy Ghost, and ~~with~~ ^ffire: (The Aaronic Priesthood performs the outward ordinance of baptism, but it takes the Melchizedek Priesthood to bring the inward and spiritual change by which sin and evil are burned out of a human soul as though by fire. A New Witness for the Articles of Faith, p. 347)

12 (And it is he of whom I shall bear record,) Whose ^afan ~~is~~ (shall be) in his hand, and he will thoroughly purge his floor, and gather his wheat into the ^bgarner; (Gr storehouse) (temple) but (in the fullness of his own time) he will burn up the chaff with unquenchable ^cfire. (Thus came John, preaching and baptizing in the river Jordan; bearing record, that he who was coming after him had power to baptize with the Holy Ghost and fire.)

13 ¶ (And) Then cometh Jesus from Galilee to Jordan (about 80 or 90 miles) unto John, to be ^abaptized

of him. (This may have been near the part of the River Jordan where Israel crossed on dry ground upon entering Canaan, near Jericho. Jesus was baptized at a spot more than a thousand feet below sea level, the lowest spot on earth where anyone could be baptized in fresh water. He not only descended to our condition; he descended (quite literally) below all things. Verse by Verse, the Four Gospels, p. 88))

14 But John ~~forbad~~ (refused) him, saying, I have need to be baptized of thee, and (why) comest thou to me? (He knew that Jesus was sinless, but not that He was the Son of God. Jesus the Christ, p. 118)

15 And Jesus answering said unto him, ^aSuffer ~~it to be so now~~ (me to be baptized of thee): for thus it ^bbecometh (Gr is fitting for us) (Doing something fitting, proper, and right also carries the connotation of beauty.) us to ^cfulfil (this means doing things completely, accomplishing acts to their greatest capacity.) all (He would obey all His Father's commandments.) ^drighteousness. (We should also do

likewise; it is fitting and beautiful to the Father when we follow every command and counsel in its fullest sense.) Then he suffered him. (And John went down into the water and baptized him.) (Nephi

tells us why Jesus was baptized: 1) He humbled Himself before the Father, 2) He covenanted to be obedient and keep the Father's commandments, 3) He had to be baptized to gain admission to the celestial kingdom; and 4) He set an example for all men to follow. 2 Nephi 31:4-11. 4 Wherefore, I

would that ye should remember that I have spoken unto you concerning that ^aprophet which the Lord showed unto me, that should baptize the ^bLamb of God, which should take away the sins of the world. 5 And now, if the Lamb of God, he being ^aholy, should have need to be ^bbaptized by water, to

fulfil all righteousness, O then, how much more need have we, being unholy, to be ^cbaptized, yea, even by water! 6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all

righteousness in being baptized by water? 7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be ^aobedient unto him in keeping his

commandments. 8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the ^aform of a ^bdove. 9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the ^agate, by which they should enter, he having set the ^bexample before them. 10 And he

said unto the children of men: ^aFollow thou me. Wherefore, my beloved brethren, can we ^bfollow Jesus save we shall be willing to keep the commandments of the Father? 11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. To fulfill all righteousness is to perform

every ordinance, keep every commandment, and do every act necessary to the attainment of eternal life. DNTC, p. 123. Elder Maxwell has said: "Why do we need outward ordinances, anyway? God surely

knows our inner thoughts and feelings, our hearts, minds, and intentions, and can judge us perfectly. So why not judge us without reference to any outward ordinances? After all, some in the world regard themselves as Christians but disdain any ordinances at all. Ordinances, in fact, are required for several vital reasons. To begin with, ordinances show our visible, outward obedience to the Lord and His plan of salvation. Lord, Increase Our Faith, p. 74.)

