



17b. The *Logos* Hymn

“This is a Gospel designed to root the believer deeper in his faith . . . the Gospel wants to make this faith something alive . . . to bring life to the reader.” (Brown, *AB* 29, lxxviii)

The *Logos* Hymn of the Prologue

- A poetic introduction in the form of a **hymn**
 - Poetic sections separated by prose asides or explanations
- Focuses on Jesus as **the Word** (Greek *logos*)
 - Semantically rich in Greek, it means “word, expression, rational thought,” etc.
 - Sc. The New Translation: “In the beginning the gospel was preached through the son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God.” (John 1:1 JST)
 - Just as words are the way people communicate with each other, **Jesus is the way that the Father communicates and interacts with his children**, linking the divine mind with the human
- In several poetic statements, the hymn establishes the following points:
 - **The preincarnate Word was divine**
 - **The Word** is the source of **Light and Life**
 - **The Light of the World** was not accepted by his own
 - **The Word makes those who accept him sons of God**
 - **The Word become flesh and his glory was seen in witnesses**
 - *Prose asides stress that first among these witnesses was John the Baptist*

The Poetry of John 1:1–18

- Who was the author? John the Beloved? John the Baptist?
- D&C 93, which is rather prosaic, and seems to be the Lord’s own expansion on the *Logos* Hymn, stresses the role of John, presumably the Baptist and/or perhaps the Beloved
 - “And John saw and bore record of the fulness of my glory, and the fulness of John’s record is hereafter to be revealed. And he bore record, saying: ***I saw his glory, that he was in the beginning, before the world was***; Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—***The light and the Redeemer of the world***; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men. The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.” (D&C 93:6–10)
 - As a probable disciple of John the Baptist, the Beloved Disciple may have heard, recorded, and perhaps revised or expanded a hymn of his earlier master
 - *Cf. Nephi’s vision following his hearing Lehi’s dream*

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The Logos Hymn (John 1:1–18)

- **Logos**, the Greek term for “word,” but with broad semantic meaning
- **En archē**: “in the beginning” but more!
 - Alludes to the opening of Genesis: “In the beginning God said . . .”
- Three stanzas, **always poetic when referring to Christ**
- A long prose aside in verses 6–8, contrasting him with the Word
- A brief prose introduction to the last stanza, verses 15b–18

Right: The full prologue laid out in Greek, illustrating the poetic format of the hymn (subsequently both the Greek and the KJV English translation will be given to illustrate sections of the hymn)

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¹ Ἐν ἀρχῇ ἦν ὁ λόγος,
καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος.
² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
³ πάντα δι’ αὐτοῦ ἐγένετο,
καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν
⁴ ἐν αὐτῷ ζωὴ ἦν,
καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·
⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
⁶ Ἐγένετο ἄνθρωπος, ἀποσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ
Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ
φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. Ὅτις ἦν ἑκείνος τὸ
φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
⁷ Ἦν τὸ φῶς τὸ ἀληθινόν,
ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν
κόσμον.
⁸ ἐν τῷ κόσμῳ ἦν,
καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο,
καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
⁹ εἰς τὰ ἔθνη ἦλθεν,
καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
¹⁰ ὅσοι δὲ ἔλαβον αὐτόν,
δόξακεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
¹¹ οἳ οὐκ ἐξ αἱμάτων
οὐδὲ ἐκ θελήματος σαρκὸς
οὐδὲ ἐκ θελήματος ἀνδρῶς,
ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.
¹² Καὶ ὁ λόγος αἰεὶ ἐγένετο
καὶ ἐσκήνωσεν ἐν ἡμῖν,
καὶ θεωσιάμεθα τὴν δόξαν αὐτοῦ,
ὅσῃν ὡς μονογενοῦς παρὰ πατρός,
πλήρης χάριτος καὶ ἀληθείας.
¹³ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὁ
εἶπων·
ὁ ὅπισθό μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
ὅτι πρῶτός μου ἦν,
¹⁴ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν
καὶ χάριν ἀντὶ χάριτος·
¹⁵ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,
ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
¹⁶ Θεὸν οὐδέ τις ἑώρακεν πώποτε· μονογενὴς θεὸς
ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἑκεῖνος ἐξηγήσατο.

