



John 1

Jesus: Pre-Earth God of the Cosmos, The Light of Men, the Only Begotten of the Father, The Lamb of God, The Son of Man

In the beginning was the WORD

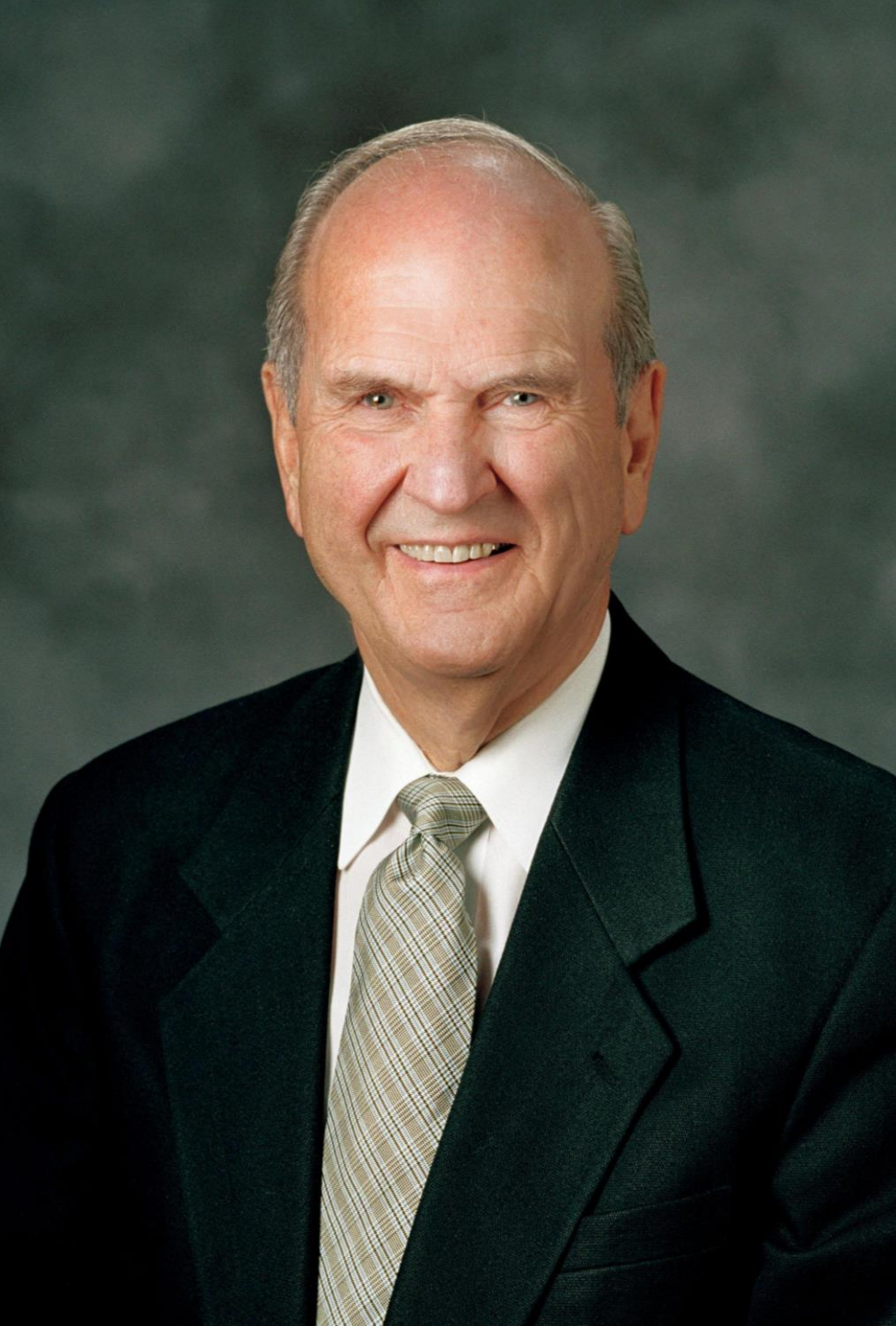
In the beginning was the WORD –
John 1.1

All things were made by Him – v.3

In Him was life... and the light of
men – v. 4

The light shines in the darkness – v.
5





ὁ λόγος = The Word

President Nelson used this term when he said, “Under the direction of the Father, Jesus bore the responsibility of Creator. His title was “the Word,” spelled with a capital W (see JST, John 1:16, Bible appendix). In the Greek language of the New Testament, **that Word was Logos, or “expression.”** It was another name for the Master. That terminology may seem strange, but it is appropriate. ***We use words to convey our expression to others. So Jesus was the Word, or expression, of His Father to the world.***”

Elder Russell M. Nelson, [Jesus Christ: Our Master and More, April 2000 Conference](#).



