



“We Have Found the Messiah”

Show Notes & Transcripts

Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Friday and Saturday.

Podcast Episode Descriptions:

Part 1:

What does the Book of John teach us about Jesus Christ? Dr. Eric D. Huntsman explores John 1’s Christology, the authorship of the Book of John, and the power of Jesus Christ can have in our lives.

Part 2:

Dr. Eric Huntsman continues to examine John 1 and shares his testimony of Jesus Christ.

Timecodes:

Part 1

- 00:00 Part 1–Dr. Eric Huntsman
- 00:54 Introduction of Dr. Eric Huntsman
- 03:42 How to approach the Gospel of John
- 07:22 Who was the audiences of the gospels
- 09:22 Dr. Huntsman shares a personal story about his testimony
- 11:42 The high Christology of John
- 15:27 The symbolic nature of the Gospel of John
- 18:10 Christology and how people respond to Jesus
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- 32:54 Why doesn't the gospel author name himself
- 37:16 Christology in the Gospel of Luke
- 39:40 John's audience
- 41:15 The structure of the Gospel of John
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- 50:01 End of Part 1–Dr. Eric Huntsman

Part 2

- 00:00 Part II– Dr. Eric Huntsman
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- 02:40 The family of God
- 06:41 Verses 1-18 introduce Jesus as Son of God
- 08:37 “Declaring” him
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- 13:00 Stoning of Stephen
- 14:54 Paragraph mark or pericope
- 16:39 Sin of the world
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- 26:57 Martha declares Jesus is the Son of God
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- 39:17 Strengths of *Come, Follow Me*

- 41:27 We have to walk with the poor, marginalized, and hurting
- 44:49 End of Part II—Dr. Eric Huntsman

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Biographical Information:



Born in Albuquerque, New Mexico, but raised in upstate New York, western Pennsylvania, and Tennessee. Married N. Elaine Scott in 1993. They have two children, Rachel (1997) and Samuel (2003).

Received B.A. in Classical Greek and Latin from Brigham Young University, August 1990; M.A. Ancient History, University of Pennsylvania, May 1992; and Ph.D. Ancient History, University of

Pennsylvania, Dec 1997. Joined the faculty at BYU full-time in 1994 as an Instructor of Classics, becoming an Assistant Professor of Classics and Ancient History in 1997. Transferred to the College of Religious Education, becoming an Assistant Professor of Ancient Scripture in 2003 and an Associate Professor in 2008. He was appointed as the coordinator of the Ancient Near Eastern Studies program in August 2012 after spending a year teaching at the BYU Jerusalem Center and was then promoted to full professor in 2015.

In Classics he specialized in Roman imperial history and did work on imperial women, particularly Livia Drusilla, the emperor Augustus' wife. His publications in religious studies and related fields include two BYU Studies articles on Josephus; "Christ Before the Romans" in *From the Last Supper Through the Resurrection: The Savior's Final Hours* (Deseret Book, 2003); "Galilee and the Call of the Twelve Apostles" in *From Bethlehem to the Sermon on the Mount* (Deseret Book, 2005); "Teaching through Exegesis: Helping Students Ask Questions of the Text" (*Religious Educator*, 6.1, 2005); and "The Bread of Life Sermon," in *From the Transfiguration through the Triumphal Entry* (Deseret Book, 2006), and additional articles on John and the New Testament. Together with colleagues Richard Holzafpel and Thomas Wayment, he has co-authored *Jesus Christ and the World of the New Testament: An Illustrated Reference for Latter-day Saints* (Deseret Book, 2006).

More recent work includes "The Lamb of God: Unique Aspects of the Passion Narrative in John," in *Behold the Lamb of God* (Religious Studies Center, 2008); "Livia Before Octavian," *Ancient Society* 39 (2009); "And the Word Was Made Flesh: An LDS Exegesis of the Blood and Water Imagery in John," *Studies in the Bible and Antiquity* 1 (2009); "Your Faith Should Not Stand in the Wisdom of Men. Greek Philosophy, Corinthian Behavior, and the Teachings of Paul," in *The New Testament Brought to Light: Latter-day Saint Insights into Acts through Revelation* (Religious Studies Center, 2009); "The Six Antitheses: Attaining the Purpose of the Law," in *The Sermon on the Mount in Latter-day Scripture* (Deseret Book, 2010); and three chapters in *The Life and Teachings of the New Testament Apostles: From the Day of Pentecost to the Apocalypse* (Deseret Book, 2010).

In early 2011 he published a book-length study of the Passion Narratives with Deseret Book entitled *God So Loved the World: The Final Days of the Savior's Life*, which was followed by a Christmas companion volume on the Infancy Narratives entitled *Good Tidings of Great Joy: An Advent Celebration of the Savior's Birth* released later that year. A third volume on the miracles stories in the gospels entitled *The Miracles of Jesus* with Deseret Book was released in August 2014. His new book, *Worship: Adding Depth to Your Devotion*, was released in August 2016. His newest book *Becoming the Beloved Disciple: Coming unto Christ through the Gospel of John*, a study of the characters in the Fourth Gospel as types of different types of contemporary walks of faith, was released December 10, 2018.

He is currently co-editing and contributing to *Perspectives on Mormon Theology: Atonement* for Greg Kofford Books as well as working on the BYU New Testament Commentary volume on the Gospel according to John.

On August 7, 2018, he delivered a landmark BYU devotional address entitled, "Hard Sayings and Safe Spaces: Making Room for Struggle as Well as Faith." He has also been a frequent speaker with BYU Education Week, Women's Conference, and Deseret Book's Time Out for Women.

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Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me Study. I'm Hank Smith.
John Bytheway:	00:09	And I am John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we follow Him.
Hank Smith:	00:20	Hello, My friends. Welcome to another episode of followHIM. My name is Hank Smith and I am your host and I'm here with my beloved co-host John Bytheway. Welcome, John Bytheway. Welcome to another episode of followHIM.
John Bytheway:	00:33	That's a nice adjective. I hope that's true.
Hank Smith:	00:36	Yep, because we're talking about another beloved John today.
John Bytheway:	00:39	Yes.
Hank Smith:	00:39	We are spending our entire episode in one chapter of the Gospel of John, John 1. John, when I saw that this lesson was on John 1, I knew exactly who we should bring on. Who's joining us today.
John Bytheway:	00:54	Yes, we're excited to have Dr. Eric Huntsman back with us again. Our listeners might remember as we talked about the Psalms, and he is coming to us from, isn't this awesome technology, he is actually in Jerusalem, a place you may have heard of as you've gone through the New Testament and the Book of Mormon and everything else. So we're delighted to have him here to talk about this, and I'll give you a reminder of who Eric is. If you see that smiling face and you watch Music & The Spoken Word like I do, and you may say, "Hey, I think I recognize him from the

baritone section." Eric was born in Albuquerque, New Mexico, raised in Upstate New York, in Western Pennsylvania and Tennessee. He married N. Elaine Scott in 1993. They have two children, Rachel and Samuel. I love reading this background of Dr. Huntsman.

01:43 He received a bachelor's in classical Greek and Latin from Brigham Young University, masters in ancient history from the University of Pennsylvania, a PhD in ancient history from the University of Pennsylvania. He joined the faculty at BYU in '94 as an instructor of the classics, became an assistant professor of classics and ancient history and then transferred to the College of Religious Education becoming an assistant professor of ancient scripture in 2003, associate professor in 2008. He was appointed as the coordinator of Ancient Near Eastern Studies Program in August 2012 after spending a year teaching at the BYU Jerusalem Center and then promoted to full professor in 2015. He's got a number of books, God So Loved The World about The Final Days of the Savior's Life, Good Tidings of Great Joy, which is one I have. I also have The Miracles of Jesus, Worship: Adding Depth to Your Devotion.

02:46 This one, Becoming the Beloved Disciple: Coming Unto Christ through the Gospel of John, that was studied in 2018. It would be perfect to have this year. You have another one coming out in February called Greater Love Hath No Man, great Easter book. Yes, look at that beautiful book about Easter. I also wanted to mention he gave a talk at a BYU devotional called Hard Sayings and Safe Spaces, Making Room for Struggle as Well as Faith that was a great talk. I also forgot to mention he served in the Thailand Bangkok Mission did ordinance work in the Provo Temple, and as I said, a member of the Tabernacle Choir, so we're really glad to have you. Hank, I was telling you before we hit the record button that I don't know if there's anybody who knows more about the Book of John that we could have got today than Dr. Huntsman, so we're thrilled to have you. Thank you for joining us today.

Dr. Eric Huntsman: 03:40 Thanks, John. Thanks, Hank.

Hank Smith: 03:42 Yeah, we love having Eric on followHIM. He's a friend of the podcast. I'm starting out my Come, Follow Me study. I really want to get a lot out of this Gospel. I've got the expert here. How should I go about studying the Gospel of John? What can you tell me about it?

Dr. Eric Huntsman: 03:59 Well, one of the things you can do and should do for the Gospel of John is what you should do for all of the Gospel. There's this

tension because on the one hand, particularly as we do it in Gospel doctrine, we tend to harmonize the Gospels because the Gospels are based on the real life experiences, teachings and doings of Jesus. So it's natural for us to try to come up with a chronology for Jesus' life and ministry and see how the Gospels all fit into that. But in addition to harmonizing as we do in classes sometimes, I think it always is worth studying each Gospel individually, because when we study the Gospels individually, we're able to see their particular portrait of Jesus, understand a particular agenda, the emphases, the style of the individual evangelist. Real quickly before we get into John, when I'm teaching Religion 211, I do take the gospels separately and I only bring them together for the last week of Jesus's life.

04:52 Maybe they're a little cute, so maybe they're simplistic, but I characterize the Gospels to help my students differentiate between them. So starting with the oldest first, I often say that the Mark in Jesus is what I call the John Wayne Jesus. He's the strong, tough guy kind of fellow, very human, very emotional. He's the Son of God, but he's the most human of the four portraits that we have in the Gospels. I also call the Gospel of Mark, the Harry Potter Gospel. Mark loves miracles. He loves to have Jesus do all kinds of things, say things, makes the miracles huge and exciting and almost magical; whereas the Matthean, Jesus, the Jesus and the Gospel of Matthew, of course, the Royal King of Israel. The Luke in Jesus is what I like to call the primary Jesus. Jesus loves me this I know, 'cause the Bible tells me so. Well, actually, the Gospel of Luke tells you that, in the Gospel of Luke, Jesus is always forgiving and compassionate in healing.

05:43 The Johanna in Jesus, the one we're going to treat today is what we call the Divine Jesus. We use a term in biblical studies called Christology, which is the study of the person and the work of Jesus. First of all, the person. What does it mean when we say Jesus is the Christ, the Anointed One of God, the Son of God? Then the work of Jesus, what does he come to do? Of course, all four Gospels agree, he came to suffer, die and rise again, but they approach it from different angles. So as I said, this Mark in Jesus is sometimes called a low Christology. We know He is the Son of God because at the baptism, God declared Him the Son of God and then His deeds prove it. Now we have a friend, Julie Smith, who's done a great volume, the BYU Testament Commentary Series, who actually argues against a low Christology for Mark.

