

PART 1

WITNESS TO JESUS

1:19--4:3

Part 1 concentrates on Jesus' manifestation of Himself to the world through the testimony of the Baptist, the Holy Spirit, the disciples, and His own works (signs) and words. The Evangelist, in short, presents the credentials of Jesus for the reader's examination.

Part 1 is framed chiastically by the witness of the Baptist, beginning with his witness to Jesus by the Jordan River in Sequence 1 (1:19-39) and ending with his final witness to Jesus at Aenon near Salim in Sequence 5 (3:22--4:3). Thus the Baptist's witness forms a major inclusion-conclusion for the whole of Part 1.

In Sequence 2 (2:1-12) and Sequence 4 (3:1-21), the Evangelist achieves chiastic parallelism by balancing the mysterious change of water into wine at Cana with the mysterious rebirth from on high brought about through water and the Holy Spirit in the Nicodemus narrative. In the center of the chiastic structure (c), Jesus in Jerusalem for the feast of the Passover speaks about His passion, death, and resurrection (2:13-25). The relationship of the Sequences can be seen in the following outline of their parallel structure:

Parallel Structure of Part 1 1:19--4:3

- (a) Sequence 1 (1:19-51): **The Baptist witnesses to Jesus**
- (b) Sequence 2 (2:1-12): **Water** replaced by wine at Cana
- (c) Sequence 3 (2:13-25): Jesus cleanses the Temple
- (b') Sequence 4 (3:1-21): Rebirth through **water** and the Spirit
- (a') Sequence 5 (3:22--4:3): **The Baptist witnesses to Jesus** again.

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SEQUENCE 1

THE BAPTIST WITNESSES TO JESUS

1:19-51

CHIASTIC STRUCTURE FOR SEQUENCE 1

- (a) The Baptist **witnesses** to Jesus (1:19-39).
- (b) Andrew **finds** Simon (1:40-41).
- (c) Jesus changes Simon's name to Peter (1:42).
- (b') Philip **finds** Nathanael (1:43-45).
- (a') Nathanael **witnesses** to Jesus (1:46-51)

As in the Synoptic Gospels, so here: the ministry of John the Baptist is presented before the Evangelist details the ways in which Jesus "narrated" God. The Prologue has told us that the Baptist "came as a witness to testify concerning the light." (1:7); now the Evangelist fleshes out John's testimony.

The testimony on which the Evangelist focuses is the witness John the Baptist gave to the official delegations sent from Jerusalem. The other Gospel writers make no mention of this official probing, but there is nothing intrinsically improbable in the account. Granted the wide influence the Baptist exerted (cf. Mt. 3:5, 7), it would have been irresponsible of the leaders if they had failed to check him out.

Thus, following the Prologue and serving as a more prosaic introduction to the Gospel as a whole, 1:19-51 deals immediately with the central theme of the Gospel, the witness to Jesus as the Redeemer of the world. Jesus is "the Lamb of God, who takes away the sin of the world," the pre-existent Son of God, the one upon the Spirit descends and remains, the one about whom Moses in the Law and also the prophets wrote, the Messiah, the King of Israel, and the Son of Man.

TEXT (1:19-51)

(a) (1:19) And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" (20) And he confessed, and did not deny, and he confessed, "I am not the Christ.." (21) And they asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." (22) They said then to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" (23) He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said." (24) Now they had been sent from the Pharisees. (25) And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" (26) John answered them saying, "I baptize in water, but among you stands One whom you do not **know**. (27) It is He who comes after me, the thong of whose sandal I am not worthy to untie." (28) These things took place in Bethany beyond the Jordan, where John was baptizing. (29) The next day **he saw Jesus coming to him, and said, "Behold** the Lamb of God who takes away the sin of the world! (30) This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' (31) And I did not **recognize** Him, but in order that He might be manifested to **Israel**, I came baptizing in water." (32) And John bore witness saying, "I have **beheld** the Spirit **descending** as a dove out of **heaven**, and He remained upon Him. (33) And I did not **recognize** Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit **descending** and remaining upon Him, this is the one who baptizes in the Holy Spirit.' (34) And I have **seen**, and have borne witness that this is the **Son of God**." (35) Again the next day John was standing with two of his disciples, (36) and he looked upon Jesus as He walked, and said, "**Behold**, the Lamb of God!" (37) And the two disciples heard him speak, and they followed Jesus. (38) And Jesus turned, and **beheld** them following, and said to them, "What do you seek?" And they said to Him, "**Rabbi** (which translated means Teacher), where are You staying?" (39) He said to them, "**Come and see**." They came therefore and **saw** where He was staying; and they stayed with Him that day, for it was about the tenth hour.

(b) (40) One of the two who heard John speak, and followed Him, was **Andrew, Simon Peter's** brother. (41) He **found** first his own brother Simon, **and said to him, "We have found** the Messiah" (which translated means Christ).

(c) (42) He brought him to Jesus. Jesus looked at him, and said, "You are Simon the son of John; you shall be called Cephas" (Which translated means Peter).

(b') (43) The next day He purposed to go forth into Galille, and He **found Philip, and said to him**, "Follow me." (44) Now Philip was from Bethsaida, of the city of **Andrew and Peter**. (45) Philip **found Nathanael and said to him**, "**We have found Him** of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph."

(a') (46) And Nathanel said to him, "Can any good thing come out of Nazareth? Philip said to him, "**Come and see**." (47) Jesus **saw Nathanel coming to Him, and said of him**, "**Behold**, an Israelite indeed, in whom is no guile!" (48) Nathanael said to Him, "How do You **know** me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I **saw** you." (49) Nathanael answered Him, "**Rabbi**, You are **the Son of God!** You are the King of **Israel!**" (50) Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You shall **see** greater things than these." (51) And He said to him, "Truly, truly, I say to you, you shall **see heaven** opened, and the angels of God ascending and **descending** on the Son of Man."

