



Eugene Burnand "The Disciples Peter and John on the Morning of the Resurrection"

The Testimony of John the Beloved

THE WORD MADE FLESH: JESUS CHRIST IN THE GOSPEL OF JOHN

Eric D. Huntsman, Education Week 2018

"Rock of Ages" <https://www.youtube.com/watch?v=000000000000>

The Appeal of the Gospel of John



- Unique material not found in the Synoptics
- **Emphasis on individual discipleship**
 - Aided by sharply drawn characters
- Based upon the eyewitness testimony of "The Beloved Disciple"
- Dramatic Aspects
- Deeply Symbolic
- Divine and Majestic Portrait of Jesus

1. The Testimony of John the Beloved

8/24/2018

2

Some Contrasts Between the Synoptics and John

Synoptics

- Jesus' ministry chiefly in Galilee
- Emphasis on the Kingdom of God
- Jesus son of David, Son of Man
- Jesus' sayings usually short
- Little commentary by evangelists
- Only one Passover mentioned, temple cleansing at the end of ministry
- Jesus' human side acknowledged

John

- More coverage of Christ's **Judean ministry**
 - Three Passovers mentioned, temple cleansing at the beginning of the ministry
- Emphasis on the person of Jesus
 - **Jesus the Son of God, the Incarnate Word**
- **Dialogues, and more long discourses**
- **Frequent commentary and expansion by the narrator**
- **Johannine Jesus knows all beforehand, is in full-control**



Anciently the word “disciple” (Greek *mathētēs*) suggested not only a student or pupil who learned from a teacher but also an apprentice who strove to become like a master

Discipleship in John

- **John, however, focuses on discipleship more than the Synoptics**
 - In Matthew and Mark the term “disciple” is often associated with the twelve special witnesses whom Jesus called as apostles
 - Luke tends to use the term more broadly, applying it to the larger groups of people who believe in and follow Jesus as well as to the Twelve
 - For instance, the word “disciple” occurs seventy-eight times in John; only refers to the Twelve a few times (John 6:67, 70; 13:18; 15:16, 19)
- Being a disciple was not only about **knowing**, it was also about **doing** and **being**
 - *Having faith in who Christ is*
 - *Following him, loving him, and keeping his commandments*
 - *Becoming his friends and being like him*

Characters in John

Like other scripture, the Gospel of John is inspired not only in what it says but how it says it. In other words, it is literature as well as inspired writing.

- In dramatic literature, characters advance the plot and help readers understand the story and the principles it was trying to teach
- Characters in ancient literature, including scripture, were likely to be **types** as well as representations of **historical figures**
- **Frequently anonymous, allowing readers to identify with them more easily . . .**
- John then illustrates **the principles of discipleship** through sharply drawn characters *who all experience the journey of belief, action, and becoming differently*
- Because they represent different types of people and their experiences, we can more easily see ourselves in the characters and then apply the scriptures to our own lives
 - *We can see ourselves and different kinds of members of the Church in these characters!*



Scripture study: worshipping with **our minds** and **our hearts**

Windows and Mirrors: Learning from the Gospel of John

- Studies of a text may examine it at two or three levels
 - The first level is **a window into the world of the figures and events that the text represents**
 - A second level might be another window into the community that preserved this information or for whom it was first written
 - The third level can be **a mirror as we read and interact with the text**, one that reflects our understanding of it and the connections that we make with it
- *Using character studies of John to help us come closer to Christ by learning from the characters who encountered him and responded positively to his call*

The Figure of the Beloved Disciple

- **An otherwise unnamed character, “the disciple whom Jesus loved” appeared as pivotal moments during the Savior’s last hours**
 - Reclining next to Jesus at the Last Supper (John 13:23)
 - Standing at **the foot of the cross** (19:26)
 - Ran with Peter to **the tomb**, where he witnessed it was empty and “believed” when he saw the discarded face cloth and burial clothes (20:2–10)
 - Was present at Jesus’ last recorded post-resurrection appearance at the Sea of Galilee (21:7, 20)
- **Other possible references**
 - Was also probably the unnamed disciple who accompanied Peter to Caiaphas’ house after the arrest of Jesus (18:15–16)
 - *Might* have been the “other” disciple who, with Andrew, heard John the Baptist’s testimony and became one of Jesus’ first followers (1:35–40)



Walter Rane, *In Remembrance of Me*

1. The Testimony of John the Beloved

8/24/2018

7

The Witness of the Beloved Disciple



- **Bore record of the blood and water that flowed from Jesus’ side after his death** (19:34–35)
- “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:30–31)
- **“This is the disciple which testifieth of these things, and wrote these things”** (John 21:24)

Carl Bloch, *“Christ on the Cross”*

1. The Testimony of John the Beloved

8/24/2018

8

Who was the Beloved Disciple?

