

**ANNOTATED BIBLIOGRAPHY OF BOOKS AND
ARTICLES THAT ADDRESS
LAZARUS AS THE BELOVED DISCIPLE (“BD”)
November 4, 2024**

- I. James Martin, *Come Forth: The Promise of Jesus’s Greatest Miracle* (2023).
 - a. A compelling and detailed analysis of the raising of Lazarus, the identification of Lazarus as the BD and primary source of the Fourth Gospel, and a loving analysis of lessons modern readers can take from Jesus’s greatest miracle.
 - b. Includes personal accounts of visiting the tomb of Lazarus in Bethany and a fascinating discussion of traditions concerning Lazarus followed by Western and Eastern churches.
 - c. Excellent and accessible.
 - d. In *Come Forth*, Martin sets forth his own annotated bibliography
 - e. Martin is a Jesuit priest, editor at large of *America* magazine, consultant to the Vatican, best-selling author and frequent commentator.
- II. Ben Witherington III, *What Have They Done with Jesus?: Beyond Strange Theories and Bad History – Why We Can Trust the Bible* (2006).
 - a. An excellent book; more scholarly than *Come Forth*.
 - b. Chapters 7 and 8 deal with Lazarus (25 pages).
 - c. Witherington is the leading modern New Testament scholar who advocates that Lazarus was the BD and the primary source for the Fourth Gospel. Witherington also argues that Lazarus was the author of the epistles of John.
 - d. Witherington is a professor of New Testament at Asbury Theological Seminary. He is a renowned New Testament scholar and the author of over 60 books.

- e. In writing *Come Forth*, James Martin relied heavily on Witherington's scholarship.
 - f. Only two chapters deal with Lazarus. The balance of the book is fascinating and explores topics such as Joanna, Mary Magdalene, Peter, and Jesus's brothers.
- III. Ben Witherington III, *Was Lazarus the Beloved Disciple?* (2006). <http://benwitherington.blogspot.com/2007/01/was-lazarus-beloved-disciple.html>
- a. This is the text of a speech that Ben Witherington gave to the Society of Biblical Literature in the fall of 2006.
 - b. This speech is similar to the 2 chapters in *What Have They Done with Jesus* mentioned above. It lays out the case that Lazarus was the Beloved Disciple and the primary source of the Fourth Gospel.
 - c. Witherington posted this speech on his blog, as a result of which, it can be accessed for free.
- IV. Floyd V. Filson, *Who was the Beloved Disciple?*, Journal of Biblical Literature, vol. 68, no. 2 (June 1949).
- a. A short article that succinctly puts forth a strong textual case that Lazarus was the Beloved Disciple.
 - b. Out of print for many years, but accessible via JSTOR.
 - c. Filson was a professor of New Testament Literature at McCormick Theological Seminary.
- V. Robert Eisler, *The Enigma of the Fourth Gospel: Its Author and its Writer* (1938).
- a. Argues that Lazarus was the BD and sets forth a strong case for this conclusion.
 - b. On the other hand, Eisler sets forth a complicated theory that the author of the Fourth Gospel was Jonathan, the son of Annas the High Priest and that Jonathan knew Lazarus. Eisler's theory regarding Jonathan is based on fragments of documents from the late 2nd Century and generally has not gained much credence with modern scholars.

- c. Eisler (1882 – 1949) was a fascinating Austrian Jewish polymath who wrote on an extraordinarily wide range of topics (e.g., monetary policy, art history, science, politics, psychoanalysis) as well as the gospels. He was planning on writing more on Lazarus, but World War II intervened – the Nazis arrested him and imprisoned him at Dachau. .
- VI. J. Phillips, *The Disciple Whom Jesus Loved: The Bible Has the Answer* (2011). Free online at www.TheDiscipleWhomJesusLoved.com.
- a. A short book that argues that Lazarus was the BD and the author of the Fourth Gospel.
 - b. Less scholarly than the other materials listed here.
- VII. Mark W. G. Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel* (1992).
- a. Sets forth a strong discussion of Lazarus as the BD, the source of much of the Fourth Gospel and the leader of a community of disciples based in Bethany, including Mary and Martha. Argues that John the Elder assembled the final gospel and that Lazarus was the “principal authority and eyewitness source” used by John the Elder.
 - b. For 25 years, Stibbe was a Vicar in the Church of England. Presently he is a full-time author.
- VIII. Robert Tremmel, *The Four Gospels* (2011).
- a. A short commentary on all four gospels.
 - b. In the chapter on the Fourth Gospel, he argues that the evidence is quite clear that Lazarus was the BD. He concludes that while Lazarus was the source of most of the Fourth Gospel, the actual writing came from many redactions and edits by a “school of disciples in which the Beloved Disciple either founded or lived.”
 - c. Short and not as rigorous as some of the other materials mentioned above.