06:29 She calls it a full Christology of Mark. But then you have Matthew and Luke, which have a higher Christology because

He's the Son of God because Jesus was divinely conceived and miraculously born. So those two Gospels add what we call infancy narratives at the beginning. But the Johanna in Jesus is divine from the get-go. As we'll read when we get into John 1, "In the beginning was the Word, the Word was of God, and the Word was God," patently, unashamed saying that Jesus is God, which is not always comfortable for Latter-day Saints. Because of the first article of faith and our understanding of the Godhead, we don't usually say Jesus is God. Sometimes it makes it easier if we say Jesus is Divine, but that's how the Gospel of John presents Him. So that's the first thing I would do is I'd take the Gospel of John and say, "Okay, what is the characterization of Jesus first and foremost? Who is the author, and how does the authorship affect the way that portrait of Jesus is drawn?"

07:22

Who is the original audience of the Gospel, and how does that affect the way the Gospel is related? Then how does it apply to us?" If that makes any sense. Now, in terms of the Gospel of John, Mark, Matthew and Luke are very close together and some of your listeners will know this term, synoptic. It comes from the Greek synopsis, which means looking at it with the same eye or from the same perspective. The usual assumption is that Mark was the earliest Gospel written perhaps based on the testimony of Peter. Mark was the helper or the translator of Peter. Then Matthew and Luke, even though Matthew, if the traditional authorship is correct, and he's the Apostle Matthew, even though Matthew was there, he had not written a Gospel yet. So when he saw this wonderful literary creation, the story of Jesus as a narrative, he said, "Wow, that's great, but I have some teachings of Jesus, some parables, some sermons that Mark didn't use. I'm going to fold them into that."

08:15

Then Luke has either Mark and Matthew or just Matthew, and then he adds some things. But still those three Gospels more or less follow the same outline with some differences occasionally with different portraits of Jesus. But the Gospel of John is almost 90% unique material. So that's one of the things that's so interesting about the Gospel of John is it gives us figures, characters, events that you don't have in Mark, Matthew and Luke. So that on its own is a reason to study the Gospel of John. When I introduced John in a Christ and Everlasting Gospel class or in a Religion 211 class, the Gospels class at BYU, I always put up a little chart on what do we know about Jesus from the synoptics? Then I have another column, and what do we know about it from John? It's just amazing how many differences there are. Then I'll often pause and I'll ask the students and say, "What is it you like about the Gospel of John?" People will say,

"Well, Jesus is so powerful. Jesus is so strong. Jesus is so divine," or, "I love the stories he has about individual characters."

09:16 We have these sharply painted characters such as Nicodemus and the woman of Samaria, Mary of Magdala, the mother of Jesus, et cetera. They'll say all these different things they like about the Gospel of John and why it's so appealing, and I agree with all of those things. But I will tell you right off why I resonated with the Gospel of John from a very young age. I spent my last two years of high school in Jackson, Tennessee. My dad moved there my junior year of high school, and I suddenly was moved from Pittsburgh, Pennsylvania, Catholic and Presbyterian friends. I was moved to what I like to call the buckle of the Bible belt. I was put right in this evangelical stew and all my friends were born again and they were so passionate about the Lord Jesus Christ. It was a time in my life when I was settling into my own testimony and strengthening my own testimony. I had a lot of questions.

10:04 I'm going to talk about the Book of Mormon for a while if you don't mind, in this New Testament of Come, Follow Me here. I decided I was going to read the Book of Mormon to settle my testimony of the Book of Mormon because my friends were really arguing against the church and against the prophetic mission of Joseph Smith. Instead of doing what I had been taught in seminary, what my mother had taught me, which was, "You read the Book of Mormon, then you'd Moroni 10 it. You pray it out the whole book and it's true. If it's true, Joseph Smith's the prophet, Joseph Smith's the prophet. The church is true." I decided I was going to be inductive rather than deductive. I was going to pray every chapter as I was going through the Book of Mormon, just try to find out, "Do I believe this?" I didn't need to wait till Moroni 10. I got to that final chapter of Second Nephi when Nephi is giving his farewell.

10:48 He says, "If you don't believe me, believe these words because they're the words of Christ." Suddenly, this Jesus who I was striving so hard to get to know as a teenager, as I was just accepting him into my life and following him as my Savior, I thought, "Yeah, this is Jesus. Everything that it says about Jesus is what I believe what I know is true." So I got this strong testimony of the Book of Mormon. Well, now let's apply that to John. I started to read the Gospel of John that same senior year of high school because after the Book of Mormon, I read the Gospels and I liked Mark and I really liked Matthew and especially Luke. But I got to John and it was the same Jesus I had come to know and love in the Book of Mormon. So the way I describe it, not that we have our favorite Gospel, but if we did,

it might be John because it's the Jesus I know, that I love and I worship, whom I had gotten to know in the Book of Mormon.

11:42 As I try to explain this idea of Christology, particularly the high Christology of John, I once again used a Book of Mormon example. When I was first teaching religion after I moved from classics to religious education and wanted to start off on it deliberately with the title page purposes of the Book of Mormon. I said, "Okay, what does the title page tell us the purposes of the Book of Mormon are? Well, it's to bring us to knowledge of the great things that God has done for our fathers and our mothers, is to bring us to a knowledge of the covenants, and then to bring us to a knowledge that Jesus is the," and I paused and my freshman all said, "Son of God." I'm like, "Wrong. Jesus Christ is the eternal God, manifested himself to all nations." Think about Third Nephi 11, the risen Lord touches down in Bountiful, and what does he say? "I am the God of Israel and the whole earth."

12:31 So even this idea of talking about the divinity of Jesus, even if talking about the divinity of Jesus is a little unfamiliar to us or not the way we easily talk about them in the Church of Jesus Christ of Latter-day Saints. The Book of Mormon absolutely gives us permission to do what John 1:1 says, "In the beginning was the Word, and the Word with God, and the Word was God. He was the Divine Jehovah before the incarnation, and we'll come back to that when we get into John 1. But that's what I would encourage people to do is understand a little bit about John and we'll talk a few more moments about that, who we assume the author is, and who we think the audience was, and how the book is structured. But then particularly for Latter-day Saints who have a testimony of the restoration, the Jesus who appeared in the Sacred Grove and the Kirtland Temple and from Joseph and Doctrine & Covenants Sections 76. When you know of that Jesus, you're going to find Him in the Gospel of John.

Hank Smith: 13:26 That's wonderful, Eric.

John Bytheway: 13:27 I just think when I was a kid and I saw the Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke, it sounded like, well, actually it was like this. Well, actually it was like this and the JST helped me that call all of these chapters, the Testimony of Matthew, the Testimony of Mark, the Testimony of Luke. That helps us see why, as Eric was just explaining, there may be some different things like the John Wayne Jesus, the Royal King. They were maybe writing to different audiences and so forth, but it's nice to, "Oh, okay, this

is what they wanted us to know. This is what they remembered, this is what they taught." I just like that distinction there.

- Dr. Eric Huntsman: 14:05 Yeah, there's a slight clarification we can make on that. I know our footnotes have the testimony for all four Gospels as the JST title or alternative, but if you look in that big, fat folio edition of the JST that MacFarlane and Jackson and Matthews did, it actually appears that he changed it for Matthew and John, the Testimony of Matthew and the Testimony of John. In the earliest versions of the JST manuscripts, it's actually still the Gospel of Mark and Luke. The reason that may be significant is Mark and Luke were not there, but Matthew and John, the traditional authors of those Gospels were apostolic witnesses.
- 14:38 But back to what you're saying, and if I can pull out a little Greek, not to beat you over the head with it, but in all of these Gospels, it's euangelion, The Good News, kata according to whatever. But from the earliest Christian tradition, there were not four Gospels. There was one Gospel, one Gospel, as you were hinting, John, from the perspective of Matthew or according to the Testimony of John, because it's all the same good news, but it is, as you say, from the perspective or sharing the testimony of that Gospel of those particular authors.
- Hank Smith: 15:13 So if we were going to play a game of one of these things is not like the others, John would be the standout. Matthew, Mark and Luke you said are the synoptics, like synonym, like same?
- John Bytheway: 15:24 Same I? Yeah.
- Hank Smith: 15:25 And then John-
- John Bytheway: 15:26 It's its own thing.
- Dr. Eric Huntsman: 15:27 One of the earliest, I think it's Papias is quoted by, Eusebius says that John having seen as the Gospel had been told by Mark, Matthew and Luke decided to compose a spiritual Gospel. The idea being what happened and what Jesus said and what Jesus did had already been recorded in these other gospels and yet somehow, John was moved upon by the Spirit to give it a slightly more spiritual, I would say, 'cause all of them are spiritual, perhaps a more symbolic take. When I ask my students, "What's different about this Gospel?" They say, "Wow, it's so symbolic. Jesus is the door, the gate. Jesus is the vine. Jesus is the light of the world." Oh, there are all these wonderful symbols and it's so deep. I'm going to slide into this as we move further into our discussion. One of the things that's

so powerful is that John has what we call discourses and dialogues.

16:19 Jesus talks to people at length. Now if you go to the earliest Gospel, Mark, the sayings of Jesus are very short, they're short parables, short teaching sayings. The only exception is Mark 13, the Olivet discourse. We have a whole chapter where Jesus has given an extended prophecy or sermon. Matthew, to be sure, has long sermons. The Sermon on the Mount is the greatest example of that, Chapters 5-7. But he has five of those sermons, but no one has dialogues like John does. We'll talk about this as we move into the material. But Nicodemus in John 3, the woman at the well in John 4, talking to Martha and Mary in John 11, the farewell discourses after The Last Supper, you have 14, 15, 16, 17. Jesus is speaking at length to his disciples. There's a power in dialogue because as you see Jesus speaking with one person, and I hope to talk about this as we set up Chapter 1, that person may be a stand in for you and you almost feel like Jesus is speaking to you. There's an immediacy about this Gospel, which I think is so powerful.

Hank Smith: 17:19 That was the basis for your book, right, Eric, *Becoming the Beloved Disciple*?

Dr. Eric Huntsman: 17:23 Yeah, exactly. So as we move into John 1, the high Christology of John is established in the first 18 verses, I used to say the prologue of the Gospel of John was John 1:1-18, and we'll talk about this in more detail in a moment. The so-called logos, him Jesus is the divine Word who became flesh. Then I said, "Well, 19-51 is moving into the ministry." But as I was doing a study for Lincoln Blumell's masterful collection on New Testaments, it's a great resource for this year, it's *New Testament History, Culture and Society* or something, but it's a collection anthology. A lot of great Latter-day Saint Scholars have contributed to it. Lincoln asked me to do the chapter on the Gospel of John. As I was looking at the outline that I put together for that chapter, the outline for the Gospel of John originally had the prologue just being those first 18 verses.

18:10 But then it became apparent to me that Verses 19-51, which we're also going to talk about today, where Jesus encounters people and people encounter Him, that was also part of the prologue. As we slide in a moment after we finish our discussion of the background and the authorship and the audience and the structure of the Gospel as a whole, as we slide into our discussion of Chapter 1, this week's *Come, Follow Me* assignment, I'm going to argue that that chapter gives you the two main themes of the Gospel of John. The primary one, which

I had known since I was a senior in high school, the Divinity of Jesus, the high Christology of John, but the one that was new and gave birth to that book you mentioned Verses 19-51, is the encounters people have with Jesus. I realize this is also a gospel about discipleship. When people encounter Jesus, how do they respond to Him?