Analysis of the Chiastic Structure

A (vv. 1:19-39) and A' (vv. 1:46-51)

The reader who compares the words in bold print in (a) and (a') will notice that John has created chiastic parallels by repeating identical words and expressions in each. In verse 29, John says the Baptist "saw Jesus coming to him, and said, "Behold," in verse 47, Jesus "saw Nathanael coming to Him, and said of him, "Behold," In verse 32, the Baptist says, "I have beheld the Spirit descending as a dove out of heaven"; In verse 51, Jesus tells Nathanael, "You shall see the heavens opened, and the angels of God . . . descending on the Son of Man." In verse 34, the Baptist declares, "And I have seen, and have borne witness that this is the Son of God"; Nathanael, in verse 49 repeats this witness by declaring, "You are the Son of God." In verse 38, the two disciples address Jesus as "Rabbi"; similarly, in verse 49, Nathanael addresses Jesus as "Rabbi." In verse 39, Jesus says to the two disciples, "Come and see"; Philip, in versse 46, says the same to Nathanael. Lesser parallels are the words "Israel," "see," "know," and "descending."

B (vv. 40-41) and B' (vv. 43-45)

In (b) and (b'), John creates parallelism by mentioning Andrew and Simon Peter in both sections (vv. 40 and 44) and by paralleling the actions of Andrew and Philip. In verse 41, John writes: "[Andrew] found first his own brother Simon, and said to him, 'We have found . . . '"; and in verse 45, using the identical words, he writes: "Philip found Nathanael and said to him, 'We have found'"

C (v. 42)

The center (c) of the chiasmic structure concentrates on Simon Peter and foreshadows his mission as the "rock." This is not so much a merely predictive utterance as a declaration of what Jesus will make of him.

Commentary

The witness to Jesus is massively theological and achieves its impact by means of two literary techniques: first, a parade of witnesses, led by the Baptist (1:19-34), includes the Holy Spirit (vv. 32-33), the disciples Andrew (v. 41) and Philip (v. 45), and Nathanael (v. 49), and concludes with the witness of Jesus Himself (v. 51). Second, a heaping up of titles, which begins with the Baptist's testimony to him "He who comes after me, the thong of whose sandal I am not worthy to untie" (v. 27), includes the "Lamb of God" (vv. 29-36), the pre-existent one (v. 30), the one upon whom the "Spirit descends as a dove from heaven" (vv. 32-33), and "the Son of God" (1:34), continues with Andrew's testimony that Jesus is the Messiah (v. 41), Philip's testimony that Jesus is the one "of whom Moses in the Law and also the Prophets wrote" (v. 45), and Nathanael's testimony, "You are the Son of God! You are the King of Israel" (v. 49). It concludes with Jesus' speaking about Himself as "the Son of man" (v. 51).

(a) The Baptist Witnesses to Jesus (1:19-39)

The Baptist's witness unfolds over three days. On the first day, he witnesses before the priests and Levites sent from Jerusalem (vv. 19-28); on the second day, he witnesses in the presence of Jesus (vv. 29-34); and on the third day, he witnesses

in the presence of his disciples (vv. 35-39). His witness ends, fittingly, with two of his disciples leaving him to follow Jesus (vv. 37-39). As John will later say, "He must increase, but I must decrease" (3:30).

1:19 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" "The Jews" is the way that John regularly refers both to the Jews opposed to Jesus and to the official leaders of Judaism, especially the Pharisees (cf. 2:18; 5:10, 18; 6:41, 52; 7:11; 8:22; 9:18). It is unusual that Pharisees should send an official delegation (1:24), since the priests had greater authority than the Pharisees. However, we do know that by the end of the first century, the Pharisees, rather than the priests, had become the official leaders of Judaism. This fits with the delegation's barely disguised hostility toward the Baptist, a hostility not nearly so manifest at the beginning of Jesus' ministry.

1:20 I am not the Christ. The Baptist immediately rejects such titles as Messiah, Elijah, and the Prophet, both here and in its parallel passage 3:27-28. Note that his responses become decreasing shorter to the questions put to him.

1:21 Are you Elijah? If John the Baptist was not the Messiah, perhaps he was some other figure popularly associated with the end-time. He is asked whether or not he is Elijah. After all, God had promised, through the prophet Malachi (4:5), "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes." False prophets had sometimes aped Elijah's dress (Zech. 13:14): was the Baptist's similarity in dress to Elijah (Mk. 1:6; 2 Kgs. 1:8) a sign that he was a usurper, or the promised Elijah? Certainly Elijah and the Baptist both sternly insisted on the urgency of repentance. But to the question of the Jerusalem delegation, John firmly replies, "I am not."

The Synoptic Gospels report that Jesus identified John the Baptist with the promised Elijah (Mt. 11:14; 17:12; Mk. 9:13; cf. Lk. 1:17), but they never suggest that the Baptist himself made the connection. Here he refuses to make it--a refusal which, when placed beside the Synoptic evidence, suggests that he did not detect as much significance in his own ministry as Jesus did.

If he is not the Messiah and not Elijah, the delegation will try another possibility: "Are you the Prophet?" The promise of a prophet like Moses who would speak the words of God (Deut. 18:15-18) was early taken to refer to a special end-time figure; indeed, the Samaritans identified this prophet with the promised Messiah. However conceived, the promise of such a prophet was not fulfilled in himself: "He answered, 'No!'"

1:22-23 Who are you? The delegates from the leaders in Jerusalem knew they had to return with more than a series of denials. If John the Baptist denies that he is one of the commonly expected end-time figures, then the least he can do is articulate what he makes of himself, and what significance he attaches to his own ministry.

John replies in the words of Isaiah the prophet, applying Isaiah 40:3 to himself (as the Synoptists apply it to him: cf. Mt. 3:3; Mk. 1:3; Lk. 3:4). The Baptist may refuse to identify himself with any expected eschatological figure, but that does not mean he is simply another itinerant preacher. He may not be the Messiah or the Prophet, but he is the voice predicted by Isaiah, the voice "of one calling in the desert, 'Make straight the way for the LORD.'" In the original context, the Old Testament prophet is calling for a metaphorical improvement in the road system of the desert to the east, a leveling of hills and valleys and a straightening of the curves, to accommodate the return of the covenant people from exile. But even in Isaiah, the end of the exile begins to serve as a model, a literary "type," of the final return to the LORD far greater than a return to geographical Jerusalem. If Isaiah 40--66 begins by announcing good news to Zion (=Jerusalem), it goes on to anticipate a still greater redemption effected by the suffering Servant of the LORD (Isa. 52:13--53:12), climaxed by a new heaven and a new earth (Isa. 65--66). It is this "typological" connection, already established in the Book of Isaiah, that the New Testament writers take up and understand to be fulfilled in the voice of John the Baptist, who cried in the desert, preparing a way for the LORD, and thereby announcing the coming of Messiah Jesus.