Christ was next to the Father before the creation of the Cosmos

Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος

In the beginning was the WORD and the WORD was with God (*pros ton Theon* - πρὸς τὸν θεόν), and the WORD was God.

John as a witness

Jesus is the true light which lighteth every man – John 1.9

The world was made by him – v. 10

The world knew him not – v. 10

He came to his own and his own did not receive him – v. 11

As many as received him, Jesus gave them power to become the sons of God – v. 12

The Word was made flesh and dwelt among us – v. 14



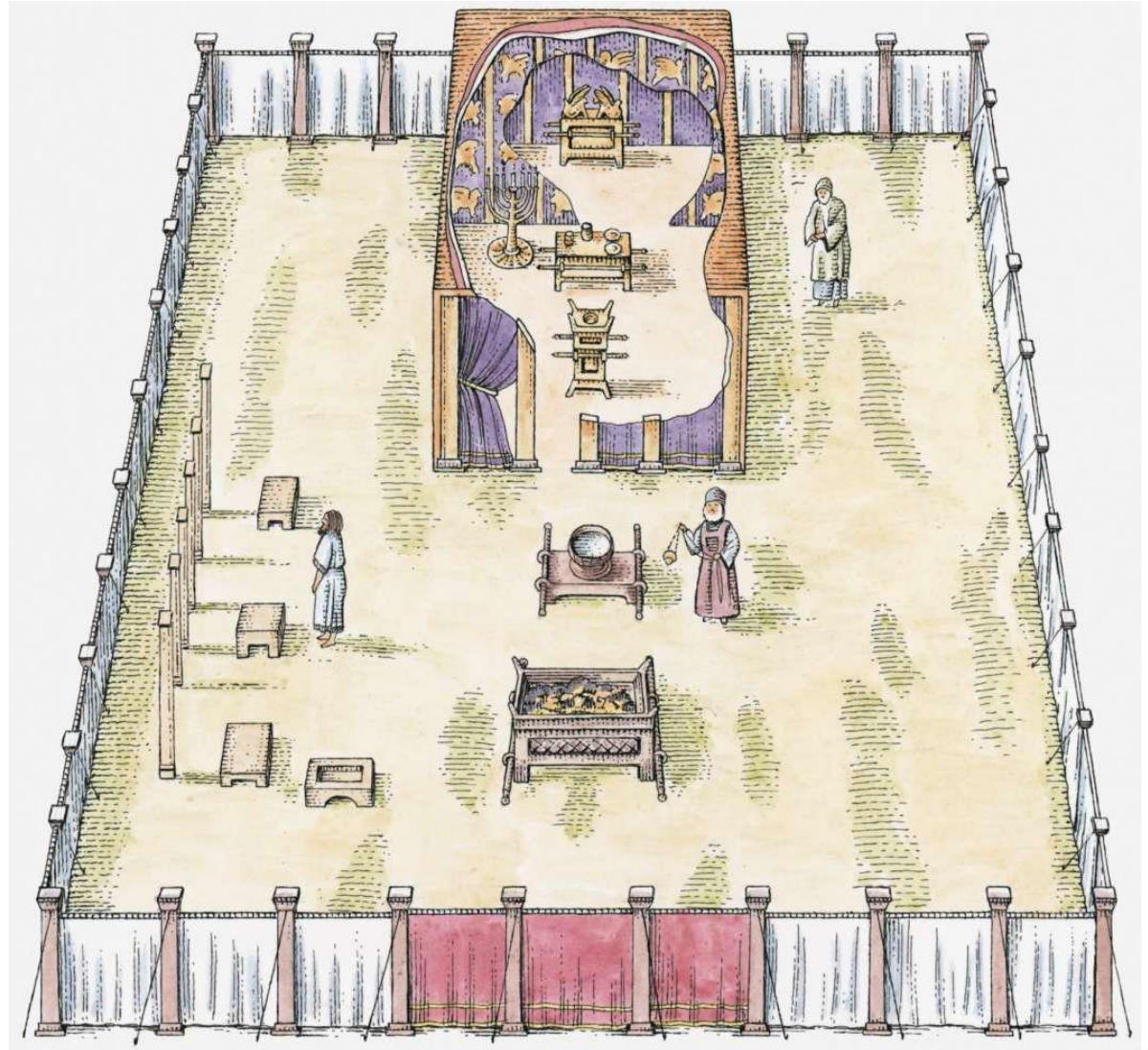
The Word was made flesh and dwelt among us (John 1.14).