19:00 Now some, of course, reject Him, but those who do accept him, how do they become what we call in Greek mathitís. A disciple is both a learner and that's the way we usually think of a disciple being a student, but it's also an apprentice; someone who's not just learning from the master, but someone who's seeking to become like the master. So the secondary theme of this Gospel I argue is discipleship and the disciples we're going to talk about in the second part of this discussion give us the template or the model for that. So I decided to do a whole book, not on what I thought I would write. I thought when I finally write a book about John, it's going to be about the high Christology of John. It's going to be about the Divine Jesus. But it ended up being a book about discipleship because one of the things that struck me as I got into the Gospel of John is how dramatic it is. He draws these powerful characters, and I've already mentioned Jesus talks with them, their dialogues.

19:55 It's like a play and characters, so I did a lot of study of character theory and how character is done in the Hebrew Bible and particularly in Greek tragedy. That was my old field before I went into religion. I said, "Wow, each of the main characters in John represents a different faith walk. Different people encountered Jesus and because of their life situation and their background, who they are, they respond differently and their walk of faith is different from each other." Okay, these first disciples we're going to talk about respond one way. The mother of Jesus in Chapter 2 at the Wedding of Cana as Jesus' mom, she already knows who He is. She responds a different way. Then you have Nicodemus who's like this teacher in Israel. He is a professor. He's this intellectual and he actually has trouble understanding Jesus on a spiritual level, although he gets there eventually by the end of the book. Then you have the woman at the well, an outsider. She's a woman, but she's an outsider ethnically, too. She's a Samaritan-

John Bytheway: 20:50 A Samaritan.

Dr. Eric Huntsman: 20:51 Then you'll do another layer at least in Jesus' dialogue with her, she has an interesting and challenging marital history. She seems to have been rejected by her own community and yet, she is the first missionary in the Gospel of John. She responds by

running to her village and preaching and the whole village gets converted. In fact, that's the only time Jesus is called Savior in the Gospel of John is when the Samaritans come up to the woman at the well and they say, "We no longer believe because of your word, but because we found out for ourselves that He is the Christ, the Savior of the world, not just of the Jews." Moving on, there's this wonderful family in Bethany, which is in the middle of this gospel, Martha, Lazarus and Mary of Bethany, which I like to call the friends of Jesus. You've got Thomas and Peter at the end who are impulsive, but devoted disciples, fallible, but faithful disciples. They all have these different walks and experiences.

21:44 What that said to me, and it was about the same time, John, you mentioned my devotional back in 2018, it was the same time I was doing my devotional. There are so many people who have so many different experiences in the church today, whether it's because of the socioeconomic background, their faith background, their sexual orientation, their gender, their race. The Gospel of John was giving me some models for how that was okay and that maybe people could find themselves in one of these characters. Of course, the danger is once you start saying diversity, where's the body of Christ? Where's the unity? In fact, some years ago I was on the college Diversity Inclusion Committee and we didn't actually end up doing this, but I actually said once the college, I said, I would prefer to say inclusion and diversity rather than diversity and inclusion because the goal is inclusion. We want everyone to be part of the same team, the same body of Christ, the same church. Now let's recognize our diversity. We don't want to minimize that.

22:44 So I thought, "How am I going to control this? If I write a chapter in this little book on each of these characters in John, and at the end of each chapter I have a little application section where I compare it to someone today?" I will confess I was Nicodemus. I was the guy with too many questions who was too intellectual, who had to really struggle to get my testimony. It wasn't until the end when Nicodemus sees that Jesus on the cross in Chapter 19, he realizes, "Oh, that's what he was saying in John 3 when you see the son of man lifted up upon the cross. So I actually used myself in a crisis of faith I had on my mission as the application section at the end of the chapter of Nicodemus. But to the conclusion, how am I going to tie this all together? How am I going to have the unity of faith? Isn't that what Joseph Smith writes in James? "One faith, one baptism." I realized, and we're going to come back now to the authorship of the Gospel John. It was the figure of the beloved disciple who gave us the model for the inclusion, for the unity.

John Bytheway:	23:38	The author.
Dr. Eric Huntsman:	23:39	The author or source, we'll talk about this in a moment, the author or source of this gospel never names himself. It's only towards the end of the Gospel starting with The Last Supper that he's called the God, the disciple whom Jesus loved. He appears in four powerful scenes. He may appear in this first chapter as we'll see as we finally get to the Gospel Doctrine lesson for the week. He may appear in 1, but what we see at The Last Supper is he is the disciple leaning in the arms of Jesus, our King James says, "Leaning in the bosom of Jesus." In my own translation of this, I say, "Reclining in his arms," because the word kolpon, which can be translated bosom means embrace. Real quick for fun, the only other time that word is used is at the end of the high Christology part of Chapter 1 when it says that, "The word was in the bosom of the Father," is our King James. Just as the word was in the bosom of the Father, this disciple is in the bosom or the embrace of Jesus.
	24:37	Isn't that lovely? So anyway, we're introduced to him there. Then he may be the one who is walking with Peter after the arrest of Jesus, the high priest palace. The next important scene he is in is chapter 19, when he is sent at the foot of the cross with the mother of Jesus and Mary the aunt, he's right there sent for the cross. Then, of course, he and Peter are running when they hear the tomb's empty. They're running to find the empty tomb. And then finally the end in chapter 21, after Peter's rehabilitated, after the threefold denial, the Lord asked him three times, if he loves me, he gets to say it three times, "I love you, Lord." He says, "Okay, feed my sheep," has this little personal priesthood interview, a prophecy about he was going to end his ministry, it's through martyrdom. He turns around and he sees the disciple who Jesus loves following him.
	25:23	He says, "Okay, I'm going to die. I'm going to be a martyr. What about this guy?" It's really interesting because Jesus says, "If he lives till I come again, what is that to you?" We usually just go straight to section seven and talk about the translation of John and the post translation career of John, but we missed the context. Jesus raises this because Peter is saying, "Okay, I'm following you this way and I'm going to lay down my life for you. What about this guy?" The Lord says to Peter, "No matter what happens to John, whether he lives until I come again, what is that to you? You follow me," which is so powerful. We don't judge the discipleship or the ministry of other people. We just follow the Lord himself.

- 26:02 So I have these four things for my conclusion. We can be like the beloved disciple, leaning in the arms of Jesus's love. At The Last Supper, say, as we take the sacrament, as we participate in ordinances, we can stand with him at the foot of the cross having a testimony, He died for the sins of the world. We can be like him running with hope to the empty tomb to find out that He's risen and then we can continue to follow Him, however that is without judging other people's discipleship, we can follow Him to the end. So that's how that book ended, Hank and John, is I use the beloved disciple figure as the binding model no matter what your personal walk is like, these are the things we need to all share. The love of Christ testimony that He died for us, hope in the resurrection and a commitment to follow Him.
- Hank Smith: 26:50 This is fantastic. I love that the church let us just do one chapter of a single Gospel to allow us this time to talk about the Gospels individually. Like you've been saying, they each have separate unique missions to them. If you can see them separate from one another, you'll get more out of them. You've certainly shown us that with John.
- John Bytheway: 27:07 It's interesting what you were saying before, Eric, about there was an old orange Religion 211 manual which did a harmony, but the one that they have now goes Matthew and then Mark and then Luke, and I love it that way so that we can look at unique voice and contribution and everything to each one. That's kind of what you were just saying, Hank, and it's fun to be able to say. "Now, you'll notice that in the Mark account we get a little of this, but the Matthew account doesn't mention ... " and things like that. But I was curious. Eric, about, I think you said you prefer teaching them one at a time.
- Dr. Eric Huntsman: 27:45 Yeah, the way I do it is I do some historical and literary background for a couple of lectures and then I do infancy narratives. So I do Matthew 1-2 in a lesson and Luke 1-2 in a lesson. So we get the background and then I do Mark up until Jerusalem. So you get Mark's portrayal of this as I call it, this John Wayne Jesus with all the miracles. You've read my book, the Miracles of Jesus. Mark has 19 discrete miracle stories. Now while it's true Matthew and Luke have 21, Mark's so much shorter miracles are happening much more frequently. His descriptions of them, so for instance a miracle, they all share the story about casting out the legion of devils. Mark's account is twice as long as Matthew's account 'cause Mark is about the deeds of Jesus, whereas Matthew's mostly about the teachings of Jesus and then Luke kind of balances them. So what I do is I teach Mark and then I have an exam and then I teach Matthew and then Luke and my students have read Mark.

- 28:41 So they can see how Matthew either adds something to what Mark had like the Sermon on the Mount, how he shortened something like shorter miracle descriptions, what Luke does. Then I have an exam and then I do John. Then what I do for the last few weeks of the semester is I bring them all together for the passion narrative. So we start with the triumphal entry the last week, what my new book is about. Trevor Hatch and I did this book on Holy Week. By then the students know those four voices so well, those four portrayals of Jesus so well that we can take them together and say, "Okay, this is what Jesus did on that Sunday. What is this that he did Monday and Tuesday? Here's the story about the anointing on Wednesday, here's The Last Supper in Gethsemane on Thursday, here's Good Friday." On my exam, I can actually put passages from the gospels and say, "Tell me which gospel this is from," and they can always do it.
- 29:33 All four Gospels have Peter cut off someone's ear in the garden of Gethsemane when Jesus is being arrested, but only Luke has him put it back on. That's because Luke's this Gospel that focuses on healings and compassions. Only in Luke does Jesus on the cross teach your first missionary discussion and they can identify that. Oh, here's an interesting one since we're talking about John. Mark, Matthew, and Luke notice how I always say Mark, Matthew, Luke rather than Matthew, Mark, and Luke. Mark, Matthew and Luke, all have Simon of Cyrene help Jesus carry the cross to Golgotha. In John, that story's left out because the Johanna in Jesus doesn't need help from anyone. In John, Jesus carries his own cross the whole way. So if I put on the exam, "Jesus carrying his cross came to Golgotha," my students know in an instant that's John because they've had the experience with the gospels individually that even when we're taking them together, they can identify the style or the portrayal of Jesus or the infancies.
- John Bytheway: 30:31 Oh, that's awesome. I like the John Wayne Jesus of Mark. I don't know what you guys think of this, but I feel like the Book of Mark sounds a little like the Book of Mormon because people are always amazed and astonished.
- Dr. Eric Huntsman: 30:41 Yeah. Yeah. Yeah.
- Hank Smith: 30:42 Yeah.
- John Bytheway: 30:43 The Book Mormon has people that are always amazed and astonished. Mark, the way he describes it, "They were amazed, they were astonished," and it sounds like the Book of Mormon.