1:24-27 Why then are you baptizing? The official delegation, acting as watchdogs in religious matters, as they do throughout John's Gospel (cf. 2:18; 7:45-52; 8:13; 9:13-34), wants to know the religious significance of John's baptism. The question allows the Baptist to depreciate his own work and shift attention from himself to Jesus, the one whom the hostile officials will refuse to recognize (cf. 2:18ff; 3:11; 5:16-18; 7:11-30; 7:45-52). John baptizes with water; but the greater one (Jesus) will baptize with the Holy Spirit (cf. 1:31-33; 3:5).

The Pharisees were interested in the warrant and authority behind John's baptism, wondering if the Baptist could be one of the promised eschatological figures. Yes, John replies in effect, I do baptize, I have authority from God to do so; but I am nothing compared with the one to whom I bear witness. **He who comes after me, the thong of whose sandal I am not worthy to untie** (1:27). The Baptist's words continue a theme in the Prologue (1:6-8, 15), and betray extraordinary humility in the context of a society where a student was expected to do for his teacher


whatever a slave would do--except take off his shoes. John the Baptist makes no exceptions, not even this one, and thereby defines his relation to Jesus the Messiah in a moving way that anticipates 3:30-36.

1:28 Bethany beyond the Jordan. The location of this place, also mentioned in 10:40-42, is disputed. The Bethany most commonly mentioned in the Gospels lies a short distance east and slightly south of Jerusalem, on the road to Jericho, and is best known as the home of Jesus' friends, Mary, Martha and Lazarus (11:1). The Bethany mentioned here, however, is located on the other side of the Jordan, from the vantage point of the western side. Because there is no known Bethany on the east bank, numerous theories have been advanced. Some adopt the reading "Bethabara"--a known village but almost certainly not the original text. Apart from the textual evidence, which strongly supports "Bethany," John takes equal pains to identify the other Bethany's proximity to Jerusalem (11:18), which suggests that in his own mind he is referring to two places with the same name.

Although a dozen other suggestions have been advanced, recent research indicates that the most plausible theory is that the text refers to Batanea (called Bashan in the Old Testament), not a town or village but an area in the north-east of the country, to which Jesus Himself withdrew toward the end of His ministry when opponents in Judea were trying to kill Him (10:39-40). This is more likely than any site in the tetrarchy of Herod Antipas, since by the end of Jesus' ministry Herod had already executed John the Baptist and generally ruled with more paranoia and cruelty than did his easy-going relative Philip, who ruled over Batanea (see Rainer Riesner, *Tyndale Bulletin*, 1987, pp. 29-63).

If Batanea is what John had in mind, why does he write "Bethany"? In the first century, however,

much greater diversity in the spelling of proper names was tolerated than today (Josephus, for instance, offers three different spellings for "Batanea"). In such names "th" and "t" sounds were



"Bethany" and "Batanea"

John perhaps uses a sound play between "Bethany" and "Batanea" in order to make a point: he opts for a particular spelling to point out that Jesus' ministry begins and ends at "Bethany." Subtle writer that he is, John's geographical note in this verse anticipates and links major themes in his Gospel!

sometimes interchanged. It may well be that John uses these details to make a point: he opts for a particular spelling to point out that Jesus' ministry begins and ends at

"Bethany." At *Bethany on the other side of the Jordan* Jesus is identified by the Baptist as the Lamb of God who takes away the sin of the world (1:28-29); at the end of His public ministry, he retreats to the same place, and the witness of the Baptist is reviewed (10:39-40). Then in the very next chapter, Jesus performs His last and greatest "sign" before the cross, the raising of Lazarus--at Bethany near Jerusalem (John 11). The result is the announcement of the need for Jesus to die as a sacrifice for the people (11:45-53)--the promised Lamb of God indeed. What begins as public witness in the North ends in public crucifixion in the South. Judea, Samaria, Galilee, and now the Transjordan (of which Batanea was a part), all the regions of the promised land, are mentioned; for Jesus was not a regional Messiah, but the true Israel. Subtle writer that he is, John's geographical note in this verse anticipates and links major themes in his Gospel.

1:29 Behold, the Lamb of God. Beginning with verse 29 and extending to verse 34, forms something of a bridge. On the one hand, these verses continue the theme of the witness of John the Baptist, begun in the preceding verses (vv. 19-28); on the other, they introduce a lengthy list of titles applied to Jesus, a list that takes up the rest of the chapter: Lamb of God (1:29, 31), Rabbi (1:38, 49), Messiah/Christ (1:41), Son of God (1:49), King of Israel (1:49), Son of Man (1:51) -- not to mention "the one Moses wrote about in the Law, and about whom the prophets also wrote" (1:45).


The metaphorical name "Lamb of God" has a double background in Johannine theology: first, the Suffering Servant of Isa 52:13--53:12, who is described as "like a lamb that is led to the slaughter" (Isa. 53:7 and cf. 1 Jn. 3:5); second, the paschal lamb of the Jewish Passover. In John 19:36, the Evangelist sees fulfilled in Jesus' death the command of Exodus 12:46: "Break none of his bones," a regulation concerning the sacrifice of the paschal lamb.



The Gospel and Scholarship

The fact that Jesus is so fully and so early recognized to be the Messiah is judged by some to be evidence for the unhistorical nature of John 1:29-51. After all, in the Synoptic Gospels Peter and the others do not volunteer a formal confession that Jesus is the Messiah until Caesarea Philippi (Mat. 16:13-20), well into the ministry. But several factors mitigate the tension between the accounts. If some of Jesus' first disciples had earlier followed John the Baptist, we must suppose that something encouraged them to abandon their old master at the peak of his influence, in order to follow a still unknown Rabbi from Galilee. The best reason is the obvious one: they changed their allegiance precisely because it was the Baptist himself who pointed Jesus out as the one who was coming to fulfil the promises of Scripture. In that case, the confessions of John 1 are not only plausible, but almost historically necessary!