- d. Tremmel is a Permanent Deacon in the Catholic Church, Diocese of Detroit.
- IX. Alan Rudnick, *Lazarus, not John, was the Beloved Disciple* (2017). <https://medium.com/@alanrudnick/lazarus-not-john-was-the-beloved-disciple-a4723223a16a>
 - a. Short blog that argues that Lazarus was the BD.
 - b. Rudnick is a Baptist minister in DeWitt, NY.
- X. James H. Charlesworth, *The Beloved Disciple: Whose Witness Validates the Gospel of John?* (1995, 481 pages).
 - a. Sets forth an exhaustive discussion of all the possible candidates for the BD, including Lazarus.
 - b. Acknowledges that a strong case can be made for Lazarus, but argues that Thomas was the BD.
 - c. An excellent survey of the arguments in favor and against each possible candidate for the BD.
 - d. Charlesworth is an American academic who served as the George L. Collord Professor of New Testament Language and Literature and Director of the Dead Sea Scrolls Project at the [Princeton Theological Seminary](#).
- XI. Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (2006).
 - a. An excellent and very scholarly book that delves into the historicity and authorship of each of the gospels.
 - b. Sets forth a very scholarly case for the proposition that John son of Zebedee was not the Beloved Disciple or the author of the Fourth Gospel.
 - c. While he acknowledges that there are arguments in favor of Lazarus, he concludes that Lazarus was not the BD or primary author of the 4th Gospel; instead, he argues that John the Elder was the primary author of the Fourth Gospel.
- XII. Raymond E. Brown, S.S., *The Gospel According to John (i-xii)*, 1966.

- a. Part of the Anchor Bible Series – a multi-volume set available in the Epiphany library.
 - b. Brown (1928 – 1988) was a preeminent New Testament scholar and one of the first Catholic scholars in the United States to use the historical-critical method of Bible study.
 - c. Chapter VII, “The Identify of the Author and the Place of Composition,” deals with the relevant questions and sets forth the arguments in favor and against the primary candidates for the BD. He concludes that while the case for Lazarus is pretty strong, he sticks to the traditional view that John son of Zebedee was the BD and author of the 4th Gospel. His conclusion was based partly on some late 2nd Century materials. As noted below, he later concluded that these late 2nd Century sources were not reliable.
- XIII. Raymond E. Brown, *The Community of the Beloved Disciple: The Life, Loves and Hates of an Individual Church in New Testament Times* (1979).
- a. Brown reported that, after further study, he concluded that the late 2nd Century sources identifying John son of Zebedee as the BD and author of the 4th Gospel were not reliable and that he no longer believed that John son of Zebedee was the BD or author of the 4th Gospel. Instead, Brown argued that the BD was a Judean Disciple of Jesus. He did not reach a firm decision on who was the BD.
 - b. He also concluded that while the BD had a major influence on the Johannine Community, the BD was not the author of the 4th Gospel.
 - c. Much of this book deals with the Johannine Community and its relationship with the main apostolic early Christian church and late-1st early-2nd Century Judaism.
- XIV. Oscar Cullman, *The Johannine Circle* (1975).

- a. This book primarily deals with the Johannine Community and its relationship with the main apostolic church led by Peter and James.
 - b. Cullman briefly addresses the authorship of the 4th Gospel; while he sets forth the arguments for Lazarus, he concludes that it is best to leave the author anonymous.
 - c. Cullman (1902 – 1999) was a French Lutheran theologian and professor of the New Testament and Early Christianity at Basel Reformed Seminary and the Sorbonne.
- XV. J. Kreyenbuhl, *Der Verfasser des Evangeliums, Das Veangeilum der Wahrheit: Neue Losung der Janannesischen Frage* (Berlin, 1900) 146-369; see esp. 151-152, 156-62.
- XVI. K. Kirekendraht, "Ist Lazarus der Lieblingsjunger im vierten Ebangelium?" *Schwizerische Theologische Zeitschrift* 31 (1914).
- XVII. B.G. Griffith, "The Disciple Whom Jesus Loved," *Expository Times* 32 (1920-1921) 379-81.
- XVIII. N. Sanders, *The Gospel According to St. John* (London, 1968), pages 29-32.
- XIX. W.H. Brownlee, "Whence the Gospel According to John?" in *John and the Dead Sea Scrolls*, ed. J.H. Charlesworth (NY, 1990).
- XX. J.-M. Leonard, "Notule sur l'Evangile de Jean: Le disciple que Jesus aimait et Marie," *Etudes Theologiques et Religieuses* 58 (1983) pages 355-57.
- XXI. V. Eller, *The Beloved Disciple* (Grand Rapids, 1987) pages 53, 73.
- XXII. T.L. Brodie, *The Gospel According to John: A Literary and Theological Commentary* (NY/Oxford, 1993), pages 387, 407.
- XXIII. Frederic Baltz, *The Mystery of the Beloved Disciple: New Evidence, Complete Answers* (2011).
- a. In the first half of this book, Baltz sets forth a strong and detailed case as to why Lazarus was the BD. In the second half of the book, he sets forth a more convoluted and speculative theory that Lazarus was also a High Priest (listed by Josephus as "Eleazar"), that Lazarus had a nephew named

John (son of Martha) who also appears in the Fourth Gospel as the BD (whenever the BD is called *hon phileis* it refers to Lazarus and when *hon agapa* is used this means his nephew John), and that this John was the principal author.

b. Baltz is a Lutheran minister based in Galena, Illinois.