- Dr. Eric Huntsman: 30:51 Well, some of you that heard my discussion with you from the Psalms or read any of my books or ever heard me talk, you know I never speak without talking about my boy, Sam. Our family has a tradition. We read Matthew 1-2 and Luke 1-2 in December getting ready for Christmas as part of our Advent celebration. Then between Christmas and Holy Week we pick a gospel to read together as a family. Well, when Sam got old enough to be part of this, whenever I'd say, "Sam, what Gospel should we read?" He would always say, "Let's read Mark." Well, I always assumed it was because it was the shortest. But once he finally said, "Dad, 'cause in Mark, Jesus does stuff. It's a gospel of action." Mark Goodacre, a great scholar at North Carolina or Duke, I forget which one, but he has a great podcast here that some of our listeners may be interested in following. But he talks about the Gospels and he and others have done these projects where people read the Gospel of Mark aloud. It could be done between two or three hours, the whole Gospel.
- 31:47 It was meant in the original Christian congregations, we read aloud. Books were very expensive, scrolls are very expensive, so it was read aloud. In this new book that Trevor and I did, we have at the beginning of each chapter for each day of Holy Week, we have the text that families or individuals can read together, and they're always Mark and John, Matthew and Luke if there's something unique there. But Mark is so dramatic and I love what you said, John, it's so engaging. So Mark is both the earliest account of the passion week in resurrection, but also, the one that's the most dynamic. Then John, who is, in fact anciently, they used to call him John the Theologian. As we move into John 1 and read those opening verses, it's because he looks at Jesus as God and he looks at the principles. So I framed each chapter with Mark and John quotations using Luke, obviously on Luke 22 for Gethsamane, there's sometimes that Matthew and Luke give things the other ones don't have. So shall we talk a little bit more about John and then move to John 1?
- Hank Smith: 32:45 Absolutely. This is fantastic so far. I feel like yeah, you can sense your excitement for the Gospel itself, which I think our listeners are going to appreciate.
- Dr. Eric Huntsman: 32:54 You got me to get ahead of myself by asking about that little book, *Becoming the Beloved Disciple*. We should have talked about the authorship of the Gospel of John. Now the tradition that it was John the Apostle is very old. It goes till the late second, early third century. There are a lot of pieces of internal evidence that always convinced readers of the Gospel that this was John the son of Zebedee and the Apostle, I think as Latter-

day Saints we bring in some Book of Mormon and some Doctrine & Covenants evidence and we are reinforced by that. So I think the vast majority of Latter-day Saint readers, and many scholars would say that John the Apostle was the author. There are some modern scholars who make other arguments. For those who are interested in that, you can read either my chapter in the Blumell volume or even the introduction of *Becoming the Beloved Disciple*.

- 33:39 I'd talk about that and give you some things that you can pursue. But let's just assume for our discussion in a church context that John the Apostle was the source or the author of this text. I'll explain why I say source or author in a moment. Why doesn't he ever name himself? Well, the reality is none of the gospel authors do. All four Gospels are formerly anonymous. Mark doesn't say, "I'm Mark the translator and assistant of Peter, hearing him preach wrote this Gospel of action." Matthew doesn't say, "I as former tax collector wanted to write sermons of Jesus," or Luke, the compassionate and detailed evangelist, "I want to show stories of Jesus healing people and talk about Mary's perspective in the birth." None of them do that. None of them actually name themselves. So in that sense, it's not unusual that the author doesn't name himself.
- 34:25 But what's odd is with the one exception of when Levi and Mark and Luke and Matthew in the Gospel of Matthew, the public is called to follow Jesus. You never have Matthew as a character other than being in the apostolic list. Yet, I've already mentioned that the author or source of the Gospel of John is a character towards the end. So why is he so hesitant to say who he is? Is it modesty? What is it? Well, I'm convinced, as many scholars are, it's because he doesn't want to distract. For those of us who love Jesus and if he's Jesus' best friend, he doesn't want to take any attention away from Jesus. It's about Jesus, not himself. But by preserving his anonymity, it allows readers to see themselves in his experiences. So if it said, "John the beloved was in the arms of Jesus," like yeah, of course, he's his best friend. "John the Apostle stood at the foot of the cross and he ran to the tomb."
- 35:22 Well, of course he got to get that testimony. He's an apostle, I'm just a professor or I'm just an accountant. That's not me. But by remaining anonymous, he can be a type for all of the disciples. As disciples, we should all be loved of Jesus, so the beloved disciple can be there for all of us. In my book I actually lay out some of the other characters who are really significant are also unnamed. The mother of Jesus is never named Mary in this

Gospel. She's always just the mother of Jesus in Chapter 2 and in Chapter 19. Okay, so some other characters, and we won't go into it 'cause we've got to get back to John 1. The suggestion is that the author or source of this Gospel did not name himself and maintain his anonymity so that readers could identify with the experiences he was blessed to have. Now why do I keep saying source or author?

36:17 At the end of John 21, there's a clear editorial addition. This is Chapter 21, verse 24 and 25. This is after Jesus has told Peter, the risen Lord has told Peter, "Don't ask about what's happening with the disciple who's followed me, the beloved disciple, you just follow me." Anyway, there's this addition Verses 24-25, which most scholars think an editor added later. This is the disciple which testified of these things and wrote these things. We know his testimony is true, and then goes on to say, "If we wrote everything this guy knew about Jesus, the world couldn't hold all the books." So there are two things written in that verse, "He testified of these things and he wrote of them." So did the beloved disciple, did John share his testimony orally for years, even decades before he wrote anything down? When I was doing a chapter actually on Luke, not on John for the Sperry Symposium volume we had some years ago, Thou Art the Christ. I don't know if you remember this, Hank.

37:16 It was the year we did Christology, New Testament Christology at the Sperry Symposium. I did the chapter on Luke and I found a really interesting study that suggested that the author of Luke not only had Matthew and Mark before him, even though the Gospel of John hadn't been written yet, he had access to some of the same material as the Gospel of John. Why could it not be that Luke heard John testify of things he heard and saw the Savior do? So there's this idea that there was this long oral tradition where the beloved disciple was traveling around sharing his testament as, of course, he would. Now did he write this gospel? Probably, perhaps. But does that mean that it wasn't later edited? Now I've already mentioned that Mark seems to have written the testimony of Peter.

38:03 That's an example of where we have a testimony of apostle, but we name it by the guy who wrote it down. Maybe here we have the gospel named for the person who bore the testimony and other people may have written it down and edited it. Most of your listeners don't care about this. But if you get interested in Johanna and scholarship and you start reading stuff about the compositional history of John, just know that someone who spent a good 20 years doing this can read all that stuff, find it

interesting and not be threatened by it. Let me tell you why I have no problem with compositional history. We've got a great example in the Book of Mormon, Alma 34. Amulek gives a rocking testimony about the infinite eternal atonement. Alma at some point wrote it in his missionary journal or he wrote it down in his record, and later Mormon abridges that and puts that and then plates of Mormon, and Joseph Smith later translates that.

38:50 I have no problem with compositional history. With some of this stuff being sermons or teaching that was verbal and someone else writes it down and someone else abridges it and then someone else translates it, just know that I have a firm testimony that the person who is the source of this material and whom I believe wrote it down, at least the early versions of it, knew Jesus, saw and heard the things. So the next question is after we established that the source and/or author of this text was a witness, an eye witness and an ear witness is, who is his original audience? We maybe oversimplify it, but it's useful for students. We say that Mark's writing for the early saints in Rome where Peter had been preaching, and we talk about Matthew writing for Jewish Christians and perhaps other Jews and we talk about Luke writing for a Gentile audience.

39:40 We often say that John was writing for members of the church and that could very well be true. There are some passages I won't go into here where we don't know if he's talking about people who are going to begin to believe or people who already believe. I actually think John's writing for both. He's writing for members to deepen their faith, but I am of the firm conviction this was also a great missionary tool, that he wrote for people who didn't know Jesus. All you have to do is watch the Super Bowl and see some evangelical Christian friend of ours with John 3:16, 17 on his forehead to know that this is a missionary tract. I think it's like the Book of Mormon. Yeah, the Book of Mormon is written for us, but it's written for everybody.

40:21 It is written for Ammonites who get it, Jews who get it, us, et cetera. The initial audience I do believe was a group of early Christians, maybe in the circle around John whom he wanted to deepen their faith and help understand Jesus better. But it very quickly was used for Jews and Gentiles to come to a knowledge that Jesus was the Christ. Then, of course, in this day and age, people read it. And in fact, I think the theme or the purpose of this text is found at the end of John 20, which I think was the end of the book before Chapter 21 was added where it says in Verses 30 and 31, "Many other signs truly did Jesus do 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 to his name." Anyone who reads this book at any point is the intended audience of this text.

John Bytheway: 41:15

That's great.

Dr. Eric Huntsman: 41:15

The last thing I'd like to say is by way of introduction before we get to John 1 is now that we know a little bit about the source and the author and we know who we are as the audience, what is this book's structure? How is it set up? Because I think it's really important when we're trying to understand a Gospel to understand how the pieces fit together, and that's why my particular take on John 1 is so important. How does it fit as the prologue of the whole book? So John 1 in my argument is the prologue with the two themes, the divinity of Jesus Christ in John 1:1-18 and this theme of discipleship in 1:19-51. Then we have a section John 2-11, which is called the Book of Signs by a lot of scholars. There are only seven clear miracles in the first half of the Book of John, unlike that 19 in Mark in the 21 and Matthew and Luke.

42:10

Whereas John, you know this from my little book on the miracles of Jesus, the common word for miracles in the Synoptic Gospels is *dúnamis*. Our word dynamite comes from that, powerful deeds. But in John they're always called *semeia*, which means signs. In my translation, I usually render it as miraculous signs so that we know they're miracles. But it's not so much the great deed that Jesus does for someone or a group of people. The miracles are primarily for the audience, the readers in the Gospel of John to know more about Jesus. What do they reveal about Jesus? So you've got these seven miraculous signs, changing water to wine, and then you have healing the nobleman's son and then the man at the pool of Bethesda. Then you have walking on water and feeding the 7,000. Then you have healing the man born blind and you have the raising of Lazarus, so Chapters 2-11 of the Book of Signs. Then Chapters 12-20, the second half of the Gospel is what I like to call the Book of Glory. I borrowed that from a great Johannan scholar, Raymond Brown.

43:15

He was the president of the Society of Biblical Literature, great scholar, but he was also an ordained Roman Catholic priest. So he was a, what we would call in our church a disciple scholar, a believing scholar. He called it the Book of Glory because a lot of times, Jesus will start saying, My glory is, I'm going to be lifted up and I'm going to glorify the Father, and the Father will glorify me. I think Latter-day Saints should embrace that title, the Book

of Glory, because we know from Moses 1:39, "This is my work and my glory to bring to past the immortality and eternal life of man," and that's what Chapters 12-20 are all about. Then Chapter 21 is the epilogue added later it appears, this post resurrection appearance on the shore of the Sea of Galilee. Where I would say the theme of discipleship in the second half of Chapter 1 is reprised as he appears to seven disciples by the Sea of Galilee and then has that personal encounter and dialogue with Simon Peter and that final fate and testimony of the beloved disciple in Verses 20-25. So if you have that structure in mind as you're reading individual chapters, you can see how it fits into the whole purpose of the gospel.

John Bytheway: 44:22

I love big picture before we get the close up. How do you want to approach as we begin these first verses in the Book of John?

Dr. Eric Huntsman: 44:29

Well, one of the things I'd like to point out, and John's not unique in this, but because of my work in John, I see it here a lot more. The Gospel of John very consciously echoes the Book of Genesis. So there's a lot of what we call intertextuality. So in beginning of Genesis, Verse 3, so in the beginning God said, "Let there be light." So we have here, "In the beginning was the Word," and in the Greek, I just have this handy, "En arche ēn ho Logos," "In the beginning was the Word. So God spoke in Genesis 1, and how is He speaking in John 1? Well, He's speaking to His Son, Jesus. So we have this same kind of thing. So we had the original creation in Genesis 1. Even though this is talking about the original creation, because this is the New Testament, what we're going to see is that Jesus has come to work a new creation.