It is significant as well in regard to the death of Jesus at the Passover that the Evangelist makes his first explicit reference to Jesus' death when Jesus declares at the Passover in Jerusalem: "Destroy this temple, and in three days I will raise it up" (2:18-21). In 6:4, where the Evangelist again mentions the Passover, Jesus' death is implicit in the telling of the story of the multiplication of the loaves (6:11)



Repetition of Ideas

In the chiastic structure of the Gospel, it is no accident that Sequences 1 and 21 both refer to taking away sin; both here in 1:29, with the reference to the Lamb of God who takes away the sin of the world; and in 20:23, where the risen Lamb of God reminds His followers to forgive others--the continuation of their Master's own ministry.

and in the discourse on the bread of life (6:32-58).

1:30 ... for He existed before me. The Baptist goes on to affirm that this Jesus is none other than the one he had earlier been announcing, one who outstripped the Baptist himself in importance because by virtue of His pre-existence He took absolute precedence, even though He appeared on the stage of history after him. The reference is to 1:15, thus tying this Sequence to the Prologue.

1:31 And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water. Apparently John the Baptist had baptized Jesus some time earlier. Up to that point, John himself did not know Him, which does not mean that John did not know Jesus at all, but only that he did not know Him as the Coming One--the "Lamb of God." All John knew was that his own ministry of preaching and baptizing with water was ordained by God to prepare the way for this Coming One, that He might be revealed to Israel.

1:32 ... "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him. Now the Baptist provides a testimony to Jesus that explains how he identified the Coming One. Referring to the aftermath of Jesus' baptism, he testifies, "I have beheld (the perfect tense reflects a settled conviction) the Spirit descending as a dove out of heaven, and He remained upon Him." In the Synoptic Gospels, the descent of the Spirit as a dove was something Jesus Himself witnessed (Matt. 3:16; Mk. 1:10; Lk. 3:22), a symbol in tandem with the voice from heaven. Here in the Fourth Gospel, however, the dove assumes a different (though certainly complementary) role: it identifies the Coming One to John the Baptist. He had been told by God Himself ("the one who sent me to baptize with water," v. 33) who the Coming One, the promised Messiah, would be.

1:33 ... He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit. The coming of the Spirit upon the Messiah had been foretold (cf. Is. 11:2; 61:1). In 1:51, which belongs to the (a') section of Sequence 1, the Evangelist will parallel this descent (KATA-BAINON) of the Spirit upon Jesus with the angels descending (KATA-BAINONTAS) upon the Son of Man. In 3:34, speaking again about Jesus and the Spirit, the Baptist will say, "... it is not by measure that He [God] gives the Spirit." In each case the meaning is the same—Jesus has received the fullness of the Spirit.



BALANCE IN CHIASMUS

Have you noticed how long the (a) section (vv. 1:19-39) is when compared to the other sections of this chiasmic structure?

Balance in chiasmic structure does not necessarily refer to balanced distribution of words in each section, or even a balanced distribution of key-words distributed evenly in each section. Balance refers to the key-words and key-concepts being balanced in each corresponding section, *i.e.*, between a and a', between b and b'.

The early church preached that "God anointed Jesus of Nazareth with the Holy Spirit and power" (Acts 10:38). When Christians read their Bibles (what we call the

"Old Testament"), they saw in Jesus the fulfilment of God's promises to pour out His Spirit on the coming Davidic King (Isa. 11:1ff.), on the Servant of the LORD (Isa. 42:1) and on the prophet-figure who announces, "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor" (Isa. 61:1). Small wonder, then, that some visible descent of the Spirit on Jesus served as the God-given sign by which the Baptist would know that this was the long-awaited Coming One.




Chiasmus and Textual Criticism

Some translations (e.g., the New American Bible) prefer the reading "God's chosen one", as do many commentators. However, the reading "Son of God" is found in the majority of the manuscripts. Also, while one would ordinarily prefer the more difficult reading ("God's chosen one"), since it is hard to imagine a scribe changing "Son of God" to "chosen one," in this case the clear parallel to 1:34 in Nathanael's statement "You are the Son of God" in 1:49 would indicate that the easier reading should indeed be preferred. The fact that 1:34 occurs in (a) and 1:49 in (a'), precisely where one would expect to find such parallels in a Gospel written according to the laws of parallelism, gives added support to the reading "Son of God." Thus, parallelism supports the reading found in the majority of the manuscripts.

The Spirit not only descends on Jesus, but **remains** (vv. 32, 33) on Him. To Jesus "God gives the Spirit without limit" (3:34). Some, like King Saul, experienced the Spirit's presence and power temporarily; Jesus, the great antitype of David, never displeases His father (8:29), whose love and whose Spirit rest on Him permanently (cf. 1 Sam. 16:13; 2 Sam. 7:15). Small wonder, then, that Jesus is equipped to baptize others, not merely (as did John the Baptist) in the medium of water, but in the Holy Spirit. This too anticipates the fulfilment of Old Testament prophecies, which looked forward to the time when God's people would have the Spirit poured out on them (e.g. Ezk. 36:25-26). That Jesus would baptize His people in the Holy Spirit is therefore simultaneously an attestation of who He is, and an announcement that the Promised Age is dawning.

1:34 And I have seen, and have borne witness that this is the Son of God. The Baptist concludes his testimony by witnessing solemnly to the divinity of Jesus. "I have seen and I have testified" (both verbs are in the perfect) underscore how, for the Baptist, the sight of the Spirit descending on Jesus in bodily form bore transforming significance. It enabled him to point to Jesus, with clarity and conviction, and declare that Jesus is "the Son of God."