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

"And the Word was made flesh and dwelt among us."

This use of the verb σκηνόω indicates the Jesus **"tented"** or **"tabernacled"** among men.

John is using this word to hearken our minds back to the Exodus and God coming into the holy tent of meeting.



Jesus understands the human condition

"A remarkable doctrine is taught here. The same Jesus Christ who is God the Son is also one of us. He was human in every respect ('in all things')-right down to being tempted like other human beings. And because he personally has been tempted, Christ can understand what temptation is. From his own personal experience of the human condition, he understands what we are dealing with here, and he can empathize with us and help us overcome temptation just as he overcame it."

Stephen E. Robinson, [*Believing Christ: The Parable of the Bicycle and Other Good News*](#), Deseret Book, 1992, p.112.



John's witness at Bethabara – John 1.15-28

John the Baptist's testimony consists of acknowledging the greatness of Jesus: "He that cometh after me is preferred before me: for he was before me." (John 1.15)

Of his fulness have all we received, and grace for grace (John 1.17).

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1.18).

And no man hath seen God at any time, except he hath borne record of the Son; for except it is through him no man can be saved. (John 1.18 JST)



John interacts with questioning priests

Who are you? -John 1.19

“I am not the Christ” - v. 20

Are you Elias? Are you that prophet? - v. 22

“I am the voice of one crying in the wilderness, “Make straight the way of the Lord!” as Isaiah the prophet said. - v. 23

Why do you baptize if you are not Christ or Elias, neither that prophet? - v. 25

John witnesses of Jesus to his questioners

He it is of whom I bear record.
He is that prophet, even Elias,
who, coming after me, is
preferred before me, whose
shoe's latchet I am not worthy
to unloose, or whose place I
am not able to fill; for he shall
baptize, not only with water,
but with fire, and with the Holy
Ghost.

(John 1.26-27 JST change
included).





Jesus comes to John to be baptized

Behold the Lamb of God!
- John 1.29

"I saw the Spirit
descending from heaven
like a dove, and it abode
upon him" - v. 32

"I knew him not"
- v. 31, 33

"I knew him not" - John 1.31, 33

32 And I knew him; *for* he who sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Ghost.

33 And I saw, and bare record that this is the Son of God. ([The Joseph Smith Translation](#))

We have found the Messiah! Andrew and Simon Peter follow Jesus (John 1.35-42)

John says, "Behold the Lamb of
God!" - John 1.36

Two disciples ask, "where do you
dwell?" - v. 38

Andrew and his brother Simon
(Peter) follow Jesus – v. 40





Simon receives a new name – John 1.42

Jesus calls Simon "Cephas," meaning "a stone" - John 1.42

Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς ὃ ἑρμηνεύεται Πέτρος.

“You are Simon the son of Jonah, you will be called Kephas, which being expounded upon, means Petros”

Jesus speaks with Philip and Nathanel (John 1.43-51)

The next day Philip finds Nathanael, telling him, “We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.” - John 1.45

Nathanael asks, “Can any good thing come out of Nazareth?” -John 1.46



Jesus speaks with Philip and Nathanel (John 1.43-51)

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. (John 1.47-48 KJV)

John 1.48 can also be read:

"When you were under the fig tree, I knew you!" Or it can also be read as: "Being under the fig tree, I understood you!"

[Greek: ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. The Greek verb εἶδω means to see, perceive, know, understand, discern, or regard.]



Greater things to come

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. - John 1.50.

This verse can also be read as a statement rather than a question. Thus it can read:

Jesus answered and he said to him, “Because I said to you that I saw you under the fig tree, you believe. Greater things than these you will see!” - John 1.50



A promise to the faithful

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (John 1.51).



A promise to the faithful

Ἀμὴν ἀμὴν λέγω ὑμῖν – “Verily, verily, I say unto you...

The fact that this uses ὑμῖν “you all” (in the plural) when Jesus is speaking directly to Nathanael (he should have said σοι “to you” in the singular) tells us something.