45:25

So you've got this interesting thing going on. Now when we say, "In the beginning was the Word," "En arche ēn ho Logos," or Logos, depending upon how you want to pronounce that, classicists argue about it. The term for word, logos. If you look it up in a big dictionary, a big Greek lexicon, it will go several pages. It means all kinds of things. So it can mean a word that we speak or a word that we write or a word that we read. But it can also mean a thought, an idea, a principle. So it has what we call a broad somatic range, and someone reading this Greek would've known that. But the most important thing is, once again, keying back to Genesis 1:1, "In the beginning God said," God is speaking to us now through His Son, and this is where we get the idea. We know this very well in the church for the restoration through the temple and other senses that the God, the Father works through His Son, Jesus Christ.

46:21 One of the things that Aristotle said distinguished humans from other animals, the rest of the animal creation was logos or logos. So what Aristotle would say is, "We have a logos, a thought, an idea, concept in our head, and a word, whether we speak it or write it is how we communicate that to someone else." Then so someone else reads or hears our words and then translates those into thoughts in her own head, word is the intermediary. Well, suddenly you see how this works. You have God, the Father and you have us, and how is God communicating, interacting, affecting things? It is through this word that is with Him at the beginning. In Greek, it says, [foreign language 00:47:07] So in our English it says, "The Word was with God. Here it's actually at God's side is one way of rendering it, so they're there together. Then as we've already mentioned, "And the Word was God, so he was divine from the beginning. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made."

47:29 So once again, this is providing actually at the beginning of the Book of Hebrews and some other text, scriptural validation for what we know liturgically through the temple that God creates through His Son. Now, in Him was life and life was the light of men. One of the things you have to understand in John is that things are always conceptual. We mentioned earlier it's very symbolic. So when you say life, you think of biological functioning. When you think of light, you think of electromagnetic illumination, but in John it's always more than that. So it's not just biological life, it's life in a spiritual sense. It's not just light from the sun or from an electric lamp, it is illumination. The word is much more than what we experience in this physical sphere. "The light shineth in the darkness and the darkness comprehendeth it not." Now in Greek when it says the darkness did not comprehend it, the word is actually [foreign language 00:48:29]. Katalambanō means literally to take down. Lambanō means to take something, kata is the adverbial prefix, like sacking a quarterback. Now it can mean-

Hank Smith: 48:41 Oh, really?

Dr. Eric Huntsman: 48:42 ... to hold something in your mind and hence, understand it, which is what our English word to comprehend usually means. But to King James translators, it meant something more than that. The darkness not only did not understand the light, it wasn't able to sack the quarterback. It wasn't able to take him down. It wasn't able to restrain him.

John Bytheway: 49:00 I like that. Please join us for part two of this podcast.



- John Bytheway: 00:01 Welcome to part two with Dr. Eric Huntsman, John 1.
- Dr. Eric Huntsman: 00:07 If we could share screens here, I would show you how I lay this out in Greek. This Johannan scholar I mentioned, Raymond Brown, the late Father Brown. He made an argument back in the '70s, which I've really embraced, which is a lot of times things about Jesus or the discourses, the words of Jesus himself in the gospel of John, are either poetic or semi-poetic. In English, I've laid it out in the appendix of my little book *On Becoming the Beloved Disciple*, but I've also done it in Greek in other context. Whenever the first 18 verses of John 1 are talking about Jesus, it's poetic, but when it's ever talking about the witness that God sends the bear witness of the light, it's prose. So we have this very poetic beginning.
- 00:49 In the beginning was the Word, and the Word is with God, and the Word was God. Those of you who were doing the Psalms with me, see the parallelism there. If that same was in the beginning with God, all things were made by Him. Without Him, was not anything made. In Him was life. Life was the light of men. The light shineth in the darkness, the darkness comprehendeth it not. But then all of a sudden, in verse six through eight, it becomes very prosaic. Oh, by the way, there is a man sent from God. His name was John. This guy wasn't a light, he was sent as a witness of the light.
- 01:18 So it's very elevated, poetic, powerful discourse when it's talking about Jesus, the Word. But then, oh, then there was a guy, John, he was sent to witness for him. Then we go back to Jesus and it becomes semi-poetic in 9 through 14. This was the true light which lighteth every human being that cometh in the world. I'm being gender inclusive here, because anthropos is gender inclusive in Greek. Him, the word was in the world. The world was made by Him and the world knew Him not. In this verse, I'm going to have to inflict some more Greek on you, verse 11.
- 01:54 He came into his own and his own received him not. Now, in Greek, it says, *eis ta idia elthen*. He came to his own things. It's

neither plural in Greek. *kai hoi idioi auton ou parelabon*, and his own people did not receive them. Now, why that's so important is the elements as we'll see in water into wine, the elements obey God. They obey the Word, the divine, where they obey Jesus. But people have their agency and sometimes don't. I think it's in Helaman. Is it in Helaman where Mormon has this little kind of poetic side-

John Bytheway: 02:29

Dust of the earth thing?

Dr. Eric Huntsman: 02:31

... Yes, yes. He says the dust of the earth moveth hither and thither, at the command of the Almighty God, but man hearkeneth not. And that's what happens in John. And that's going to be this theme of encounter discipleship. How do people respond? We know the elements will respond, but how will people? But as many as received Him, to Him, he gave power to become the sons and daughters of God, even to them that believe on His name. Now, you have to kind of unfold this. So I did something called the divine family of God and the Gospel of John. So that was my chapter, this last Sperry volume. And I examined this and it's really interesting because Latter-day Saints were raised singing, "I am a child of God."

03:12

We're already children of God. Why do we have to become the children of God? Now, Bob Miller, who both of you remember, former Dean of Religion, he says, "This is all about alienation. We started out as children of heavenly parents, but we lost that status because of the fall, and then later by our own choices in spiritual death. Christ comes to help restore that." So that's really interesting.

03:34

He gives us the power to become the children of God, as many of us as believe on His name. And then it goes on says, "Which were born not of blood, nor the will of the flesh, nor the will of men, but of God." And when it says the will of man, it actually is masculine there. What we have here is born not of blood, that's normal human conception, nor the desires of the flesh, normal human conception, nor the will of man, a man as the agent of conception, but of God. It's a spiritual birth. And of course, later, when you read John 3, you read all about that.

Hank Smith: 04:08

That's a very Book of Mormon principle as well.

Dr. Eric Huntsman: 04:11

Mosiah 5, "You are the sons and daughters of Christ. You have been begotten this day by Him." Absolutely. And then this is the high Christology of John, this divine Word that was the creator as the source of life and light, "The Word was made flesh and dwelt among us." This is what our Catholic friends would call

the incarnation. And anyone who speaks Spanish can get the Latin there, carne asada, in the meat. Okay? So he is actually going to be in the flesh and dwelt among us. Once again, a little bit of a Greek here, *kai ho logos sarx egenato kai eskenosen*. The word for dwelt among us in Greek comes from the word for tent. Literally meant he pitched his tent or tabernacle. Now, how did the premortal Word, the divine Word, live in the children of Israel and Exodus? In the tabernacle. How is the incarnate word going to dwell with his people?

05:06 He's going to dwell in the flesh of the man, Jesus. So just like you have the pillar, fire and cloud, on the tabernacle and exodus, you've got the divine Word in Jesus. And the Word became flesh among us and we beheld his glory, the glory of the only begotten of the Father. And then this last part ends with John, once again, a little prosaic aside, John bear witness of him and cried, "This is he of whom I speak. He that came after me is preferred before me, for he was before me."

05:38 And then I think, at least in my, I'm working on the BYU New Testament commentary volume for John. In my translation and analysis of 16 through 18, I think 16 through 18 is your narrator or the beloved disciple speaking here. "The fullness we have all received, grace for grace." The law was given of Moses. That was grace, that was a gift. But grace and truth as its ongoing comes by Jesus Christ. "No man has seen God at any time. The only begotten God or the only begotten Son who is in the bosom and the embrace of the Father, He's the one who declared him". Oh, we ended up reading all 18 verses.

Hank Smith: 06:17 That's fantastic.

John Bytheway: 06:18 When I was a kid, my mom did not like fake swearing. Oh my gosh. But anyway, I remember I was probably on my mission when I thought, "We probably shouldn't say oh my word," because that was one of Jesus's names. I haven't been able to ever since then because it's capitalized and it means, "Ooh, that's his name." Anyway,

Hank Smith: 06:39 That's great, John.

Dr. Eric Huntsman: 06:41 So these verses, the first 18 verses is the first half of the prologue, and as I've suggested, is introducing the primary theme of the gospel of John. It's high Christology, the fact that the man, Jesus of Nazareth, was Jehovah. He was the incarnate Jehovah, the divine son of God.

Hank Smith:	07:03	Is he going to continue to use light throughout the gospel? Because he uses it so much in this prologue.
Dr. Eric Huntsman:	07:10	Yeah, we're getting a little ahead of ourselves, but 7, 8, 9, and the first half of chapter 10, all of those discourses of Jesus to the "Jews", the leaders in Jerusalem, are at the Feast of Tabernacles. And the Feast of Tabernacles, the Jewish Festival, Sukkot, has two main themes, water and light. So you have in chapter seven, it's the fall festival and they're praying for rain for the next year. And they actually go on the Gihon Spring, fill up silver things of water, bring it up to the temple, pour the water in the altar, and pray for rain.
	07:39	At that moment, the incarnate Jehovah standing in the temple portico saying, "Hey, you're praying for rain. I'm right here. If anyone wants water, come get it." In the evenings, they would light the big huge candelabra in the courtyards, and they would actually have torch dances and they would dance all night by torchlight. So the Feast of Tabernacles had this image of light in darkness, and that's why you have that one six miraculous sign, the healing of the man born blind, someone who's always been in darkness is going to be enlightened by Jesus. I'm the way and the truth of the light. Yeah, it's all through it.
John Bytheway:	08:13	And he goes and washes in water. So there's water in light. The man born blind, it's perfect. On my mission, and maybe others have experienced this, people who knew their scriptures a little bit, if you told them about the first vision, they would say, "Wait a minute. It says in John that no man has seen God at any time." And I know there's a JST reference there down below in the footnotes, but I'm sure there's more. What can you tell us?
Dr. Eric Huntsman:	08:37	Yeah, I guess what we could, one way we kind of approach that is what does it mean? "The only begotten Son who is in the bosom of the Father, he has declared him." What does it mean to declare him? <i>exēgēsato</i> , I think is what it is in the Greek, means literally to lay it out, to show him. Okay? So one could almost make the argument, "We can only come to the Father or see the Father through the Son."
	09:02	Now, I know that's almost reverse of what we have at the baptism, the transfiguration, the first vision where the Father is introducing the Son. But those are singular episodes. I think by and large, the way we get back to the Father, right? Since the Fall, we're separated by the Father, the Son brings us to the Father. So you can make the argument that you can't see the Father until you know the Son, and then the Son brings him to

you. And that actually is consonant or goes along with what the JST rendering is.

09:33 I remember when I was trying to figure out that same thing, in those days, we'd go back to Bruce R. McConkie, who's documenting the New Testament commentary, and he would cite the JST, "No man has seen God any time except he has born record of the Son, for except it is through Him no man can be saved." So I think unless you bear record of the Son, you can't see God. And then when you know the Son, the Son himself bears record of the Father. I mean, the way we always explained it when I was trying to study this out is you can't be in the presence of the Father in a mortal state. You have to be literally transfigured to be in his presence. And once again, that's done through the agency of the Son.

