



VIEW EAST: THE ROMAN CATHOLIC CHURCH OF THE MULTIPLICATION, WHERE IT IS SAID JESUS FED THE FIVE THOUSAND WITH FIVE LOAVES AND TWO FISH.

BELOW (VIEW SOUTH): NEAR THE ENTRANCE TO THE CHURCH IS THIS ROCK DEPICTION OF THE MOSAIC IN FRONT OF THE CHURCH'S ALTAR. THE MOSAIC INSET IS NOT MINE BUT IS IN THE PUBLIC DOMAIN (SEE THE ALTAR ON PAGE 223).





VIEW EAST: TO THE RIGHT OF THE ALTAR, YOU CAN SEE THE FOUNDATIONS OF THE ORIGINAL FOURTH-CENTURY AD CHURCH UNDER A GLASS PANEL. IN FRONT OF THE ALTAR IS A MOSAIC OF THE LOAVES AND FISH.

TABGHA

(SEE MAP ON PAGE 151)

Tabgha is the Arabic name for the Greek word Heptapegon, which means “seven springs.” In the Byzantine period, water from the springs was collected and sent via aqueducts to the plain of Gennesaret, where it was used for irrigation. The site is 2 miles (3.2 kilometers) west of Capernaum (see “Capernaum” on page 235). It marks the location on the Sea of Galilee’s northwestern shore where the Byzantines believed the miracle of the multiplication of loaves and fish took place. For a different view, see “Plains of Bethsaida and Gennesaret” on page 203.

Tabgha is also the traditional location where Jesus called Andrew and Peter to follow Him. The record states, “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 fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they *straightway* left their nets, and followed him.” Then, walking along the shore, He called James and John to His service as they mended their father’s nets: “And they *immediately* left the ship and their father, and followed him” (Matt. 4:18–20, 22; emphasis added).¹

CHURCH OF THE MULTIPLICATION

The original Church of the Multiplication at Tabgha was built in the fourth century AD by a Jewish convert to Christianity named Joseph of Tiberias. The church was renovated in the fifth century with a basilica-shaped structure and mosaic floor but destroyed in the seventh century during the Muslim conquest of Palestine. The modern church was restored in 1982 by a German Benedictine order, in the style of the earlier Byzantine church.



VIEW EAST: TABGHA IS IN THE AREA IN THE TREES (CENTER). THE VIEW IS ACROSS THE SEA OF GALILEE TOWARD GERGESA (KURSI) ON THE OPPOSITE SHORE, WHERE THE INCIDENT OF THE SWINE TOOK PLACE (MATT. 8:28–34).

BELOW: AN OLIVE PRESS ON THE GROUNDS OF THE CHURCH OF THE MULTIPLICATION. THE PRESS SYMBOLIZES THE SUFFERING OF CHRIST IN GETHSEMANE WHEN HE BLED FROM EVERY PORE UNDER THE SPIRITUAL WEIGHT OF OUR SINS.





VIEW WEST: ENTRANCE TO THE CHURCH OF THE PRIMACY OF SAINT PETER (BOTTOM CENTER). THE PHOTO LOOKS ACROSS THE SEA OF GALILEE TOWARD MT. ARBEL (TOP LEFT), THE HORNS OF HATTIN (TOP CENTER), AND MT. NITAI (TOP CENTER).

CHURCH OF THE PRIMACY OF SAINT PETER

The current Franciscan chapel was built in 1933. In front of the chapel’s altar is a limestone rock projection (see bottom photo on page 226), where Jesus, according to tradition, prepared a breakfast of bread and fish for His disciples. It was the occasion when Jesus said to Peter, “Feed my sheep” and “Feed my lambs” (John 21:15–17; see also “Sea of Galilee” on page 149). Elder McConkie wrote the following about the story and the lesson we might learn from it:

Shortly before this seaside scene, Jesus had said to [Peter]: “When thou art converted, strengthen thy brethren.”² To this Peter replied, “Lord, I am ready to go with thee, both into prison and to death,” which brought forth this rejoinder from Jesus: “Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” (Luke 22:32–34)