16 And Jesus, when he was ^abaptized, (by immersion) went up ^bstraightway (Gr immediately) out of the water: and, (John saw and) lo, the heavens were opened unto him, and he saw the ^cSpirit of God descending like a ^ddove, and lighting upon him (Jesus): (Luke 3:22 – And the Holy Ghost descended in

a bodily shape like a dove upon him.) (The Prophet Joseph Smith said that John "led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration. The sign of the dove was instituted

before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove, but the

sign of the dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence." Teachings, p. 275-276 Elder McConkie then adds: "It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the 'bodily shape' of the personage that he is, and that the descent was like a dove." DNTC, 1:123-24)

17 And lo (he heard) a ^avoice from heaven, saying, This is my ^bbeloved ^cSon, in whom I am well pleased. (Hear ye Him.) (Fortified by the Holy Ghost, we may face our trials and temptations knowing we are not alone. This also shows that the Godhead consists of three distinct beings. The voice of the Father has been heard on very rare occasions. On the Mount of Transfiguration (Matthew 17:5), in announcing his Son to the Nephites (3 Nephi 11:7), and in presenting his Son to Joseph Smith (JS-H 1:17) and here at Jesus baptism.)

CHAPTER 4

Jesus fasts forty days and is tempted—He begins his ministry, calls disciples, and heals the sick. Keep in mind that Matthew made mention of the ancient prophets more than any other writer. Here he is showing how Jesus is similar to Moses to show how Jesus fulfilled the prophecy of Moses that a prophet would come who would be like him (Moses). So he includes the 40 day fast, like Moses did, how Satan came to him after his fast, like Moses, that the infant Jesus had his life threatened, as Moses did, that Jesus came from Egypt, as Moses did.

1 THEN was Jesus ^aled up of the Spirit into the wilderness ^bto be (with God) ^ctempted of the devil. (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConckie said: “Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and Moriancumer. Surely there was purpose and preparation, refinement and testing, growth and development, during this period when our Lord’s body was made subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned.” Mortal Messiah, 1:410 It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, “If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.” TPJS, p. 308.)

2 And when he had ^afasted ^bforty days and forty nights, (and had communed with God,) ^che was afterward an hungered (, and was left to be tempted of the devil).

3 And when the ^atempter came to him, (Elder McConckie said: “We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation.” Mortal Messiah 1:411) he said, If thou be the Son of God, command that these stones be made ^bbread. (First temptation – physical appetite)

4 But (Jesus) he answered and said, It is written, ^aMan shall not ^blive by ^cbread alone, but by every ^dword that proceedeth out of the ^emouth of God. (Living by every word of God, is a total commitment. Put the needs of the spirit before the needs of the body.)

5 ^aThen ~~the devil taketh him~~ (Jesus was taken) up into the ^bholy city, and (the Spirit) setteth him on a (the) pinnacle of the temple, (This was the southwest or southeast corner of the Temple Mount. A height of about 211 feet.)

6 ^aAnd saith (Then the devil came) unto him (and said), ^bIf thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (Are you sure that God loves you? Prove it by jumping and see if He protects you. If God truly loved me, then wouldn’t He do such and such for me? If you are really there, prevent my pains and trials. Second temptation – misuse of divine power)

7 Jesus said unto him, It is written again, Thou shalt not ^atempt the Lord thy God. (Jesus knew His Father loved Him. He didn’t need to prove it.)

8 (And) ^aAgain, ~~the devil~~ (Jesus was in the Spirit, and it) taketh him up into an exceeding high

mountain, and she^(o) weth him all the ^bkingdoms of the world, and the glory of them; (Why are we not tempted with kingdoms? Because so much less will do.)

9 ^aAnd saith ~~unto him~~ (the devil came unto him again, and said), All these things will I give (unto) thee, if thou wilt fall down and worship me. (Third temptation – fleeting glories of mortality)

10 Then saith Jesus unto him, Get thee hence, ^aSatan: for it is written, Thou shalt ^bworship the Lord thy God, and him only shalt thou serve. (President David O. McKay said: “Nearly every temptation that comes to you and to me comes in one of those forms. 1) a temptation of the appetite; 2) a yielding to the pride and fashion and vanity of those alienated from the things of God, and 3) a gratifying of the passion or a desire for the riches of the world or power among men.” The Instructor, Sept 1962, p. 289-290.