John Bytheway: 10:13 And I like what you said about some of Jesus's titles imply three parties.. If he's an advocate, he is advocating for us, advocating for us to someone else, to the Father. He's our advocate. I think my favorite title for the Savior, and I might change my mind tomorrow, but I love Advocate, that he is our advocate before the Father. He stands beside us. And this verse reminds me of those other titles, like Advocate or Mediator or Intercessor. He's the one that will bring us back to the Father. And so no man has seen God at any time, and then it goes right to about the Son. He's the one who's going to take us there again.

Dr. Eric Huntsman: 10:50 Well, and since you've brought up Advocate, of course, you start thinking of, is it Section 42 again where the risen Lord is talking to Joseph Smith and says, "Listen to him. Who is the advocate before the father's-

John Bytheway: 11:00 45.

Dr. Eric Huntsman: 11:01 ... Father. 45, thank you. "Father, behold the suffering and blood of the Son."

John Bytheway: 11:05 Death of him who did no sin.

Dr. Eric Huntsman: 11:07 So here's an interesting, once again, theological gee-whiz moment. So advocate's a Latin term, *advocatia*, which means being called to one side. Well, the Greek version of that is *parakletos*. Once again, being called to someone's side to represent that person, to intercede for that person. That's translated in John 14, 15 and 16 as comforter, *parakletos*. In some translations, you'll see it rendered as just another Greek word, *paraclete*. Sometime's called the *paraclete* sayings.

- 11:37 So when he says, "I will send you another comforter," the word is actually, I will send you another advocate, another helper, another person to represent, intercede for you. The reason it turned out to be comfort is the King James translators in older English, comfort meant to give support in a real way. I mean, it's true the Holy Ghost and Jesus comfort us in an emotional sense,
- Dr. Eric Huntsman: 12:00 but it's more like treason laws don't give any aid or comfort to the enemy. So when it says, "I will give you another comforter," I will give you someone to give you what you need physically. I will stand up for you and I will intercede for you. I will represent you." And in fact, in that passage, I know we're a long way from John 14, but he actually says, "I will not leave you comfortless," in verse 18:14-18, "I will not leave you comfortless. I will come into you."
- 12:26 The word comfortless in that verse is *orphanos*, he says, "I will not leave you orphans." See, an orphan is someone without any source of support, no comfort in the archaic sense. "I will not leave you as orphans. I will come and be your Father." So just as our heavenly parents are our spiritual parents and gave us spiritual life and our earthly parents gave us physical life, Jesus Christ comes to us as our covenant Father and gives us eternal life. Anyway, we'll do that when we get to John 14, 15, and 16 later in the year, but it ties into what's happening here. We can't do anything without Jesus in the Gospel of John and I think that does help with that difficult verse, verse 18, about not being able to see the Father without the Son.
- John Bytheway: 13:12 Yeah, and I might put in my margin Acts Chapter Seven, the stoning of Stephen, where I saw the glory of God and Jesus standing on the right hand of God and thought, well, that's what Stephen saw, the Father and the Son.
- Dr. Eric Huntsman: 13:25 And what's interesting is, if he doesn't declare him, so when Stephen sees the Father and the Son, Jesus actually says this in the Gospel of John. "I bear witness to the Father, the Father bears witness of me, and the Holy Ghost bears witness of us." So you can't get any of those three without the other. And since this is primarily a book about Jesus, you can't get to the Father without the Son. And what's really interesting is even though the Holy Ghost is operating in his normal role as a witness of truth, et cetera, when we get to those chapters 14, 15, and 16, when Jesus is present, the Holy Ghost lets him do the stuff. So what's really interesting is, for the disciples, they knew Jesus first. When Jesus is gone, he sends the Holy Ghost to be the Comforter.

- 14:10 Now, we start out with the Holy Ghost, but eventually Jesus comes in as our comforter, and that's I think what Joseph Smith's doing with John 14 about the second comforter. So once again, the original disciples started with the man, Jesus. When he goes, they get the Holy Ghost. We start with the Holy Ghost, but we're working up to getting the presence of Jesus just as the disciples had him in the first instance.
- John Bytheway: 14:35 Interesting.
- Dr. Eric Huntsman: 14:36 It's all in John. I mean, if you had to have only one book of scripture, I think you'd have to go with John. Well, Book of Mormon. But next, John.
- Hank Smith: 14:47 Now, it switches from verse 18 to verse 19. It makes a change, Eric. What is that little symbol there?
- Dr. Eric Huntsman: 14:54 Yes. So you have this up through about halfway through Acts. You've got that little looks like a backward P with two stems. That's a paragraph mark. That is the editorial convention in many editions of the King James to let you know where paragraphs begin and end. It stops about halfway through Acts, so it doesn't help you with Paul, which is exactly where you'd need it to unravel Paul. So that's letting you know you're moving into a new section. The technical term is pericope. We would just say paragraph. You've actually had several paragraphs in that first section. You had one at six, you had one at 15, and now you have one at 19. But 19 is a bigger change for reasons I've laid out. I think verses one through 18 are the primary theme of the divinity of Christ, the high christology of John, and then 19 to 51 is the secondary theme of encounter, the theme of discipleship.
- Hank Smith: 15:44 Here comes the disciples.
- Dr. Eric Huntsman: 15:46 Yeah. And the first disciple interestingly is the man sent by God already in the first part of it, which is John the Baptist. Now, let me clarify that. He's never called John the Baptist in the fourth Gospel. He is John the Baptist in the Synoptics. And what's really interesting about this is even though John's baptism of Jesus is implied as you turn the page when he says, "When I saw the Spirit descending upon, that was the one," and we all know that's the dove, blah, blah, blah, you actually don't see John baptize Jesus in John. Because, I argue, the primary role of John, the son of Zacharias and Elisabeth, in the fourth Gospel is not as a baptizer, it's as a witness. In fact, in my little book, *Becoming A Beloved Disciple*, I always call him the "prophet John" rather

than "John the Baptist" because he's the man sent by God to bear witness of the light.

16:39 So we shift in verses 19 through 28 to John's witness to the Pharisees and the Levites who are sent from Jerusalem to say, "Who are you?" And then you get this whole business of him bearing his witness. So we are promised in verses six, seven, and eight and verse 15 that God is going to send a witness, and then we see that witness in verses 19 through 28, as he bears witness by the side of the Jordan to those sent by Jerusalem to find out who this Jesus is. But that's actually not the important witness of the prophet John. The important witness that makes a difference is the witness he bears in verses 29 through 40. Let's do 29 through 34, and then 35 through 40. 29, "The next day, John sees Jesus coming unto him and says, " you don't know who he is talking to, just anyone around him, "Behold the Lamb of God who taketh away the sin of the world."

17:42 So this is the real witness of the prophet John. Not just what he is saying to the priest and Levites, "Oh, this guy, he came before me and I can't loose the latchet on his sandal." The real witness is, "This is the Lamb of God." And in fact, when we get to the passion narratives in John, John more than the other Gospels really portrays Jesus as the Pascal Lamb who's going to be offered. Now, notice it says "the sin of the world", not sins. Years ago, we were recording the Messiah with the tabernacle choir, and Mack Wilberg had done a very scholarly and careful edition of it, and he's just a master, and he was just, "Rehearse this, rehearse this, rehearse this," and we're recording it, when you record, you do take after take after take, and he said, "Wait. You're doing it wrong. You're saying 'sins of the world.'" So the singers were all saying, "Behold the Lamb of God." It's a beautiful chorus in Messiah. "Behold the Lamb of God which taketh away," they were all saying, "sins of the world."

18:39 And Mack kept getting on the speaker saying, "No. It's sin." And I finally told my fellow baritones later, "You're saying sins of the world because you're all busy thinking of your individual sins. But what John's doing is more global. Sin of the world means the fallen state of the world. And it's not just the world, the people in the world, it's the entire fall and creation." By the way, just gee whiz for when you get to Paul, in the early letters of Paul, the secure letters of Paul, sin is singular. In the later letters of Paul, when he is dealing with the nitty gritty of people, it's sins. What John and the early Paul are focusing upon is a state of sin which comes from living in a fallen world and being born separated from our heavenly parents. Adam and Eve were driven out of the garden. They were cast out. We were simply

born into this state. So he has come to take away the fallen state of the entire world.

- Hank Smith: 19:37 That's fantastic. Now, I've never seen that before, the sin of the world singular.
- Dr. Eric Huntsman: 19:41 Right.
- John Bytheway: 19:42 It reminds me of the Ether 12, about give unto men weakness. People say weaknesses. No, it says weakness. It sounds more global.
- Dr. Eric Huntsman: 19:53 Right. And if you need a confirmation of that I think it's in the Book of Jacob, there's also discussion of weakness. So I always tell people, He has given us our fallen state where we need strength. That strength is grace. Now, we have all kinds of individual weaknesses. And he does say, "I'll make weak things strong to you." So our individual weaknesses will be strengthened. But we're missing the global picture.
- John Bytheway: 20:14 The global weakness.
- Dr. Eric Huntsman: 20:16 Exactly. Well, since we've mentioned Lamb of God, skip ahead to this next section, 35 through 40. "On the next day, again John stood and two of his disciples," and we'll find out who they are in a moment, " and looking upon Jesus as Jesus walked, he said, 'Behold the Lamb of God.'" He says it again. "From that moment the two disciples heard him speak, they followed Jesus." So John had followers, people who were watching him and supporting him and learning from him, had been baptized by him. Two of them hear this testimony from the prophet John, that this is the Lamb of God, and they follow Jesus. And Jesus turns and sees them following and says, "What are you looking for?" Sorry, I'm translating on the fly here. And they said, "Teacher, Rabbi, where are you staying? Where dwellest thou?" And he says, "Come and see."
- 21:06 I remember years ago, I think it was President Monson, "Come and see. If you want to know the truthfulness of the Gospel, come and see. Just give it a try." Jesus says, "Come and see." And they stayed with him that day. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. So you've got the prophet John is the first witness and now Andrew's going to be the second. Now, by the way, we don't name the other disciple. We don't know, but it could be the beloved disciple.