There is more going on in this text. **John is telling his hearers that what Jesus is telling Nathanael also applies to them.** The message is clear: you, the hearers of this gospel will one day see the heavens open!

John's Seven-Fold Witness of Christ as a Temple Theme

John the Baptist's testimony is carefully marked by the repetition of the same word in the Greek text. The markers are hidden by inconsistent translation into English, and these markers are important for us to see so that we can understand the subtext to what John is saying. The Greek word *martyreō*, 'witness,' or variants thereof, occur ***seven times*** in John 1:



The seven-fold witness of John

1-2. John 1.7: The same came for a **witness**, in order to **bear witness** of the Light, in order that all men through him might believe. οὗτος ἦλθεν εἰς **μαρτυρίαν** ἵνα **μαρτυρήσῃ** περὶ τοῦ φωτός ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. (Note that John 1.7 uses *martyreō* twice).

3. John 1.8: He was not that Light, but rather *was sent* to bear **witness** of that Light. οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ' ἵνα **μαρτυρήσῃ** περὶ τοῦ φωτός.

4. John 1.15: John bare **witness** of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. Ἰωάννης **μαρτυρεῖ** περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.

The seven-fold witness of John

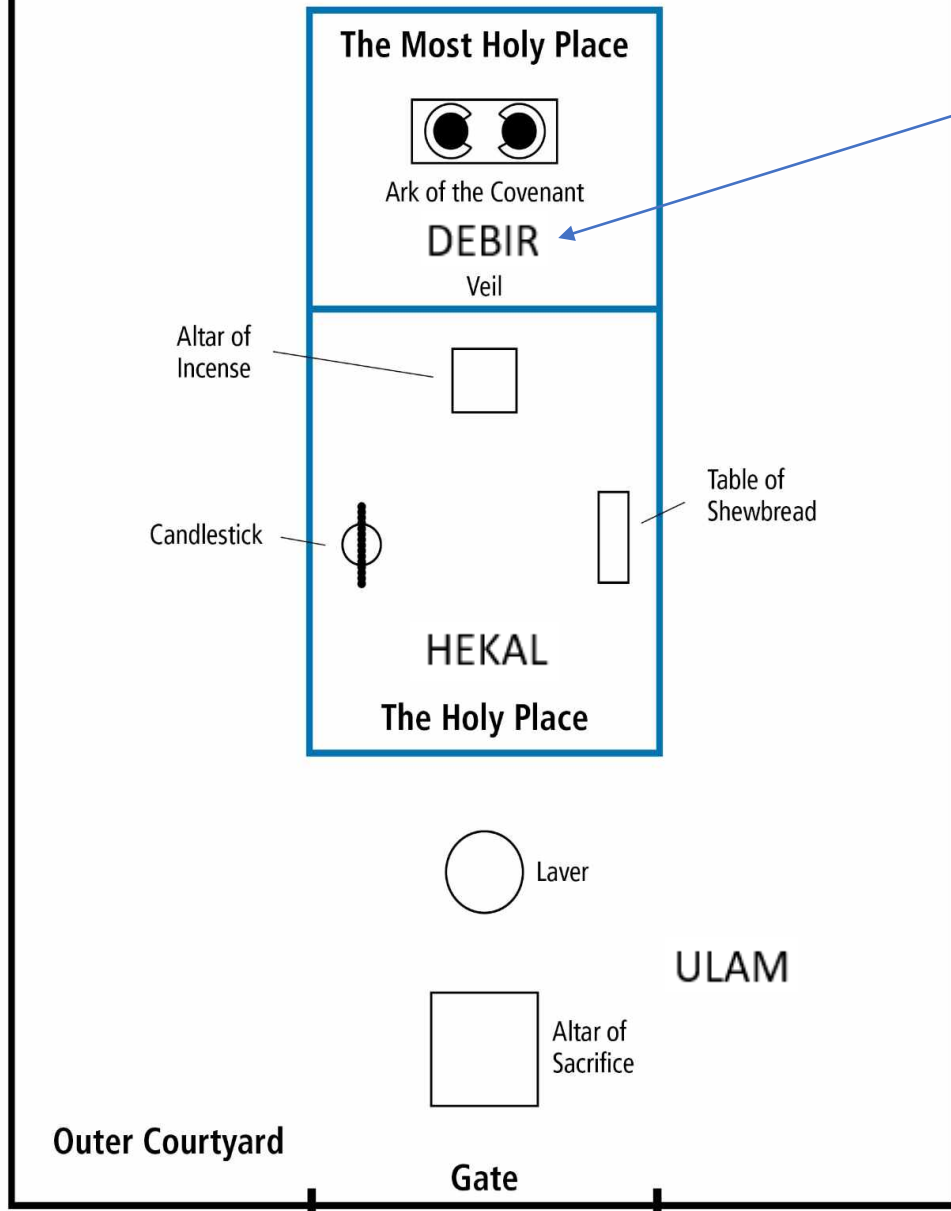
5. John 1.19: And this is **the record** of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? Καὶ αὕτη ἐστὶν ἡ **μαρτυρία** τοῦ Ἰωάννου ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτὸν Σὺ τίς εἶ;