The Divine Word

First Poetic Stanza (John 1:1–5)

1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	1	In the beginning was the Word, and the Word was with God, and the Word was God.
2	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	2	The same was in the beginning with God.
3	πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.	3	All things were made by him; and without him was not any thing made that was made.
4	ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	4	In him was life; and the life was the light of men.
5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	5	And the light shineth in darkness; and the darkness comprehended it not.

- **High Christology: the Word is divine!**
- **The Word was the creator** (i.e., God effected creation through the Word, and the Word is the means by which he continues to communicate with it)
- The Word is “**Life**”
- Duality of “**light**” and “**darkness**”

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The Witness Sent from God

Prose Aside 1 (John 1:6–8)

There was **a man sent from God, whose name was John**. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light.

- The **hymn format** seems to break whenever the subject moves from “**the Word**” to **John or mortal witnesses**
- D&C 93, the Lord’s own expansion on the *Logos Hymn*, stresses the role of John, presumably the Baptist and/or perhaps the Beloved
 - “And John saw and bore record of the fulness of my glory, and the fulness of John’s record is hereafter to be revealed. And he bore record, saying: ***I saw his glory, that he was in the beginning, before the world was;*** Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation—***The light and the Redeemer of the world;*** the Spirit of truth, who came into the world, because the world was made by him, and ***in him was the life of men and the light of men.*** The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.” (D&C 93:6–10)
 - “***I saw his glory, that he was in the beginning, before the world was,***” however, sounds much like **the Transfiguration**, which John the Beloved witnessed (cf. 2 Peter 1:16–18)

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The Incarnate Word

Second Stanza (John 1:6-14)

- “ . . . **the true Light**, which lighteth every man that cometh into the world.” (1:9)
 - D&C 84:46**, “*the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.*”
- His own things/creation (neut. pl.), his own people (masc. pl.) did not accept him
- The **Word** was Made **Flesh**
 - Mosiah 15:3**, “. . . *the Son because of the flesh.*”
 - “dwelt among us” (*eskēnōsen*, literally “pitched his tent”: tabernacle imagery—Jehovah dwelling among his people

⁶Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν· ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. ὅτι ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

⁶ There was a man sent from God, whose name was John. ⁷ The same came for a witness, to bear witness of the Light, that all *men* through him might believe. ⁸ He was not that Light, but was *sent* to bear witness of that Light.

⁹ Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενοι εἰς τὸν κόσμον.
¹⁰ ἔν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
¹¹ εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
¹² ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν.
¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, ὃς ἐστιν ὡς μοινογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

⁹ That was the true Light, which lighteth every man that cometh into the world.
¹⁰ He was in the world, and the world was made by him, and the world knew him not.
¹¹ He came unto his own, and his own received him not.
¹² But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
¹⁴ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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John's Witness

Third Stanza (John 1:15b-18)

¹⁵ Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον·

ὃ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν·

¹⁶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·

¹⁷ ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

¹⁸ Θεὸν οὐδεὶς ἑώρακεν πώποτε· μοινογεῖς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

¹⁵ John bare witness of him, and cried, saying, This was he of whom I spake,

He that cometh after me is preferred before me: for he was before me.

¹⁶ And of his fulness have all we received, and grace for grace.

¹⁷ For the law was given by Moses, *but* grace and truth came by Jesus Christ.

¹⁸ No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

- Starts as a second prose aside in 1:15, but John's prophecy about the coming Jesus is the third poetic stanza
- The law of Moses contrasted with the grace (gifts) and truth that comes through Christ
- No man has seen God? (1:18)
 - JST John 1:19**, “*And no man hath seen God at any time, except he hath borne record of the Son.*”
 - “What John actually taught was that the Father has never appeared unto any man except for the purpose of introducing and bearing record of the Son” (McConkie, *DNTC*, 1:77)

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