Hank Smith:	21:36	John.
Dr. Eric Huntsman:	21:36	But at this point, he's not trying to insert himself into the story because what's important is what Andrew does, not what the other disciple does. What does Andrew do, Simon Peter's brother." Verse 41 through 42, first, he finds his own brother Simon, and says, "We have found Messiah," which is being interpreted, the Christ. "We found the anointed one." And he brought him, he brought Peter to Jesus. And when Jesus beheld him, he said, "Thou art Simon." You are Simon, the son of Jonas. Thou shall be called Cephas," which is by interpretation, a stone. And we all know that in Greek petros means rocky. And I know there's JST here and we talked about seer stone and Peter will be a seer, but we also have the sense that this man is going to become a rock solid disciple. So we have the prophet John bear testimony. We have Andrew then go and bear testimony to his disciples. Then we have Andrew go and bear testimony to a brother.
	22:32	This begins what I call in my book, the Great Chain of Witnesses. All of us got our testimonies from somewhere. It might have been our mom. It might have been our father. It might have been the missionaries. It might have been President Monson. It might have been a teacher. And then we go and share it with someone else. And who is it we first want to share it with? It's our family. So Andrew goes and finds Peter, and then what happens next? The antecedent's a little unclear in verse 43. "The next day following, Jesus would go forth in Galilee and findeth Philip and sayeth unto him, "Follow me." It could actually be that Andrew or Peter finds Philip. So the antecedent of the verb in Greek findeth is unclear. We find out later that Andrew and Philip are actually very good friends. They appear together throughout this Gospel.
	23:17	There's a passage in John, I think it's 12, when some Greeks come to the temple and want to see Jesus. And who do they go to first? They go to the ones with Greek names. Andrew means manly in Greek and Philip means I love horses. So they go to some people from Bethesda. Well, Bethsaida, which was a Hellenized city who know Greek. Anyway, this is an example of how Andrew and Philip are together. Oh, also the two are together at the feeding of the 5,000 in John 6.
Hank Smith:	23:45	Right.
Dr. Eric Huntsman:	23:46	So we have Andrew go to his family, his brother, and then we have him go to a friend. And then what does Philip do? He goes

- and finds Nathaniel. "We have found him of whom Moses and the law and the prophets, the Jesus of Nazareth, the son
- Dr. Eric Huntsman: 24:00 of Joseph. So we go and find another friend. And Nathaniel says then to him, "Can any good thing come out of Nazareth?" Philip says, "Come and see." That's just what Jesus had said earlier to Andrew and the other disciple, "Come and see."
- 24:12 Jesus sees Nathaniel coming to Him and says, sayeth to him "behold an Israelite indeed in whom there is no guile." Now because of good Bishop Partridge, Edward Partridge in whom there was no guile, I think we are always predisposed to interpret this positively that Nathaniel's just a guileless guy.
- 24:32 I wonder if maybe there's a little sarcasm going on here, because Jesus knows that Nathaniel has just dissed his hometown. Can any good come out of Panguitch? No offense, Panguitch people. But can anything come from a little town? So Jesus showing him He knows what he had said, right? It's not just what he had said, it's what he had felt and seen.
- 24:52 Nathaniel says, "How do you know me?" And Jesus says, "Before Philip came to me, when you were under the fig tree, I saw thee." We had to kind of fill in the gaps and some of this is just guesswork, but there was something about saying, "When you were under the tree the other day, I saw you." And there's something Nathaniel was saying or doing there and this converts him.
- 25:13 I think in some versions of this, I think the Chosen does this, I think the Chosen has him praying under the tree and sees a light. Some reason I want to compare him to Oliver Cowdery. Remember that wonderful passage where Oliver hadn't succeeded in translating? And the Lord says, "You remember in the night when I spoke peace to your soul." Nathaniel was praying about something and I suspect, I do not know, I'll always say what I'm just guessing, I do not know, but I suspect he was praying about when the Messiah was going to come.
- 25:42 When are we going to be liberated? When are we going to be free? When are we going to be saved? And the fact that Jesus knew both what he had said about his hometown and what he had been praying about converts him. And what does he say in Verse 49? "Rabbi, thou art the Son of God. Thou art the King of Israel." In other words, "You're the Messiah, the one I was praying for."

- 26:02 Now, here's something interesting. So we have this chain of witnesses, a prophet to a disciple, to a family member, to a friend, to another friend. And the application section of this chapter in my little book is what are our chain of witnesses? Where have we gotten our testimony and where are we going to share our testimonies?
- 26:19 But in terms of Christology, for those of us who are interested in that, for us Biblical studies geeks, I've mentioned that John has a high Christology. You go chapters and chapters and chapters, most of the gospel in Mark, Matthew, Luke, before anyone says, "You're the Son of God," right? It's not till Caesarea Philippi in Mark, Matthew and Luke that Peter says, "You are the Christ, the Son of God."
- 26:39 We have people from the get-go, Chapter 1, saying things such as, "This is the Messiah. This is the one who was promised." But look at this Christological confession, "You're the Son of God and the King of Israel." No one says anything like that for chapters and chapters and chapters in the other gospels.
- 26:57 By the way, just because I never want to speak without giving our sisters a shout-out, you know who else has one of the strongest Christological confessions in the Gospel of John? Martha. She says in Chapter 11, she actually uses words that you're used to hearing Peter say when she says, "Yea, Lord," this is 11:27, "Yea, Lord, I believe and know that Thou art the Christ, the Son of God who shall come into the world."
- 27:23 So people are bearing powerful testimony in Jesus right and left in this gospel. And it starts in Chapter 1 with this chain of witnesses, which shows how people respond to Jesus when they encounter Him. And what I ask your listeners to do as they read the rest of this gospel is every time someone encounters Jesus, ask, "How is this person reacting to Jesus? How is this person getting a testimony and what testimony is this person bearing?"
- 27:48 And then in terms of take away an application, "Do I identify with that person? Do I identify with that character?" And even if I don't, do I know someone who does? Do I know someone like the woman at the well who has been ostracized because she's a woman and she doesn't get to draw water with the other women of the town and she's a Samaritan?
- 28:07 Or do I know someone who's too big for his britches and a professor? Read *Crucible of Doubt* by the Givens'. Some of us

have a hard row and our crucible... Strength and weaknesses to being a questioner, some people have simple faith.

28:20 How many of us are like Peter and Thomas? Thomas gets a bum rap for not believing what the other apostles say when he just wants the same sure witness and the physical thing that he needs as an apostle. And Peter denies three times. But Thomas and Peter are the ones that are at the appearance in Galilee in Chapter 21. Thomas is mentioned by name in Chapter 21. And then of course, Peter has the threefold affirmation of love that rehabilitates him for the threefold denial that he knew Jesus.

28:49 So we've got fallible but faithful disciples, impulsive but devoted disciples. And if any of our leaders say or do something we think isn't perfect or is a mistake, well, guess what? Our leaders are in great company. Abraham, Isaac, Jacob, Noah, Peter. They're fallible, sure, occasionally, but not in their teachings, but they're faithful.

29:09 Sometimes we all get a little animated. The Apostle Paul shot off the mouth all the time. Paul was a fiery dude. I identify with Paul. I want to be the beloved disciple, I'm really Paul, okay? I speak too fast but I'm too passionate and I have to take back my words sometimes. Doesn't take away from the strength of his testimony or the power of his teaching. So you've got all these characters in this gospel, and Chapter 1 has prepared us to find them. And I hope you just embrace this gospel and find these characters, you find soulmates in them, you find kinsmen in them, kinswomen in them. But most of all, come back to the beginning of what we did in Chapter 1, you find Jesus in this gospel.

Hank Smith: 29:49 Yeah. That's beautiful. John the Baptist, seems that he has a better sense for mission of the Savior when he talks about Him being the Lamb of God. Lambs are sacrificed.

John Bytheway: 29:59 This is the first time that title's ever used in-

Dr. Eric Huntsman: 30:02 Yeah.

Hank Smith: 30:02 Right? And lambs are sacrificed.

John Bytheway: 30:04 Right.

Hank Smith: 30:05 You've got John later saying, "We did not yet know that He would rise from the dead." Or that in Luke you've got other disciples saying, "Well, He died. That wasn't supposed to

happen." But do you feel like John the Baptist here has a better sense for what the future holds for Jesus with this title?

- Dr. Eric Huntsman: 30:24 So you kind of put me on the spot, so I haven't given this any thought so I'm excogitating here. But in the Synoptic Gospels, Jesus says, "There was never a greater prophet than John."
- Hank Smith: 30:34 Right.
- Dr. Eric Huntsman: 30:35 My gut reaction, since you're putting me on the spot, is to say, John, the son of Zacharias, John the Baptist and the Synoptics, is the greatest witness of Jesus up to that time.
- 30:49 By the way, I'll just mention this, so some people are aware of this, Section 91, all of this is kind of echoed in there and you're going to have the fullness of the Witness of John, et cetera.
- 30:58 There's a real question, this wonderful, I use that word, logos or logos, the logos hymn that poetic first part of Chapter 1, there's a real question, who wrote that? Is that John the Beloved, the Apostle, the source or author of this text? Or is it the Prophet John whom we know as John the Baptist?
- 31:16 I have a working idea. Listeners, this is just Book of Huntsman, this is not gospel, it's just an idea. I like to compare the Prophet John and the Apostle John to Lehi and Nephi. So Lehi has this dream, this prophetic dream of the tree of life, and it's powerful and symbolic. But then Nephi, when he asks about it, when he hears his father preach that dream, he gets the most unbelievable apocalyptic vision in Chapters 11:14 with more detail. As Section 93 presents it, maybe the concepts, the principles that we read in the beginning of John 1 now were first preached by the Prophet John, but then the Apostle John when he was writing it down had it revealed to him even more fully and extensive.
- 32:07 So rather than try to take a side in the Section 93 debate, is this John the Baptist or John the Beloved who wrote this hymn, I'm going to split the difference and say they've shared it.
- 32:18 If the other disciple with Andrew was in fact John the later Apostle, he would've heard John the Baptist, whom I call the Prophet John, preach these things all the time. And then as he grows in faith and knowledge and comes to know Jesus personally and then later when he is preaching this and then writing it down, he writes it in this beautiful poetic format.

John Bytheway: 32:41 I just feel like John the Baptist, he was filled with the Holy Ghost from his mother's womb, I feel like he was just at a different place from the beginning. He didn't have the learning curve that the others did. And I like calling him John the Prophet. It's not John merely the Baptist, he's John the Prophet too. He's a powerful witness. And I love later on how he'll say, "He must increase, I must decrease." And he just seems to get it from the very beginning.

Hank Smith: 33:08 I'm impressed with John the Prophet here. It says, "He has his disciples," in Verse 35. And look at him saying, "Go to Him-"

John Bytheway: 33:16 He turns them over. Yeah, he's just...

Dr. Eric Huntsman: 33:18 Yeah. In fact, in the application section of my chapter on the great chain of witnesses and becoming the beloved disciple, I actually used the example of how hard it was for me for just a few days when President Hinckley died, because I knew and loved President Hinckley so long and we have a shift in prophets and it takes a while to kind of transfer the loyalty.

33:39 Or I grew up with Spencer Kimball, and then when it was President Benson. And what happens is you have to realize is you're facing your loyalty, as much as you love the individual, it's not that that person, it's the person he represents. Sometimes we have a hard time transferring our loyalty.

33:52 Yet Andrew and the other disciple did it, just as President Hinckley wanted us to transfer our support to President Monson. And as President Nelson will want us to support the next president of the church. Because they're all serving the same Lord. So when we come and see, it doesn't matter who the prophet is at the moment.

Hank Smith: 34:14 Eric, we have had a fantastic day here in the Gospel of John and John 1. If I'm at home and I'm a listener and I'm so comfortable with the Book of Mormon, how do I become that comfortable with the New Testament? I made it through the Old Testament last year and my default zone is, "Let me go back to the Book of Mormon." Yet here's a New Testament scholar saying, probably going to tell us, "Don't do that. Stick through the New Testament." What are we going to find?

Dr. Eric Huntsman: 34:41 Since you've framed this in terms of the Book Mormon and so many of our members being familiar with that, remember what we read in the Book of Mormon, don't say a Bible, a Bible, we

have a Bible. The Lord gives His Word to one people and to another, you can never have too much Word of the Lord.

34:56 And if we remember the Old Testament's the First Testament, and then the New Testament is the Second Testament in as much as it's new, and the Book of Mormon is the other testament, we have three members of the Godhead. They're even got three pillars right then and then you layer on that the Doctrine & Covenants and the Pearl of Great Price.

35:10 I guess I never have understood this feeling I only need to like one book of scripture, I only need one book of scripture when we have been given such a gift.