6. John 1.32: And John **bare record**, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

Καὶ **ἐμαρτύρησεν** Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

7. John 1.34: And **I saw**, and **bare record** that this is the Son of God. καὶ γὰρ **έώρακα** καὶ **μεμαρτύρηκα** ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ

The Tabernacle



John 1.1-5 – In the Debir:

The Creation

Arche (Ἀρχῆ) - Beginning

Logos (λόγος) - Word

The Word was with God (πρὸς τὸν θεόν)

Zoe (ζωή) - Life

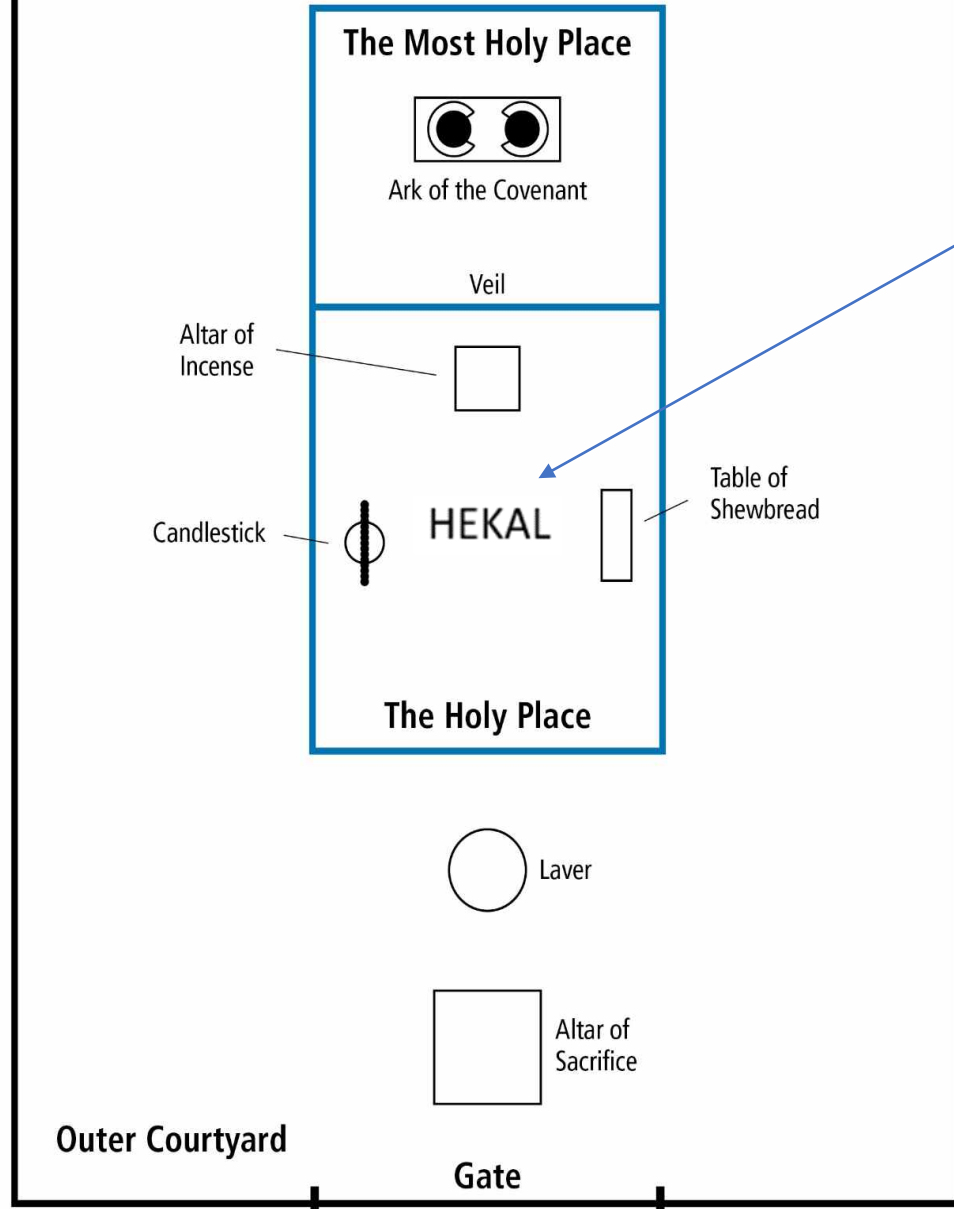
Phos (φῶς) - Light

Skotia (σκοτία) - Darkness

Unspoken: The Debir has a tree, the ark, and a throne inside.
This is where visions are given by God to man.



The Tabernacle



John 1.6-34 – in the Hekal

John's Seven-fold witness of Jesus- A Voice Crying in the Wilderness in the Spirit of Elias