1:35-37 ... two of his disciples. The Baptist's witness prompts two of his disciples to follow Jesus. It is clear from 1:40 that one of the two is Andrew, the brother of Peter. The other is not named and has sometimes been identified as Philip, who is mentioned along with Andrew in 6:5-9 and 12:22. More probably the second unnamed disciple is the Beloved Disciple, who in 21:7 (part of Sequence 21, which is the chiastic parallel of Sequence 1!) points Jesus out to Peter, just as Andrew in



Definition: RABBI

The two disciples of the Baptist begin their response with *Rabbi*. The word literally means "my great one," but was a common term of honor addressed by a student to his master, his teacher (as John's explanatory aside points out, for the sake of his Greek readers). By the end of the first century AD the word became restricted to certain "ordained" teachers who had successfully completed an appropriate course of rabbinical instruction. But at this point in the century there was apparently no official ordination; the title was used as a courtesy honorific, applied by respectful people to those they recognized as public teachers of divine subject matter. It is commonly applied to Jesus (1:49; 3:2; 4:31; 6:25; 9:2; 11:8), even by Nicodemus, himself a scholarly "rabbi" (3:1-2). Similarly, the disciples of the Baptist could address their master the same way (3:26).

1:41 points Jesus out to Peter. Andrew tells Peter, "We have found the Messiah." The unnamed disciple in 21:7 tells Peter, "It is the Lord!" Parallelism suggests that the unnamed disciple in Sequence 1 is the same as the unnamed disciple in Sequence 21.

1:38-39 Come and see. Jesus' reply in 1:38 (a) will be paralleled in 1:46 (a') when Philip replies to Nathanael's skepticism about Jesus' origin from Nazareth with the same words: "Come and see." The tenth hour (4 p.m.) is perhaps mentioned (v. 39) because of its importance for the disciples.

B Andrew finds Simon (1:40-41)

1:40-41 We have found the Messiah. Andrew was one of the two who heard what John had said and who had followed Jesus. Even though he is introduced into the narrative before Peter, he is presented as Simon Peter's brother, because by the time this Gospel was written Peter's name was widely known, even in non-Christian Jewish circles; Andrew's much less so. The first thing Andrew did was to find his brother and announce, "We have found the Messiah." He thus became the first in a long line of successors who have discovered that the most common and effective Christian testimony is the private witness of friend to friend, brother to brother.

Definition: Messiah

The term *Messiah* is a transliteration of a Hebrew word, substantivized to mean "anointed one." In the Old Testament it denotes the king of Israel (in the expression "the LORD's anointed," e.g. 1 Sam. 16:6; 2 Sam. 1:14), the high priest (e.g. Lev. 4:3), and, in one passage, the patriarchs, "my anointed ones" (Ps. 105:15), probably in their role as prophets. Quite apart from the verbal adjective, the act of anointing was instrumental in the "consecration," the setting apart of Aaron the priest (Ex. 29:7), David the king (1 Sam. 16:1-13), and Elisha the prophet (1 Kgs. 19:16) -- to mention no others. While much early Christian preaching stressed the royal motif, presenting Jesus as the messianic (*i.e.* "anointed") King of Israel, the New Testament documents cumulatively present Jesus as the Messiah, *i.e.* the Anointed One, *par excellence* -- the anointed prophet, priest and king. The Evangelist translates the term for his Greek readers, rendering it by the corresponding Greek verbal adjective *christos* (from *chrio*, "to anoint"); hence our "the Christ," understood in the first instance as a title, not a name.

(c) Jesus Changes Simon's Name to Peter (1:42)

In the Scriptures, change of name signifies change of role or destiny of an individual (cf. Gen. 17:5; 32:28). The significance of the name Cephas ("rock") is explained ecclesiologically by Matthew (16:16-18).

When Peter is brought to Him, Jesus assigns a new name as a declaration of what Peter will become. This is not so much a merely predictive utterance as a declaration of what Jesus will make of him. His name up to this time has been "Simon son of John" (or "son of Jonah" in Mt. 16:17; see also Jn. 21:15-17).

John takes for granted that his readers understand the meaning of the name. In John 21:16-19, he will explain the ecclesiological importance of the change of name. These two episodes--the change of name in Sequence 1 (1:42) and Jesus' charge to Peter in Sequence 21 (21:16-19)--are chiastically paralleled. They cannot, therefore, be the work of a later ecclesiastical editor, as so many have claimed after Bultmann (a commentator on the Gospel of John).

(B') Philip Finds Nathanael (1:43-45)

1:43-44 he found Philip. Who decides to leave for Galilee? The NIV supports "Jesus" as the subject, although the Greek text leaves the matter open: (lit.) "The next day he decided to leave for Galilee and found Philip. Jesus said to him" It is quite possible "Andrew" is the subject of the first clause. In that case Andrew *first* (v. 41) found his brother Simon Peter, and then found Philip. This interpretation not only gives extra significance to that "first," but also explains why "Jesus" is actually named in the second sentence of verse 43. This suggestion cannot be proved, because the Evangelist does not actually say that the one who decided to enter Galilee, after finding Philip, actually brought him to Jesus: if Andrew is the subject, that has to be assumed (an assumption that is natural enough, considering how condensed the narrative is). But that this view is correct is supported by the fact that everyone else who comes to Jesus in this chiastically structured Sequence (1:19-51) does so because of someone else's witness; if Andrew is the subject, there are no exceptions. Theologically, the Evangelist is reinforcing his theme of the importance of bearing witness; historically, Jesus does not at this time "call" any of these fledgling disciples, as He (later) does according to the accounts in the Synoptic Gospels.

Jesus' intention of going to Galilee (v. 43a) and His immediate finding and calling of Philip (v. 43b), who is from Galilee (v. 44), may have some connection, but it is certainly not clear. The parallelism between verses 40-41 and 43-45 suggests that Philip may be the second of the two unnamed disciples in vv. 35-37.

1:45 Philip found Nathanael. In a perfect parallel with verse 41, Philip finds Nathanael, as Andrew "found" Peter, and repeats verbatim Andrew's first words to Peter: "We have found" Like the Baptist and Andrew before him, Philip witnesses to Jesus, testifying that He is the one about whom "Moses in the Law and also the prophets wrote." His testimony is equivalent to saying that in Jesus the prophecies of the Old Testament have been fulfilled--a belief shared by all the writers of the New Testament.

Nathanael, otherwise unknown in the New Testament, is mentioned twice by John--here in Sequence 1 and again in 21:2, which is part of Sequence 21, the chiasmic parallel of Sequence 1. Since some of the apostles had more than one name, it has been suggested that Nathanael may be another name for Bartholomew or perhaps Matthew, but these are conjectures, and the only good support for holding that Nathanael is one of the Twelve is the fact that he appears with other apostles in both Sequence 1 and 21. He is not mentioned in the Synoptics' list of apostles (cf. Mk. 3:16-19; Mt. 10:2-4; Lk. 6:13-16).