Now Peter, still not fully converted, for such must await the Spirit’s descent on Pentecost, is called upon *to erase the three averrals that he knew not the Man, by thrice asserting his love for the risen Lord.* That he was singled out from the seven apostles there assembled is an added evidence that he was chief among them. The question, “Lovest thou me more than these?” was one of deep import, for Peter, the senior apostle of God on earth, had gone fishing; that is, instead of devoting himself, with all his means and energy to the ministry, he had gone off after temporal things. Our Lord now calls him back and asks: ‘Lovest thou me more than these one hundred and fifty-three fish, more than the things of this world?’ And the commands, “Feed my lambs. . . . Feed my sheep,” are announced as tests for Peter and for all Christ’s ministers,³ tests which measure how much the elders of the kingdom love their Lord. (Emphasis added)⁴



VIEW SOUTH: THE ENTRANCE TO THE CHURCH OF THE PRIMACY OF SAINT PETER AND THE TABLE OF CHRIST. IT IS LOCATED ON THE NORTHWEST SHORE OF THE SEA OF GALILEE (SEE THE PHOTO BELOW).

BELOW: MENSA CHRISTI IS LATIN FOR TABLE OF CHRIST. THIS OUTCROP MARKS THE SPOT WHERE, AFTER THE RESURRECTION, JESUS PREPARED A MEAL OF BREAD AND FISH FOR THE APOSTLES, TELLING PETER, "FEED MY SHEEP" (JOHN 21:1-24).





VIEW NORTHEAST: IN THIS PHOTO YOU CAN SEE THE CHURCH OF THE MULTIPLICATION (TOP LEFT) AND THE CHURCH OF THE PRIMACY OF SAINT PETER (CENTER RIGHT ON THE SHORE).

ENDNOTES

1 “Peter and Andrew are strong examples of hearing and following the Master. The Savior likewise instructs you and me, ‘If any man will come after me, let him deny himself, and take up his cross, and follow me’ (Matt: 16:24). To take up one’s cross is to deny oneself of all ungodliness and every worldly lust and to keep the commandments of the Lord” (JST Matt. 16:26). David A. Bednar, “If Ye Had Known Me,” *Liabona* (Nov. 2016), Gospel Library.

2 “If we remain firm and steadfast, come what may, we achieve the conversion the Savior intended when He said to Peter, ‘When thou art converted, strengthen thy brethren,’ a conversion so complete that it cannot be undone. The promised healing is the cleansing and sanctification of our sin-wounded souls, making us holy.” D. Todd Christofferson, “Firm and Steadfast in the Faith of Christ,” *Liabona* (Nov. 2018), Gospel Library.

3 Elder Gong, speaking about this incident, said, “As the ‘Shepherd of Israel’ (Ps. 80:1), Jesus Christ exemplifies how shepherds in Israel minister in love. When our Lord asks if we love Him, as He did with Simon Peter, our Savior implores: ‘Feed my lambs. . . . Feed my sheep. . . . Feed my sheep’ (John 21:15–17). The Lord promises that when His shepherds feed His lambs and sheep, those in His fold ‘shall fear no more, nor be dismayed, neither shall they be lacking’ (Jer. 23:4). Our Good Shepherd cautions that shepherds in Israel must not slumber (Nah. 3:18), nor scatter or cause the sheep to go astray (Jer. 23:1; 50:6, 44), nor look our own way for our own gain (Isa. 56:11). God’s shepherds are to strengthen, heal, bind up that which is broken, bring again that which was driven away, seek that which was lost” (Ezek. 34:2–6). Gerrit W. Gong, “Good Shepherd, Lamb of God,” *Liabona* (May 2019), Gospel Library.

4 Bruce R. McConkie, “Jesus Saith: ‘Feed My Sheep,’” in *Doctrinal New Testament Commentary* (Salt Lake City: Deseret Book, 1965), 1:827–28.