"He gave power to become the sons of God" - v. 12

"The Word became flesh and tabernacled among us" - v. 14

"He comes after me" - v. 15

"The Law was given by Moses" - v. 17

"No man has seen God! (yet)" - v. 18

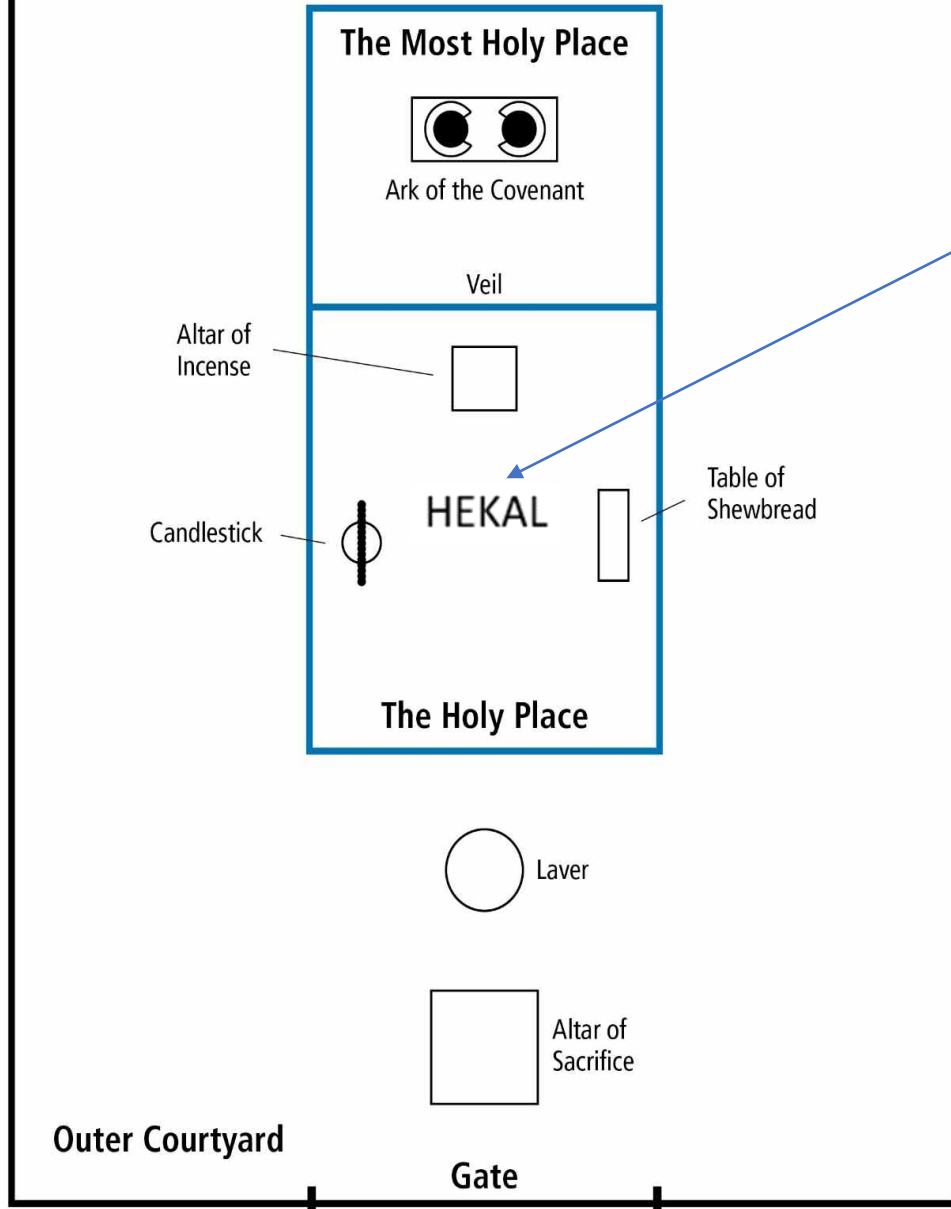
"I am come baptizing" - v. 31

Dove/Spirit descending – v. 32

"I saw and witnessed!" - v. 34