(A') Nathanael Witnesses to Jesus (1:46-51)

We have begun section (a') at verse 46 because, with the words "Come and see" in verse 46, the Evangelist begins to repeat a number of words and expressions that have an exact correspondence with words and expressions in 1:19-39, the (a) section.


1:46 Can anything good come out of Nazareth? Nazareth was unimportant religiously and politically and was nowhere mentioned in the Old Testament. With mixed disdain and doubt, therefore, Nathanael expresses his skepticism in a manner not unlike that of "doubting" Thomas in John 20:24-29. Philip's response, "Come and see," parallels Jesus' response to the two unnamed disciples in 1:38. When Nathanael sees Jesus, his doubt, like that of Thomas, evaporates. But as in verse 39, not only are these words a challenge to the person in the narrative, but an invitation to the reader.

Nathanael was from Cana (Jn. 21:2), another town in Galilee. As Galileans were frequently despised by people from Judea, so it appears that even fellow Galileans despised Nazareth. Nathanael's scathing question probably reflects more than local rivalry between villages. From John's perspective, the fact that Jesus was reared in Nazareth not only obscured His origins in Bethlehem for those who did not search very far (7:41-42, 52), but also reflected the self-abasement of the man from heaven. He was known as "Jesus of Nazareth" or "Jesus the Nazarene" (cf. Mt. 2:23), not "Jesus the Bethlehemite," with all the royal, Davidic overtones that would have provided. Some years later, Christians could be contemptuously dismissed as the "Nazarene sect" (Acts 24:5).

1:47a Jesus saw Nathanael coming to Him. When the Baptist sees Jesus coming to him, he says, "Behold, the Lamb of God . . ." (1:29); when Jesus sees Nathanael coming to Him, he says, "Behold, an Israelite indeed, in whom there is no guile." In contrast to so many of the Jews in John's Gospel, Nathanael is refreshingly willing to "come and see."

1:47b in whom is no guile. This is possibly a comparison with guileful Jacob, the first to bear the name Israel (Genesis 32:28-30, 35). One should not miss the parallelism between 1:31 where the purpose for which John the Baptist had come is

articulated: "The very reason why I came and baptized with water was the He [Jesus] might be revealed to *Israel*," and here, where Nathanael, an Israelite, comes and inquires concerning the Messiah. He was a man worthy of the blessing pronounced in Psalm 32:2: "Blessed is the man . . . in whose spirit is no deceit."



"Truly," an Adverb or Adjective?

The NIV has "Here is a true Israelite." This is incorrect, for they have used an adverb to modify a noun. John consistently uses the word "truly" as an adverb in his Gospel (4:42; 6:14, 55; 7:26, 40; 8:31; 17:8). Jesus is not saying that Nathanael is a "true Israelite," in terms reminiscent of Paul's discussion of Israel (Rom. 2:28-29; 9:6). Jesus' point is not that Nathanael is an Israelite, "true" or otherwise, but that Nathanael is a certain kind of Israelite, an Israelite in whom there is not deceit. Nathanael may have been blunt in his criticism of Nazareth, but he was an Israelite without duplicitous motives who was willing to examine for himself the claims being made about Jesus.

1:48 How do you know me? Jesus' foreknowledge concerning Nathanael's being "under the fig tree" before Philip called him is characteristic of the Johannine Jesus,

who knows all things (cf. 2:23-25; 3:14-18; 4:16-18; 13:1). In this case, such manifest foreknowledge, combined with Nathanael's willingness to come and see, is more than enough to elicit Nathanael's act of faith. John's chief point here is Jesus' supernatural knowledge, not Nathanael's activity.

What Nathanael was doing under the fig tree is open to conjecture. In the Old Testament the fig tree is sometimes almost a symbol for "home" or for prosperity (*e.g.* 1 Kgs. 4:25; Isa. 36:16; Zech. 3:10). One notable passage speaks of great prosperity during the "Last Days" in which the LORD Himself will "judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, and never again will they train for war. And each of them *will sit under his vine and under his fig tree*, with no one to make them afraid, for the mouth of the LORD of hosts has spoken" (Micah 4:1-5).

1:49 Rabbi, you are the Son of God! You are the King of Israel! Nathanael, like the disciples in 1:38 (a), addresses Jesus as "Rabbi." He continues, however, with the astounding witness to Jesus, "You are the Son of God." In so doing, he repeats the Baptist's identical witness in 1:34 (a) and, equivalently, the witness of doubting Thomas in 20:28, "My LORD and my God," thereby creating parallels exactly where the reader should expect to find them: first, between (a') and (a) in Sequence 1; second, between Sequence 1 (1:19-51) and Sequence 21 (20:19--21:25)!

Jesus' display of special knowledge combined with the witness of Philip to remove Nathanael's doubts instantly. Now he addresses Jesus as "Rabbi" (see page 65 for the definition of "Rabbi"), a far more respectful approach than his first blunt question 1:48. But the titles he assigns to Jesus go far beyond what any disciple would normally ascribe to his rabbi: "You are the Son of God! You are the King of Israel."

Clearly, Nathanael was acknowledging Jesus as the Messiah, the Promised One to whom the ancient Scriptures had borne witness. But the particular titles chosen tell us a little more. The expression "the son of X" can have an extraordinarily wide range of meanings, owing in part to the influence of Hebrew on the Greek of the New Testament. Hebrew does not have as many adjectives as do some languages, and compensates for the lack by a variety of idiomatic structures, including this one. Thus "a wicked man" might be called "a son of wickedness" (Psa. 89:22); people in trouble are "sons of affliction" (Prov. 31:5; NIV "oppressed"); valorous men are "sons of valor" (Deut. 3:18; NIV "able-bodied men"). Those deserving execution are "sons of death" (1 Sam. 26:16). Small wonder, then, that Judas Iscariot can be

called (literally) a "son of perdition" (see notes on Jn 17:12). In the Sermon on the Mount, peacemakers are called "sons of God" (Mt. 5:9), because their peacemaking attests that in this respect at least they are imitating God. Like father, like son: so it was in the ancient world, far more strongly than today.