35:21 Years ago I heard, Brother Porter was traveling with us in the choir, he was our general authority chaperone when we're in Washington and he shared something with me I've used in my teaching a lot. He said, "The New Testament gives us the facts of the Atonement, what Jesus Christ did to bring about our salvation. The Book of Mormon so clearly gives us the doctrine, and the Holy Ghost gives us the application."

35:42 So you read about Jesus and what He's done and that's got its own power, and then the Book of Mormon focuses that with giving us the doctrine behind it. But in the end, neither of those are fine on their own. We need to have that witness and the spirit, it's true, and then the direction of the Holy Ghost and the channeling to the Holy Ghost of that

Dr. Eric Huntsman: 36:00 ... grace. It's a narrative, and you've heard of me talk about my son before, but one of the great gifts, if I can call it a gift, of having a special needs child, is it's forced me to approach the gospel in a very direct and simple way. I mean, your listeners have heard me spout off about Greek and exegesis and symbolism and yada, yada, yada, but when it's me and Sam studying the Book of Mormon or the New Testament or finishing seminary, we're about to start doing Preach My Gospel, it's just simple and it's basic.

36:31 And one of the things Sam really needs is narrative. He needs the story to make it real. Of course, it's dovetailing because we've got him here with us in the Holy Land and we go to the places where Jesus was. In the beginning of our new Easter book, we talk about using the New Testament gospels to walk with Jesus through his final week. Here we have the text and we can actually walk where Jesus walked. But I just think the New Testament can draw people, and particularly the gospels. We'll

leave the Paul and the Epistles, and the other things, for later in the year.

- 37:01 With the gospels, it's a chance to really just join the world of Jesus, to imagine, even if you can't come to the Holy Land, most people don't have that opportunity, to imagine what it was like to be with him and talk with him. I mean, you get that in Third Nephi. I think that's one of the reasons people love Third Nephi so much is the Lord finally makes his appearance. I just hope that people will make the Lord real in their lives. And of course, he was real to the people in the Book of Mormon, and of course he was real to Joseph Smith in the Doctrine & Covenants, but there's a reason we call it the Meridian of Time. It was kind of that focal point where everything came together.
- 37:38 Here's another thing that I've learned from our Christian friends of other faiths. Our church doesn't do this as much. A lot of the churches, they have what's called liturgical calendar. And we do it at Christmas, and to some extent, at Easter, and I'm encouraging people to do it the whole week before Easter. They'll kind of mark through the seasons what Jesus did in the seasons of his life. There's a real power to that, I think, because you take a sacred text and you take a sacred place. Even if the space is in your mind as you're imagining Galilee and Jerusalem and your sacred time, you're taking yourself back to where Jesus was, and it just becomes very real to me, at least.
- 38:15 I think that's why so many people are drawn to The Chosen. I know we don't just endorse one particular portrayal of Jesus or a particular show, but I think people are really moved by The Chosen because they're just making Jesus and the Apostles so real and Mary and all those figures.
- 38:28 Well, one of the reasons I always encourage my kids to read, and with Sam, it's like pulling teeth sometimes, but if you just go and see the movie rather than reading the book first, you don't have to exercise a lot of imagination. But reading is a much more active engagement because you have to imagine the things you're reading, and I wonder if that's why we're taught to read scripture and study scripture rather than just watch videos of it, because it's not just your imagination that you're using as you're trying to work through and recreate what the scriptures are portraying, the spirit's there as well. For me, my scripture study time is a sacred time and it's a very personal time, and I try to close off the rest of the world and I open those pages, and it's just like I'm there with Him.

39:17 One of the great strengths of doing Come Follow Me is it's got so many people in the church in the scriptures, and in the scriptures together. Even if you don't have a family, you're doing it with your ward family. For instance, when you get to the Last Supper, when we get close to Easter, it's not Jesus and the apostles with the Last Supper, it's all of us. And we talked earlier in this discussion about John being kind of a type and leaving himself anonymous. When the beloved disciple is leaning in the arms of the Savior, I mean, that's you. That's you in his arms. And I do that a lot of times when the sacrament is being passed. I try to imagine myself in the upper room and walking the Kidron Valley and in Gethsemane and following Jesus to the cross, just like Peter and John were following him when he was arrested and John and mother of Jesus and the other Mary were there. I'm just kind of talking in abstract terms here. I just hope the scriptures can become real to people.

Hank Smith: 40:12 That's beautiful.

John Bytheway: 40:13 Yeah, just that whole idea of looking at how different people encountered him and everything. The very first paragraph in the Come Follow me manual says, "Have you ever wondered whether you would've recognized Jesus of Nazareth as the son of God if you had been alive during his mortal ministry?" For years, faithful Israelites, including Andrew, Peter, Philip, and Nathaniel had waited and prayed for the coming of the promised Messiah. When they met him, how did they know he was the one they had been seeking? The same way all of us come to know the Savior by accepting the invitation to come and see for ourselves. We read about him in the scriptures. We hear his doctrine. We observe his way of living. We feel his spirit. Along the way, we discover, as Nathaniel did, that the Savior knows us and loves us, wants to prepare us to receive greater things.

41:03 So I think reading it with your imagination and imagining what if you're one of these characters is a perfect way to put that and to make the New Testament alive. And the Book of Mormon is the resurrected Christ. This was the mortal Christ in the Gospels that some recognized him, some didn't, and that's why I like the intrigue of that, would I have believed it, and that's what our manual kind of talks about there.

Dr. Eric Huntsman: 41:27 As you were speaking, John, I just want to bring one more thing because we've talked a lot about imagining and finding him in text, one other very famous passage in John, this is John 7:17. "If any man will do his will, he will know the doctrine, whether it be of God or I speak of myself." So it's not enough for us just to

revel in the text and use the spirit to aid our imagination and encounter him that way. When Jesus said, "Come and see," we've got to do it. We've got to walk with him and do the things that he would do, and see him in the poor and the marginalized and the hurting, and the happy and the successful and the sad. Sometimes we only talk about the marginalized. I mean, to find Jesus in everyone. And that's what we actually read in the synoptics, right? If you've clothed the naked and visited the prison, I mean, you've done it unto him. If you've done it unto the least, and we need to come and see, and then do. Remember what I said about discipleship. It's not just learning from the master. It's becoming an apprentice and striving to be like the master.

- Hank Smith: 42:33 Beautiful. We want to thank Dr. Eric Huntsman for being with us today and sharing with us all this knowledge. I'm so excited to continue reading the Gospel of John, John, because with all this introductory information now, I feel like, okay, I know what I'm looking for with this 30,000 foot view. Now I can zoom in and on these sub chapters and really find the Lord. So Eric, this has just been wonderful. Thank you for being here.
- Dr. Eric Huntsman: 43:01 Thanks again for having me.
- Hank Smith: 43:03 Yeah, we want to thank our executive producer, Shannon Sorensen, our sponsors David and Verla Sorensen, and we always want to remember our founder, the late Steve Sorensen. We hope you'll join us next week. We're coming back with more New Testament on followHIM.
- 43:21 Today's transcripts, show notes, and additional references are available on our website, followhim.co. Followhim.co, and you can watch the podcast on YouTube with additional videos on Facebook and Instagram. All of this is absolutely free, so be sure to share with your family and friends. To reach those who are searching for help with their Come Follow Me study, please subscribe, rate, review, or comment on the podcast, which makes the podcast easier to find. Thank you.
- 43:48 We have an amazing production crew We want you to know about. David Perry, Lisa Spice, Jamie Neilsen, Will Stoughton, Krystal Roberts, and Ariel Cuadra. Thank you to our amazing production team.

HOW CAN WE "COME AND SEE"?



- Hank Smith: 00:04 Hello, my friends. Welcome to another followHIM Favorites. My name is Hank Smith. I'm here with the amazing John Bytheway. followHIM Favorites. We're going to take a tiny portion of this week's lesson, which is in John 1, and talk about it.
- 00:17 John, I want to read to you a scripture from John 1 and see what you think. It's verse 38. Jesus sees these two disciples of John the Baptist. One of them turns out to be Andrew, Simon Peter's brother. They're following Him because John the Baptist said "That's the lamb of God," so they're following Him. He turns around and says, "What seek ye?" and they said, "Where do you live?" It's kind of a funny question. "Where dwellest thou?" Then He answers, "Come and see." This is one of the first things we hear from Jesus during His ministry, "Come and see."
- 00:50 How do we do that today, John? How do we come and see?
- John Bytheway: 00:54 Oh, there's so many things I like about that. It wasn't just "Sit down, I'm going to talk to you," but it was, "Come and see for yourself." Reminds me of Nephi wanting to see what his father Lehi saw. The angel comes and he says, "Look, look." I think there's 13 different look things that he just shows Nephi.
- 01:09 I just have a friend who had an experience with that come and see that was so good. You can't see this because the camera's pointing this way. But if I turned it around, looked up, you would see a picture of my friend Derek O'Malley and me are standing in front of an F-16. That was one super fun day in my whole life when I got to go up in an F-16 and went past Mach 1. That was something I'd never done before, even in my car.
- 01:41 How did Brother O'Malley join the church? Was he born at church? No, he was driving northbound on I-15 and saw a billboard with a picture of the temple and three words. Guess what words, Hank?
- Hank Smith: 01:53 Hmm, come and see.

John Bytheway: 01:56 Come and see. He went down to Temple Square and walked into the visitor center, walked into that room where that beautiful Christus statue is. I can't remember exactly how he described it, but it's "I need to look into this." He felt something there. Come and see. He came and he not only saw, but he felt and he wondered and he investigated the church and became a member of the church. I think Brother O'Malley now is like a general.

Hank Smith: 02:24 That's awesome.

John Bytheway: 02:24 I get to text him sometimes because you're really close with somebody when they invite you to sit in the back seat of their F-16.

Hank Smith: 02:31 Yeah. How many times did you throw up on that?

John Bytheway: 02:34 I only threw up three times, Hank. I was so tough. I love that Jesus would use such a simple phrase, just "come and see."

Hank Smith: 02:42 We could use it, too, don't you think, in our efforts to be a missionary when you're talking with your friends saying-

John Bytheway: 02:47 "What do you guys do in your church?"

Hank Smith: 02:49 Yeah. "I went to Young Men's and Young Women's last night. I went to our activity," or "I went to sacrament meeting" and someone, automatically, "What's that?" "Come and see."

John Bytheway: 02:59 "Come and see."

Hank Smith: 03:00 "Yeah, you're invited."

John Bytheway: 03:01 "Do you have any friends here? Would you like to have a couple of hundred more? Come and see." I love it.

03:05 So those words of Jesus, I think so simple, but so... "I could tell you about it, but come and see and then you'll not only hear, but you'll feel and you'll receive impressions." So yeah, there are a lot of levels we can look at that. But I love that one of my friends had an experience with a billboard that just said, "Come and see."

Hank Smith: 03:23 That's awesome. Then we find out one of those disciples is Andrew and he immediately goes, finds his brother and says, "I have seen, I have seen. Now you come and see."

John Bytheway:	03:32	"We found the Messiah. Come and see."
Hank Smith:	03:33	"We found the Messiah. You have got to come and see this."
	03:36	So we hope that all of you, anybody listening, come and see when it comes to anything that has to do with the Lord. We hope you'll come and see our podcast, the full podcast. It's called followHIM. You can get it wherever you get your podcast. We think you'll like what you see when you come on over and join us there. Then join us next week for another followHIM Favorites.