"Behold the Lamb of God!" - v. 29, 36

The Tabernacle



John 1.19-32 – in the Hekal

John's Confrontation with the *antidikos* (ἀντίδικος) Adversary

"Who are you!?" - v. 19

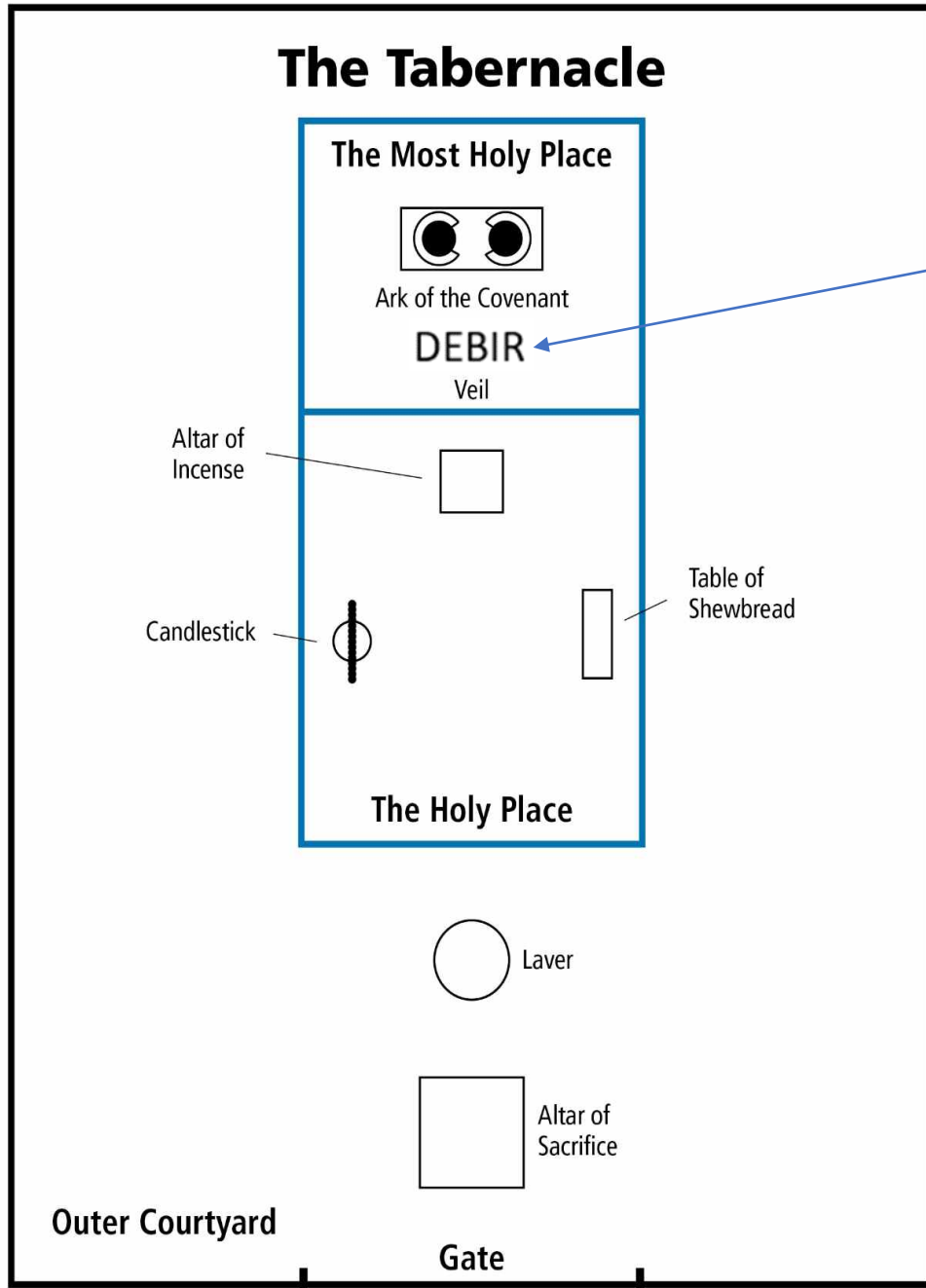
"I am not the Christ" - v. 20

Are you Elias? (Elijah)? - v. 21

John speaks in code: "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah has said" - v. 23.