In the Old Testament, Israel is God's son (Ex. 4:22-23; Deut. 1:31; 32:6; Jer. 31:9, 20; Hosea 11:1), and certainly Jesus is presented in the Fourth Gospel as "the Son of God" personified. The use of "Son of God" to designate the Messiah ultimately depends on passages such as 1 Samuel 26:17, 21, 25; 2 Samuel 7:14; Psalm 2:7 (linking sonship and Davidic royalty). This link is retained in Jewish literature, some of it pre-Christian (4Q *Florilegium* 1:6-7; 1QSa 2:11ff). This is apparently how Nathanael used it, but readers of John's Gospel will quickly learn that the categories "Son" and "Son of God" are used to depict the unique relation of oneness and intimacy between Jesus and His Father. Nathanael spoke better than he knew.

Some authors, *e.g.*, Mowinckel, understand "Son of God" in a diluted sense of the title, describing a "king" of Israel. In support, they adduce the companion title "You are the King of Israel." It is true that in the Old Testament texts the two titles would be equivalent. In John's Gospel, however, belief in Jesus' divinity and pre-existence has already been expressed in the Prologue (1:1-2, 18) and in the witness of the Baptist (1:30, 34). Considering the chiasmic parallelism between 1:49 and 1:34, and between Sequence 1 and Sequence 21, in which Thomas' testimony "My LORD and my God" parallels the testimony in 1:34 and 1:49, there would seem little doubt that the title in 1:49 should be given its full weight.

The title "King of Israel" was used by Palestinian Jews for the Messiah; it is again applied to Jesus in 12:13. In John 18--19 the similar "King of the Jews" occurs several times. Indeed, Jesus is the promised King, even if He would have to explain that His kingdom was not of this world (18:36).

1:50a Because I said to you that I saw you under the fig tree do you believe? Jesus' reply to "doubting" Thomas in 20:29, "Have you believed because you have seen Me?" poses a similar question--a question that will recur throughout the Gospel, namely what/who is the object of salvific faith? (cf. 2:23-25; 4:42, 48; 6:28-30; 9:40-41; 12:37-43).

1:50b You shall see greater things than these. Jesus promises Nathanael that, regardless of the present importance of this display of supernatural knowledge, he will see greater things than that, including the signs reported in this Gospel, the first

of which is about to unfold (2:1-11) in Nathanael's hometown. Indeed, more generically, what Nathanael will see is the greatness of the Son of Man, far surpassing the vision of the patriarch Israel (1:51).

In the chiasmic parallelism of Sequence 21 with Sequence 1, there is perhaps a faint echo of these "greater things" in the closing words of the Gospel: "But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written" (21:25 and 20:30).

1:51 Truly, truly, I say to you, you shall see the heavens opened, and the angels of God ascending and descending on the Son of Man. Although Jesus is addressing Nathanael, the "you" to whom He promises the vision of verse 51 is plural: the vision is probably for all the disciples, and by extension, for those also who would follow them.

The imagery is drawn from Jacob's vision of the ladder (NIV "stairway" --more likely, a ramp of some sort) "resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it" (Gen. 28:12). The focus of the passage is the revelation graciously given to Jacob. Because Jesus explicitly alludes to this experience in Jacob's life, it becomes clear what kind of vision He is promising. It is quite beside the point to say that the cross is now the ladder. Equally, it misses the point to say that 1:51 draws a parallel between Jacob and the disciples: both are accorded visions, and what the disciples are promised is what Jacob saw, the LORD Himself, *viz.* Jesus himself. After all, the explicit parallel is drawn between Jacob and Jesus: the angels ascend and descend on the Son of Man, as they ascended and descended on Jacob. To "see



"Truly, Truly, I say"

In introducing this promise, Jesus employs, for the first time, the double "truly, truly" expression variously rendered "Amen, amen" (KJV) or "in truth, in very truth" (NEB). The NIV adapts the entire construction "Amen, amen, I say to you," making it "I tell you the truth." The original Hebrew word for "truly" comes from a root denoting certainty, steadfastness. It was sometimes appended to the end of prayers (Psa. 41:13) to voice hearty agreement and solemn wish that the prayer be fulfilled; Jesus uses it before an utterance to confirm and emphasize its trustworthiness and importance. In the Synoptics the expression always occurs singly; in John, always doubled. The term is so characteristic of Jesus that it appears in transliteration (AMEN) even for the Greek-speaking readers of the Gospels.

heaven opened" is to be accorded a vision of divine matters (cf. Acts 10:11; Rev. 4:1; 19:11). What the disciples are promised, then, is heaven-sent confirmation that the one they have acknowledged as the Messiah has been appointed by God. Every Jew honored Jacob/Israel, the Patriarch of the twelve tribes; now everyone must recognize that this same God has appointed Jesus as His Messiah.

The angels ascending and descending are symbolic of the union of Jesus and the Father and of their uninterrupted intercommunication. Thus, the symbolism of the "angels ascending and descending *upon* the Son of man" is to designate Jesus as the place (like Bethel--"house of God") of God's full revelation. As Jacob said of his dream, "This is none other than the house of God, and this is the gate of heaven" (Gen. 28:17).



"THE SON OF MAN"

Jesus' self-designation, "the son of Man" in 1:51, is an ambiguous expression. Both in Hebrew and in Greek a "son of man" could be a circumlocution for a human being, and on occasion Jesus apparently used it instead of "I" or "me" (*e.g.*, 6:27; cf. 6:20). At the same time, the expression enjoyed obvious affinity with the "one like a son of man" in Daniel's vision (Dan. 7:13-14), the one who is granted universal authority by the Ancient of Days. Precisely because the expression was not narrowly tied to one eschatological figure, Jesus could take it up and use it without fear of being misunderstood because of doubtful associations in His hearers' minds. Titles like "the King of Israel" and "the King of the Jew," while appropriate at a certain level, were so loaded with political messianism that they could not be adopted without restraint and appropriate caveats. "Son of Man," on the other hand, lay ready to hand as an expression that could be filled with precisely the right content. In the New Testament the title refers only to Jesus, and occurs almost always on His lips. In other words, He Himself shapes its content, and under its rubric fuses the authoritative figure of Daniel 7 with the righteous sufferer motif from the Old Testament, a motif that reached its high point in the "Servant Songs" of Isaiah 42:1--53:12. In the Fourth Gospel, the expression occurs thirteen times, and is most commonly associated with the themes of crucifixion (*e.g.* 3:14; 8:28) and revelation (6:27, 53), but also with eschatological authority (5:27; 9:39).