President Kimball said: “The importance of not accommodating temptation in the least degree is underlined by the Savior’s example. Did not he recognize the danger when he was on the mountain with his fallen brother, Lucifer, being sorely tempted by the master tempter? He could have opened the door and flirted with danger by saying, ‘All right, Satan, I’ll listen to your proposition. I need not succumb, I need not yield, I need not accept – but I’ll listen.’ Christ did not so rationalize. He positively and promptly closed the discussion, and commanded: “Get thee hence, Satan,” meaning, likely, “Get out of my sight – get out of my presence – I will not listen – I will have nothing to do with you.” Then, we read, ‘the devil leaveth him.’” Miracle of Forgiveness, p. 216 Could Jesus have given in to the temptations? Elder McConckie said: “...in accordance with the eternal laws of free agency he could have succumbed to temptation; he could have lost his own soul and failed in his divinely appointed mission. That he remained true to his trust, that he was faithful and obedient to the whole law, made him the great Exemplar, the light of the world, who could say to all men, “Follow thou me.” DNTC, 1:127)

11 Then the devil leaveth him, ^aand, behold, ^bangels came and ministered unto him. (Was this the end of His temptations? No, He was tested throughout His life. As are we. Luke 22:28 – Ye are they which have continued with me in my temptations. No man knows how bad he is till he has tried very hard to be good. A silly idea is current that good people do not know what temptation means. This is an obvious lie. Only those who try to resist temptation know how strong it is. After all, you find out the strength of [an] army by fighting against it, not by giving in. You find out the strength of a wind by trying to walk against it, not by lying down. A man who gives in to temptation after five minutes simply does not know what it would have been like an hour later. That is why bad people, in one sense, know very little about badness. They have lived a sheltered life by always giving in. We never find out the strength of the evil impulse inside us until we try to fight it: and Christ, because He was the only man who never yielded to temptation, is also the only man who knows to the full what temptation means. C.S. Lewis, Mere Christianity, p. 126. All mortals may, as we travel through this wilderness of life, follow his example and do the same: fill ourselves daily (especially with scripture study and prayer) so that when the temptations come – as they inevitably will – they will have no power to overcome us because we are, like our Exemplar, filled with the Spirit. Verse by Verse, the Four Gospels, p. 97.)

12 ¶ (And) Now ~~when~~ Jesus ~~had heard~~ (knew) that John was cast into prison, (and) he (sent angels, and behold, they came and ministered unto him. And) departed into ^aGalilee;

13 And leaving Nazareth, (in Zebulun,) he came and dwelt in Capernaum, which is upon the sea coast, in the borders of ~~Zabulon~~ and Nephthalim: (Jesus moved from Nazareth to Capernaum. Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew’s (or Levi’s) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)

14 That it might be ^afulfilled which was spoken by Esaias the prophet, saying,

15 The land of ^aZabulon, (Zebulun) and the land of Nephthalim, ~~by~~ (in) the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in ^adarkness saw (a) great ^blight; and (un)to them ~~which~~ (that) sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to ^apreach, and to say, ^bRepent: for the ^ckingdom of heaven ^dis at hand. (Gr has come) (His ministry begins.)

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were ^afishers.

19 And he ~~saith~~ (said) unto them, (I am he of whom it is written by the prophets;) ^aFollow me, and I will make you ^bfishers of men.

20 And they (believing on his words) ~~straightway~~ left *their* nets, and (straightway) ^afollowed him.

21 And going on from thence, he saw other two brethren, James ~~the son of~~ ^aZebedee, and John his brother, (the sons of Zedebee,) in a ship with Zedebee their father, mending their nets; and he ^bcalled them. (Peter, Andrew, James and John and Zedebee, had formed a fishing business. They would have contracted with the local broker, probably Matthew, for the fishing rights of a portion of the lake.)

22 And they immediately left ~~the ship and~~ their father (in the ship), and followed him. (What is the cost of discipleship? For these brethren, it was their families and their business.)

23 ¶ And Jesus went about all ^aGalilee, ^bteaching in their synagogues, and ^cpreaching the gospel of the kingdom, and ^dhealing all manner of ^esickness and all manner of disease(s) among the ^fpeople (which believed on his name.)

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those ~~which~~ (who) were possessed with ^adevils, and those ~~which~~ (who) were lunatick, and those that had the ^bpalsy; and he ^chealed them.

25 And there followed him great multitudes of people from Galilee, and ~~from~~ Decapolis, and ~~from~~ Jerusalem, and ~~from~~ Judaea, and ~~from~~ beyond Jordan.

THE GOSPEL ACCORDING TO ST JOHN CHAPTER 1

Verses 19-34 are not part of the lesson.