After me cometh a man who is preferred before me; for he was before me, and I knew him, and that he should be made manifest to Israel; therefore am I come baptizing with water. And John bare record, saying; When he was baptized of me, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him... - v. 30-32 JST

The Tabernacle



John 1.37-51

Initiates brought into the Debir by Christ

"Where do you dwell?" (ποῦ μένεις) - v. 38

"Come and see!" - v. 39

They abode with him – v. 39

Andrew says, "We have found the Messiah!" - v. 41

Andrew takes Jesus to his brother Simon – v. 40-41

Jesus gives Simon a new name: Cephas (Κηφᾶς) - v. 42

Philip joins – v. 43-45

Jesus tells Nathanael, "I knew you under the fig tree" - v. 48

"Thou art the Son of God, the King of Israel" - v. 49

"Because you believe, you will see greater things" - v. 50

"You all (the audience) will see angels ascending and

descending upon the Son of Man!" - v. 51

Unspoken: The Debir has a tree, the ark, and a throne inside.

This is where visions are given by God to man (See: Day, [The Tree Restored in the Holy of Holies](#) – Revelation 22).

The Father, Son, and Mother...

Emphatically, the Baptist is a witness of the light. The light he bears witness to is Jesus, but implicit in the seven occurrences of the word “witness” is the other light, the seven-armed temple lamp of which Jesus is the flame. After the seventh “witness,” John summarizes his testimony with the statement that Jesus “is the Son of God” (John 1:34). The Father and the Son are explicitly mentioned; the mother is implied, by necessity, by the emphasized image of light, and by the seven repetitions. ***John bears a seven-fold witness of a light that produces the Son of God.***

The Divine Mother

The testimony of John the Baptist is also a testimony of John the evangelist. It can't surprise us that the evangelist writes of **the mother of the Son of God** in a way that's reminiscent of the temple tree of life and light (and the dove). Nephi's comment about the tree is that she's "precious above all" (1 Nephi 11:9), and his vision of John is that the evangelist will write "most precious" things (1 Nephi 14:23-24, 27). This implicit inclusion of the Virgin in the Baptist's testimony is consistent with his discreet mention of her in the Holy of Holies. ***She isn't the focus*** of what the evangelist wants to tell us, ***but her presence is necessary***. John writes of her with a light touch, so those who don't know her symbols won't notice, and those who do know won't be able to miss her. Butler, [*The Goodness and the Mysteries*](#), p. 29-30.

Symbols of Heavenly Mother in John 1



The seven-fold witness – she is the Tree in many respects, as well as the oil of the olive, which brings the light.

The light- for the Shekinah is a manifestation of Wisdom, Sophia.

The Dove – this symbol was seen throughout the cultures of the ancient Near East as representing the divine goddess. (See Baring and Cashford, *The Myth of the Goddess*, p. 42-43, 60-61, 107, 124, 189, 193, 195, 302, 358-359.)

The Ascent of the Visionaries

We have almost all the elements in the ascension of the visionaries:

1. Tree imagery – Debir
2. "Where he dwelt" - Debir
3. "You will see!" - Debir
4. A new name (Foundation stone – bedrock of the Holy of Holies or the Debir)
5. The true witness' confrontation with oppositional forces
6. The lampstand (7-fold witness of John)
7. "True light" (Creation imagery – D&C 93, Mother Imagery – Shekinah)
8. Creation imagery: beginning, all things made, the Son next to God (The Father), life, light, darkness
9. Heavenly Mother imagery (Dove, Tree, Light)
10. Seeing versus "not seeing" God and visions
11. The King of Israel (throne imagery implied)
12. The Son of Man
13. Baptism symbolism – the laver
14. The sacrificial lamb
15. "Power to Become" Sons of God (covenants, new names, enthronement)