This intercommunication and mutuality of presence between Jesus and the Father is expressed even more cogently in the later words of Jesus: "I know Him, for I come from Him, and He sent Me" (7:29), and "Not that any one has seen the Father except Him who is from God; He has seen the Father" (6:46). What Nathanael and the others will "see," therefore, in the signs that follow, and especially in the passion, is Jesus' union with the Father, the union of His manhood with the Father, the union that is the substance and cause of His "glory."

John 1:51 is programmatic in the sense that it announces the purpose of the "sign," which is to reveal Jesus' union with the Father for those who have eyes (faith) to "see." What they will see is Jesus' union with the Father, which constitutes His "glory." The statement in 2:11 that Jesus "manifested His glory" in the Cana miracle should be read as a reference back to 1:51, which in turn looks forward to all the signs of the remainder of the Gospel and to the many texts referring to Jesus' glory, Jesus' hour, and Jesus' work.

THEMES

The theme that binds together 1:19-51 is that of witness to Jesus--it completely dominates the Sequence. The parade of witnesses and the heaping up of titles constitute, for all practical purposes, a summary of the christological beliefs in the Fourth Gospel. Of course these beliefs will be expressed more fully in the course of the Gospel, especially in 5:1-47; 7:1--8:52; 10:22-39; 13--17. It is written from the perspective of the completed ministry of Jesus, with its revelation through word and sign.


Witness is a central theme of the Fourth Gospel as a whole, and it is developed in harmony with the fundamental idea of the term. For witness is basically an attestation of facts that have bearing on a case presented in a law court, and by natural extension it denotes attestation of convictions held to be true. This concept is strikingly developed in the writings of Isaiah, wherein the LORD confronts a disbelieving world in a kind of trial relating to His claims to be the sole and sovereign God; the prophet who is His mouthpiece is instructed in the revelation (Isa. 50:4), and the people of Israel are His witnesses (Isa. 43:10-13; 44:7-9).; So in the Fourth Gospel the whole story of Jesus is shot through with trial motifs; witnesses are called, witness is borne, and the testimony is constantly questioned and rejected by opponents of Jesus, till at length He undergoes a final trial. Through it all Jesus Himself appears as the Witness to the revelation from God; He bears testimony to what He has seen and heard from the Father (3:32), and in support thereof He adduces the ultimate witness--that of the Father, who bore witness to Jesus through

John, through the works He gave Jesus to do, and through the Scriptures of the Old Testament (Jn. 5:31-47); the process reaches its end in the exaltation of Jesus to the Father's right hand, His presence in heaven (13:32; 17:1). Accordingly the world that accused Jesus and passed sentence on Him has sentence passed on it as having been the tool of the devil (12:31-32). It has been overcome by the Son of God (16:33), and through the witness of the Church it becomes the object of the Paraclete's convicting exposure (16:8-11).

This representation of the nature and significance of John's ministry has been severely criticized by recent scholars. They maintain that to reduce John's role to that of a "mere witness" to Jesus is to distort the history of John for the sake of the theology of Jesus. This is a questionable position to take; whoever adopts it is likely to extend it to the whole Gospel. The Evangelist did not set out to tell the whole story even of Jesus, but to give a key to its understanding. His narrative had a limited aim, and he concentrated attention on achieving it (20:30). So also is evident that the Evangelist knew a good deal more about John than he recorded; for example, 1:32-33 reflects knowledge of an early tradition of John's baptism of Jesus; he alludes to it but he does not describe it. On the other hand the Synoptists themselves reflect a conviction that John came as witness as well as forerunner (see Mt. 3:11-12; 11:2-3, 12-13). The tradition reproduced by the Fourth Evangelist about John himself contained this theme of John's witness to Jesus, as the Lamb of God saying indicates.

The theme of response is evident in the positive response of the disciples and in the implied negative response of the Jews. The replacement theme is at the most implicit, but for Christian readers at the end of the first century, the gathering of the first disciples and the fact that none of the Jewish delegation approaches Jesus would hint at least that Jesus was already turning away from official Judaism and concentrating on His own.

It needs hardly to be remarked that both of these themes, witness & response applies to Christians in the world today who find themselves in situations comparable to those who read this Gospel almost 2,000 years ago. They know what it is to bear witness under interrogation, sometimes extremely hostile. To such the witness of John, of Jesus, of the earliest churches, and of the Gospel speaks powerfully, frequently leading them to follow the example and declare the witness in a manner unmatched by churches in more tolerant areas. Nevertheless those of us who live where Jesus is of small concern to the population have need to ponder John's witness. For an affluent and materialist generation needs as urgently as any the witness to the Lamb of God who takes away the sin of the world.



Hey! Look at this!
Chiasm is sure
something!

Yeah! I never
knew that this stuff
existed before!

DISCOVER FOR YOURSELF

1. Anticipating next week's study on Sequence 2 (2:1-12), study the passage and determine its *a b c b' a'* chiastic structure. Hint: The center of the chiastic structure (c) is found in 2:6-8--the actual miracle itself! Surprised?

2. If you want to study deeper into God's Word, examine John 1:19--2:11 and see if you can determine why John organized into a scheme of seven days (1:19-27; 1:29-34; 1:35-39; 1:40-42; 1:43-51; 2:1-11) Sequence 1 and Sequence 2 . What is the significance of Jesus' miracle occurring on the seventh day?

3. What is the theological relationship between Sequence 1 and Sequence 2?

4. Read the corresponding chiastic sequences for Sequence 1 (Sequence 21: 20:19--21:25) and Sequence 2 (Sequence 20: 21:1-18). What common words and themes can you "dig out" from these parallel passages?

5. What is the Old Testament messianic significance for Jesus changing the water into wine? Hint: See Genesis 49:8-12. Look in a concordance for other references concerning this prophecy.