19 ¶ And this is the record of ^aJohn, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not (that he was Elias); but confessed (saying), I am not the Christ.

21 And they asked him, ~~What then? Art thou~~ ^aElias? And he ~~saith, I am not.~~ (saying, How then art thou Elias? And he said, I am not that Elias who was to restore all things. And they asked him, saying,) Art thou that prophet? (Who is "that prophet?" Could it be Joseph Smith? If they had the prophecy of Joseph indicating that a prophet bearing his name would be great in the kingdom, did they think John was Joseph Smith?) And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the ^avoice of one crying in the wilderness, Make ^bstraight the ^cway of the Lord, as said the prophet Esaias.

24 And they ~~which~~ (who) were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not ~~that~~ (the) Christ, nor Elias (who was to restore all things), neither that prophet?

26 John answered them, saying, I baptize with ^awater: but there standeth one among you, whom ye know not;

27 He it is (of whom I bear record. He is that prophet, even Elias), who coming after me is preferred before me, whose ^ashoe's latchet (Gr sandal strap) I am not worthy to unloose (or whose place I am not

able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost).

JST verse 28 moved to after 34

29 ¶ The next day John seeth Jesus coming unto him, and sai(d)th, Behold the ^aLamb of God, ~~which~~ (who) taketh away the ^bsin of the world.

30 (And John bare record of him unto the people, saying,) This is he of whom I said, After me cometh a man ~~which~~ (who) is preferred before me: for he was before me.

31 And I knew him ~~not~~: ~~but~~ (and) that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John ^abare record, saying, (When he was baptized of me,) I saw the ^bSpirit descending from heaven like a ^cdove, and it abode upon him.

33 And I knew him ~~not~~: ~~but he that~~ (for he who) 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~~ (who) baptizeth with the ^aHoly Ghost.

34 And I saw, and bare ^arecord that this is the Son of God.

28 These things were done in ^aBethabara beyond Jordan, where John was baptizing.

35 ¶ Again the next day after John (the Baptist) stood, and two of his disciples; (Andrew and John, Jesus the Christ, p. 131 Both had been baptized by John. Mortal Messiah, 1:439)

36 And looking upon Jesus as he walked, he saith, Behold the ^aLamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following (him), and sai(d)th unto them, What seek ye? They ~~said~~ (say) unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He sai(d)th unto them, Come and see. (Elder Talmage wrote: "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 today? Then come and see for yourself. Would you know where Christ is to be found? Come and see. Jesus the Christ, p. 151) (And) They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. (4PM)

40 One of the two ~~which~~ (who) heard John ~~speak~~, and ^afollowed ~~him~~ (Jesus), was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the ^aMessias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called ^aCephas, (Gr Stone, Pebble) which is by interpretation, ~~A stone~~ (a seer, or a stone. And they were fishermen. And they straightway left all, and followed Jesus.)

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. (Back then rabbis and other teachers tried to be popular so that people would choose to follow them. Jesus, however, chose his disciples.)

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael (believed by scholars to be Bartholomew, the apostle DNTC, 1:133), and saith unto him, We have found him, of whom ^aMoses in the law, and the prophets, did ^bwrite, Jesus of Nazareth, the son of Joseph.

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

47 Jesus saw ^aNathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no ^bguile! (Gr deceit, fraud)

48 Nathanael sai(d)th unto him, Whence knowest thou me? Jesus ~~answered and~~ (answering) said unto

him, Before ~~that~~ Philip called thee, when thou wast under the fig tree, I saw thee. (Elder McConckie said: "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 the manifestation of seership, was led to accept Jesus as the Messiah." DNTC, 1: 134)

49 Nathanael answered and saith unto him, Rabbi, thou art the ^aSon of God; thou art the ^bKing of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye (the "ye" used here is plural, meaning that what he was saying to Nathanael was meant for all the twelve, and perhaps by extension to all those who believe on Jesus Christ. shall see heaven open, and the angels of God ascending and descending upon the Son of man. (This is the first time the phrase "Son of Man" is used. It is synonymous with Son of God. Man of Holiness. Jesus uses this term to describe himself about 80 times in the New Testament.) ("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." DNTC, 1:134)