- **The only other disciples explicitly described as being individual figures whom Jesus loved are Martha, Mary, and Lazarus (John 11:3, 5, 36)**
 - They are from Bethany in Judea, just on the other side of the Mount of Olives
- **The Beloved Disciple's close association with Peter**
 - Peter, James, and John are mentioned in the Synoptics as forming an inner circle around Jesus (see Mark 5:37; 9:2; 14:33; and parallels)
 - John and Peter were associated together in Acts 3-4, and 8
 - The sons of Zebedee, not otherwise named, are present at the post-resurrection appearance of the Risen Lord to seven disciples at the Sea of Galilee (John 21:1-14)
- **Early Christian sources readily identify the Beloved Disciple with the apostle John**
 - Irenaeus, "John, the disciple of the Lord, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia (*Against Heresies* 3.1.1; see also 2.22.5 and 3.3.4)
 - Clement of Alexandria, "But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends and inspired by the Spirit, composed a spiritual Gospel" (quoted in Eusebius, *History of the Church* 6.14.7).

1. The Testimony of John the Beloved

8/24/2018

9

Source or Author?



Jacob Jordaens, "The Four Evangelists"

- **Like the other gospels, the Gospel of John is formally anonymous, meaning that its text never directly identifies its author**
- "This is the disciple which testifieth of these things, *and wrote these things*: and **we know that his testimony is true**" (John 21:24, emphases added)
 - While this passage seems to suggest that this disciple was the author of the text, it could mean that he caused his witness to be written by a scribe or other intermediary
 - As Raymond Brown has emphasized, anciently there was often a difference between the author (from the Latin *auctor*, or "authority") and the actual writer
 - **The most important thing is that the Beloved Disciple was the source of a *true* witness about Jesus and his work**

1. The Testimony of John the Beloved

8/24/2018

10

Why Anonymous?

- Such anonymity was not unusual for other biblical books (outside of the epistolary conventions of the New Testament letters), especially those of the Old Testament
 - In the case of the Gospel of John, the original audience may have already known the author's identity
- Perhaps the source/author did not want to highlight his own role in a narrative intended to focus on the Jesus
- Some of the other best examples of believing in and following Jesus are also anonymous in John
 - Mother of Jesus, the Samaritan Woman, the person healed at the Pool of Bethesda, and the man born blind
 - The Beloved Disciple is the quintessential follower of Jesus; by remaining anonymous, he can be an everyman or everywoman model for us
 - *leans on Jesus' bosom at the Last Supper, stands at the foot of the cross, and runs to find the Empty Tomb* (John 13:23; 19:26; 20:1-8)



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*

17b. The Logos Hymn

8/24/2018

13

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*

17b. The Logos Hymn

8/24/2018

14

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)

17b. The Logos Hymn

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. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
3	Ἐγένετο ἄνθρωπος, ἀποσταλμένος παρὰ θεοῦ, ὄνομα αὐτοῦ Ἰωάννης· οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. Ἦκε ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
4	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς τὰ τῶτα ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρῶς, ἀλλ' ἐκ θεοῦ ἐγενήθησαν.
5	Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθαυμάσαμεν τὴν δόξαν αὐτοῦ, ὅσῃν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
6	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὄπιόν μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρότερός μου ἦν, ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεὸν οὐδέ τις ἑώρακεν πώποτε· μονογενὴς θεὸς ὃς ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος 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.
2	οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γένετο ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

1	In the beginning was the Word, and the Word was with God, and the Word was God.
2	The same was in the beginning with God.
3	All things were made by him; and without him was not any thing made that was made.
4	In him was life; and the life was the light of men.
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**”

17b. The Logos Hymn

8/24/2018

16

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)

17b. The Logos Hymn

8/24/2018

17

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. ⁸οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

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

⁹ Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ ἐν 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 αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν. ¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἑθεασάμεθα τὴν δόξαν αὐτοῦ, ὅσῃαν ὡς μοιγοιοῦς 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.

17b. The Logos Hymn

8/24/2018

18

John's Witness

Third Stanza (John 1:15b-18)

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

ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονει,
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· μονογενὴς 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)

17b. The Logos Hymn

8/24/2018

19

The Plan for This Week

- Wednesday: The Symbolisms of the Seven Miraculous Signs in John
- Thursday: Dialogues and Discourses of Jesus
- Friday: The Death of the Lamb of God

1. The Testimony of John the Beloved

8/24/2018

20